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OCTOBER  
1918

# The Gleaner

The New Thought of Man  
The Larger Thought of God

A Magazine Devoted  
to the Study of Truth  
and its Application  
to the Needs of the  
Individual

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THE DIVINE SCIENCE PUBLISHING ASS'N

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113 West 87th Street, New York



# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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VOL. 10

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# THE GLEANER

## Making Good

By JOHN W. MURRAY

"Cast thy burden upon the Lord, and He shall sustain thee; he shall never suffer the righteous to be moved." Psalm 55:22.

**E**MERSON says, "Our strength grows out of our weakness. The indignation which arms itself with secret forces does not awaken until we are pricked and stung and sorely assailed." How true this is! There is a something in man, which, so long as things go well with him, causes him to work largely on the surface. It is when the surface no longer yields what we desire that we sink our shafts of thought into the heart and soul of things.

In the early days of California, men made what, to them, were fortunes with no better implements than picks and shovels and pans with which they washed and screened the gravel in their search for the precious metal. After they had covered the ground many concluded that the place was "worked out" and with hopeful expectations, they packed their belongings on their burros and tramped to other fields. Others concluded that where there had been so much on the surface, that there might have been much more under it, so they began at once to tunnel the mountains which had been barely scratched, when lo and behold, such gold as had never been dreamed of was brought to light. Out from the heart of mountains, upon the surface of which sheep could find no pasture, there came such concealed wealth as made for an era of prosperity such as the world had never before known. Land which some men considered barren and unproductive, presently astonished the world by its hidden riches.

Some men stood on those lonely hills of California tired and hungry, disappointed and discouraged, and looked out over the vast spaces of other places. They

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slept, and starved, and died on the surface of land which covered enough gold to make millionaires of the Floods and Fairs, the Mackay's and the O'Brien's, and a host of others. A few hard blows of their picks were all that stood between them and prosperity; yet they starved as they stood over mines of gold. Of course, they did not know it was there, or they would have dug for it. It is the everlasting digging for things that discourages weak natures; and yet it is only as we dig that we can bring anything to the surface; whether it be from the depths of the earth, or from the depths of our own inner resources.

There is a proverb which says, "If thou faintest in the day of adversity, thy strength is small." It is in the days of adversity that the moral fibre of men and nations is tried and tested. It is not a difficult matter to maintain morale when your forces are fighting on the territory of those whose land you have devastated. It is when you fight with your back to the wall, that you make good. There are so many ways of making good that one is confused by complexity.

The other day at luncheon I met a young man whom I have known for years. He wore the uniform of a captain of artillery. As a boy going to school and college, he made good and was graduated with high honors. As a practicing lawyer, he made good through giving advice which prevented unnecessary litigation and needless expense. Going in as a private in the National Guard, he steadily rose in rank until he became a First Lieutenant. When things looked perilous on the Mexican frontier, his regiment was sent there, and from that day to this he has been away from his wife and little ones. He has been made a Captain, and is now at the front where he will make good in a way of which he has never dreamed.

Women who, before the war, were making good in society, at dances, and on lawn tennis courts, are today making good in a thousand ways peculiar to their sex. They are forming that great rear army to which the front army turn for relief and rest. They are as near the trenches as the authorities will permit them to go, and as far away as remote Australia and India, they are making good on Liberty Loans and in munition factories.



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The adversities of the world have quickened the pulses of the people, softened their hearts, loosened their purse-strings. The one great vice of war itself is compensated for by the revelation of innumerable virtues which men and women did not know they possessed. The uses of adversity are sweet if they stimulate us to higher and nobler effort; but if adversity leads only to self-pity, it is like a guide post which has been reversed by a mischievous boy. These are not the days for an impotent wringing of the hands but for a helpful employment of them.

A story was told me recently of a young widow who was left absolutely destitute with three young children to support and rear. She decided to learn a profession and, after mastering the details of her chosen work, she was sent to a small town to take a position for a few weeks. Nothing was as represented; everyone was disagreeable, and losing her head completely, she became miserable and discouraged. Disgusted with everything, herself included, she made up her mind to return to her native city; and as she walked to her lodgings she saw two newsboys fighting. The smaller one was beaten unmercifully, and when she arrived at the scene, he struggled to his feet, looked up into her eyes, and said tearfully, "I got de nerve all right, but me muscle is punk. Next year, this time, I'll lick that fellow, hands down. You see, Missis, it's up to me to show him what I can do."

The incident impressed the discouraged little widow and, as she walked on, she commenced to wonder if maybe it was not "up to her to show the people what she could do." By morning she was convinced that she would do that very thing; so, instead of giving up and going home, she decided to stay. She improved in her work, and found out just what profit there could be in a business of that kind. In two years she had saved enough money to start, in a small way, for herself, and today she is in comfortable circumstances.

There are some men whose muscle is all right, but whose *nerve* is punk. We may not admire the boy's slang, but a little more of his spirit would not be amiss in the nature of most of us. It is at moments of great crisis that one's nerve must be all right; otherwise all the muscle in the world will be unavailing. In order to

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make good, all our forces must co-ordinate. Just as the co-ordination of the muscles makes for perfect physical efficiency, so the co-ordination of our mental faculties is necessary to the carrying out of great and lofty purposes. A mighty wrestler can be incapacitated all over through what is known as the "toe-hold." By the painful pressure of one toe, co-ordination is interfered with and the head becomes dizzy and the whole heart faint. A powerful man in the world of affairs can be made unhappy all over through the pressure of a secret fear, which perhaps no one would ascribe to him. Just as the undue pressure on a point of the toe makes for such excruciating agony that the powerful wrestler holds up his hands as a sign in defeat, so the pressure of a concealed dread on the heart has made many a man throw up his hands who might otherwise have used them to wring success from apparent failure.

When our enemy calls upon us to surrender, whether that enemy is sin, sickness or poverty we must say with John Paul Jones, "I have not yet begun to fight." To make good is not to float through life on the stream of inherited wealth. Any old dead fish can float down stream; it takes a good live trout to swim against it. Given all the qualifications for success, save nerve, we shall be beaten in the fight of life. Lack of nerve makes for lack of co-ordination and unity. It took a long time for the Allies to recognize the necessity for co-ordination. It cost a great many lives and a great deal of money before the eyes of the blind could be opened to the necessity of singleness of command, but now that this has been accomplished, their near defeat is being turned into the greatest victory for principles the world has ever known. The Allies lacked neither nerve nor muscle; they lacked the harmonious blending of all their forces, and because of this, they merely "stood their ground" when they ought to have taken possession of the enemy's ground.

To stand our ground is better than to retreat; but to advance is the great requirement. Many a man has stood his ground against his adversaries, financial, moral and wiped them off the face of the earth. Standing one's ground is all right for a time, but we must see to it that we do not do it until we petrify. A petrified tree may be an interesting curiosity, but a petrified man is one



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who has stood his ground so long that he has become hard in his determination to stand in one spot.

Many an invalid laboring under the belief that "what cannot be cured must be endured," has endured with remarkable fortitude what might have been cured by the co-ordination of all his mental faculties working in harmony with the Law of God. The desire to make good is a God-implanted desire. It is the basis of all true ambition and the seed of all progress. It is the Spirit of God at work in the human soul, by which men would become angels, and angels, gods. Where there is no ambition, there is no effort; and where there is no effort there is death. Better to succeed through mere human will power than never to succeed at all; but better still to succeed by becoming the ally of God.

In all our undertakings we should endeavor to work in harmony with the Supreme Will. Taking our orders from headquarters, and from nowhere else, we shall be co-operating with Him in whose lexicon there is no such word as "fail." A man trying to make good without knowledge of God is like a child trying to solve his problems in arithmetic without studying the principle of mathematics. That some succeed in a worldly sense is true, but to have means, and no mind for the imperishable realities, is to be like a tree which bears blossoms but no fruit. To look pretty for a certain season, but to be spiritually barren, is not an enviable state. He who would make good, must make good all around. To have large deposits in the bank of the world, and no deposit in the bank of God, may afford a sense of temporary security, but there comes a time when sickness and sorrow make their own peculiar demands, and then it is we would sign a check to be honored at the Bank of God. But as my little Biglow calendar informs me, "God honors no drafts where there are no deposits." Do we marvel or condemn a bank when it refuses to cash our check if we have overdrawn our account? Are we astonished that the law punishes a man for giving a check on a bank in which he never had a deposit.

There are men and women in the world who are trying to make good by making drafts on the Bank of God in which they have never placed a single deposit? In the days of their inherited, or ill-gotten, or hard-earned prosperity, they act as though it had all come to them through

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their own cleverness, or the cleverness of their ancestors. They forget that their very cleverness is an attribute of mind which was not self-created, but God-endowed. "By my own ingenuity have I gotten me this wealth," says the egotist. He has made good by leaving God, the Source of all Good, out of his acquaintance. When sickness comes, he can have the best specialists and follow their directions regardless of cost; but when all this has been done, and like the woman in the Scripture, he is nothing better, but rather grown worse, he would then, in sheer desperation, continue his check-signing habit by making a draft on a bank in which he has no account, and never had one. And if this draft is not honored over-night, or immediately on presentation, he takes umbrage, and considers the Bank of God a most disobliging concern. He has travelled far and wide in search of health. He has spent lavishly and accepted the verdict of his physicians that such a malady cannot be cured in a day, if at all. He has exercised as much patience as possible, and not until he has reached his extremity, does he give God an opportunity. And then, because he has heard that with God all things are possible, he expects an instantaneous healing. He does not see the unfairness of expecting a check cashed where he has no funds.

It is surprising that such drafts on the Infinite are honored at all, but they are, and the only explanation of it is that God's ways are higher and more loving than our ways. The ordinary sick man who turns to God in the hour of his extremity and seeks the assistance of a practioner in so doing, is like a man going to a bank in which he has no deposit with a note for a certain sum to be paid on a certain date. The practioner has a deposit in the bank and his endorsement is accepted as a sufficient guarantee. But how much better it would be if every man kept his own account in the Bank of God! It is a comfortable feeling when one signs a check, to know that it will be honored on presentation.

If any of you feel that you have reached the end of your personal resources, and you feel at the same time that you have no deposit in the Bank of the Infinite, remember that it is not too late to make one. One of the first deposits we must make is that of putting our trust where it will draw good interest. If men and movements have disappointed you, it is well for you to know



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that, "It is better to trust in the Lord than to put confidence in men." King David made good spiritually and naturally because of his mental attitude towards God! "My heart trusteth in Him, and I am helped."

If you will deposit Trust in the Bank of God, you may draw against your deposit immediately and your draft will be honored. Deprived of all things else, and still left with trust in God, we have the foundation of a new fortune. Trust in the subtle chain which binds us to the Infinite. It is that which keeps us from drifting too far on the sea of doubt and consequent despair.

My dear friends, if you have already made good in a worldly sense, and think you have done so by your own ingenuity, it would be well for you to deposit in God's bank the substance of a grateful acknowledgment, for this will secure your future as will nothing else in the world. If you have not made good financially, or morally, or physically, it is up to you to pool your efforts with God. Take a lesson from the little newsboy. If your nerve is all right but your muscle is punk—and I find that the word punk means, "That which smoulders without flame," you need to develop your muscle. If your muscle is all right, and your nerve is punk, then you will never make good until your nerve is all right. Punk nerves are the result of secret fears, just as punk muscles are the result of malnutrition and inaction. If punk muscles can be strengthened by good food and exercise, punk nerve can be strengthened by the same means. The proper nutriment for punk nerve is trust in the Creator, and the proper exercise consists in doing what we dread to do, providing the thing we dread to do is the right thing to do. Like a horse which shies at a piece of paper and nearly throws his rider, and which must be made to walk up to it before he loses his fear, we must walk right up to the experience we dread.

Our impending calamities are all too frequently nothing more weighty or injurious than the piece of paper at which the horse shies. Know that the desire to make good is laudable and worthy of all commendation. When the man who was taunted with the insinuation that that which he had attempted he could not perform, indignantly replied, "By God, I will," he may have seemed profane; but there is a sense in which he may have been pre-eminently religious. If a man says, "By the

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power of electrical energy, I will move this motor car," we take no exception to his declaration, for we well know that it is by that power that he does it, and not by his own physical exertions, except insofar as these work in harmony with the law of mechanics. When a man says of a task which he is called upon to perform, and which seems to require superhuman strength, "By God, I can and I will," he is strictly within the most religious sphere of action, for if he does not do it by God, he either does not do it all, or he does it at the cost of nerve, muscle and mental poise.

If we intend to make good in any department of life, we can attain the highest degree of success only by employing that mental attitude which characterized the statement of Jesus when he said, "It is the Father which worketh in me." Of our own selves we can do nothing; hence, if we would accomplish that which we set out to do, we must awaken our consciousness to that indwelling Reality which is the Source of all power. We must know the Law by which this power operates, and then co-operate with it, if we would bring our cherished dreams to the fulness of expression. Say not, "I am fearful," for courage dwells within you! Say not, "I am weak," for Infinite Power supports you! Ally yourself to that Silent Partner to whom failure is unknown, and nothing shall obstruct your triumphal journey to the goal of your aspirations!

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It appears to me, a chemist, that healing the sick has been pretty much a guesswork profession. There are such things as exact sciences, but medicine does not come under that heading. In chemistry we know that if we perform a certain operation under like conditions with one previously performed the result will be identical, and no matter how often we repeat it the result will always be the same; that is an exact science.

It appears to me that until doctors can take a patient suffering from some known malady and say, "In so many days you will be well," and then proceed to make the cure, without exception, until that day comes I think that no one school has the right to condemn any new method of healing until that method is proven unworthy.

—*Frank J. Johnson.*

## The Larger Vision

By MARY SIEGRIST

**T**HAT great lover of Beauty, John Masefield, writes:

"Nothing but mental blindness can be sin;  
All seeing saves, all hearing, all delight."

More than at any time in the world's history, this truth, is now coming to be recognized. What is it but some form of mental blindness which lies back of all the confusion and inharmony which is or ever has been abroad in the universe? What but mental blindness has sown everywhere the seeds of distress and disaster?

What we are needing in this world to-day beyond all else is that larger range of spiritual vision which alone will enable us not only to go honestly in search of Beauty, but to live life truly in all its new complexities. For in this gigantic upheaval of the social and individual life, in this shattering of accustomed ways of thinking, we need, as never before, to bring our contribution of good, whatever this may be, into the world's treasure-house. And before we can think and act effectively, we need to see intelligently, in a large way.

In this age, which may be called the age of the great Unmasking, when the structure which false thought has built up is everywhere being torn down, when old dynasties are being piled high upon the heaps of what Strindberg characterizes the "Lord of Dung," when even liberal forms of government are being brought into the Reckoning and cleansed, a great parallel change is being reflected in the lives of the individuals. For them also there is, and must continue to be, a great uprooting of the old ways of thinking, a closer examination and classification of the things that are worth while and of those that are not worth while.

And in this hour of travail, when men and nations are alike facing supreme reality and reaching out for the birth of thought that is to be, shall not we as students of this new thought of man and larger thought of God strive for the larger vision?

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If we would be fit citizens of the world's new democracy which is being bought for us in rivers of blood, we must face life. For us there can be no indulgence in the "dream that durst not face fact," no ostrich-like burying our heads in the sand. Conditions of human existence everywhere confront us whether we will face them or not. And those of us who are going to practise world citizenship will come out of the mental sand-piles, out of the dust-heaps of the past, and face squarely the new problems which have arisen.

Ours will be the two-fold vision; the firm facing of the fact and the "long look" beyond. No longer are shams to blind us, nor is imperfect spiritual vision to hold us from seeing. Unlike the youth who, unable to bear that clear sight of human life in all its deformity for which he had craved, cried "Now make me blind again!" we are going to be strong to look upon the outward conditions of life just as we find them that we may analyze and remedy them. In Browning's great phrase, we shall no longer

"Fancy what were fair in life provided it could be,  
But finding out what is, next find how to make it fair."

Deliberately we are going to choose this "harder way to go up the path of stars."

Not blindly, but intelligently, let us render to Caesar the things which are Caesar's. On all sides we are surrounded by shifting material phenomena which we rightly call phantoms of the great Reality. Only the things which are not seen are eternal—but this does not release us from playing our part virilely as men and women on the present stages of life. Many are the spiritual paralytics whom life leaves by the roadside because in their confused groping, life seemed not to have to do with arms and legs. How absurd if the tadpole should affirm himself a frog and insist upon living the life of a frog without going patiently through the necessary evolution. So with the gradual evolution of the worm through the chrysalis stage into the butterfly. "It doth not yet appear what we shall be," but through this very process of grappling with and mastering conditions we acquire strength for further evolution. These phenomena of unreality serve some purpose in moulding us, else they would not have place in the scheme. By frankly facing hard problems in human experience, analyzing,



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them, restating them in the larger light of spiritual understanding, and gaining dominion over them, we go on in our evolution toward conscious divinity.

Browning gave utterance to his recognition of the need for gradual growth and slowly rounded development in these lines:

"Thanks that I am a man ;

Maker, remake, complete what Thou hast begun."

Always it is true that "Man partly is, but wholly hopes to be." This perfect wholesomeness of man's estate can be achieved only by willingness to act, and to be acted upon, by all the human forces. But someone will urge, why emphasize the reality of good and the nothingness of evil, and the rightful ascension of man over sin, sickness and death if students of this larger thought are to see and to take account of these things? The answer is this: it is necessary for students of this thought to see, analyze, look beneath and beyond these conditions that in the light of the larger understanding before they can go mightily to work. While they are thus bringing to bear all their energy and intelligence in healing the world's wounds and solving the world's great problems, they are upborn by the consciousness that the Eternal Goodness is using them as instruments to bring about the greater good.

Because color is not inherent in the object, but is the result of light vibration perceived by the intelligence, is no reason why we should therefore scorn to take account of color and as a result lose all sense of distinction. Similarly, we cannot repudiate with fine scorn the rich world of phenomena about us. They have work to do in and through us; we have work to do in and through them. It is right and necessary for us to know that the whole sentient universe is in reality a great Oneness whose substance is Spirit, but let us not scorn the great cocoon of things in which we lie and out of which we are gradually unfolding. If our vision were not to include these things, we could not make conscious choice of the reality underlying them.

The new awakening demands recognition of both planes of consciousness. Clearly we have not done with things, else we would not be among them. We are here intelligently to use them, to give them their rightful place in the scheme, to exercise dominion over them—

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not persistently to ignore or deny them. We are here to help make men's burdens lighter by showing them how they can be lightened. For this is needed the twofold vision: sight of the spiritual world and of the so-called material world, which is simply a manifestation and expression of Spirit.

Through this exercise of the larger vision and its application to the needs of humanity, we shall be helping to bring about that great divine event: the realization on the part of every human being of his indissoluble oneness with Spirit.

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## News from the Front

*Dr. Murray has written from Italy that the ambulances sent there last year by the American Poets' Society have been seen by a friend of his at the front in active service. It will be remembered that two of these were donated by our church. Italy's present urgent need is of more welfare workers, as well as other supplies. The situation is the same among our other allies.*

*These poignant demands upon our generous sympathies must not be disregarded. If it is not possible for us to volunteer our services, we can at least give the cause our financial support. It is not enough that we merely offer our prayers for the deliverance of the suffering peoples. The immediate call upon each of us, therefore, is to participate in the present Liberty Loan to the utmost possible extent. Our financial support is at best paying but a fraction of our debt to those who are bearing the heavy burden of sacrifice for the sake of human liberty. Invest in victory, now!*

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"As we look backward, those times in our lives which glow brightest are by no means those in which we have been most successful, but rather those in which we have been most necessary, most desired in other human lives. Is there anything greater than being *needed* in this work?"

—David Grayson.

## God, the Preserver

By W. JOHN MURRAY

In these days when the earth reels to and fro like a drunken man, we stand between that hope and that doubt which are the twin children of uncertainty. There are those who see in the war a call to repentance, but there are also those who have adopted the attitude of the fool who said, "Let us eat, drink, and be merry, for tomorrow we die." Men have become fatalists and take no precautions, on the assumption that "What is to be, will be"; while other men, yielding to instinct, or early instruction, feel that what is to be will *not* be, if only the supernatural may be invoked to exercise its control over the natural.

It is for these reasons that one never prays, while the other prays without ceasing. We have fallen upon strange times in which it is said there is a great increase of spirituality, but there are those who have been rather close to "things at their fiercest," who declare that they are unable to detect this increase. These declarations are voicings of personal opinions to be sure, but they reveal the fact that humanity is still a house divided against itself. For those who *honestly* feel that fate is something which cannot be averted, a gospel of protection at such a time as this must sound like the noisy words of a vain promise, but there are those who have ears to hear and to whom this gospel is still "good news."

There are those who believe that a thousand shall fall at their side and ten thousand at their right hand and it shall not come nigh them, and this belief or faith seems to clothe them as with an impenetrable armour. But, it is argued, that there are exceptions to this rule, as when a regimental chaplain in the performance of his duties in trench or elsewhere is killed as quickly and as certainly as is the prayerless man whose soul he would save before he expires. It is such cases as these—and they have not been infrequent—which cause men to say that that which happens to the sinner happens also to the saint, and that death is no respecter of persons.

That men pray and pray fervently and earnestly and

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yet meet the same fate as those who do not pray goes without saying; but this does not prove the uselessness of prayer quite so much as it proves that we know not how to pray as we ought. There is a science of prayer, and it for this reason that the disciple said to Jesus, "Lord, teach us to pray." Petitioning God to protect either our loved ones or ourselves is much like asking the atmosphere to permit us to live and move and breathe in it. As it is not the intention of the atmosphere to withdraw itself and thus deprive man of his most rightful nutriment, so it is not the will of God to remove His protecting presence.

Prayer, true prayer, is not asking God to do something for us that He can do only through us. When this is understood we shall know that protection is not the result of *external* condition, but of *internal states of consciousness*. The prayer which protects is the silent conviction that the Self of man is something other and better than the material. He who beholds the Self as the light of the sun, or the expression of the Eternal One, knows that the Self can never be extinguished; for as long as God persists so long will man also persist. As the light is deathless as the sun, from which it derives its being and continuance, so the Self is as indestructible as its Origin. The knowledge of what the Self is constitutes the only power through which protection becomes a work of Law, rather than a providential interference in a world of chance and change.

Speaking of the protecting Presence, Lao-tsze, the Chinese philosopher who lived more than six hundred years before the advent of Jesus of Nazereth, says, "He who is skillful in managing his own life travels on land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place into which to thrust his horn, nor the tiger a place to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death. He who has in himself attributes of Tao (the Holy One) is like an infant. Poisonous insects will not sting him, fierce beasts will not seize him, birds of prey will not strike him."

There are two ways in which man, when he comes into a knowledge of truth, becomes like an infant; first in an innocence of evil, and second in an unconsciousness of



## *God, The Preserver*

danger. Jesus expresses this same idea when he says, "Verily, verily, I say unto thee, except a man be born anew he cannot see the kingdom of God." We see from this that protection comes from the abiding realization of man's oneness with the indestructible intelligence which is of too pure an eye to behold evil. This realization is the result of an ascension of the mind above the plane of materiality. It is the elevation of thought above the world of appearances and a persistent habit of thinking on a level with Truth and Love. When this takes place it may be said of him who has thus attained, through prayer and fasting, that he walks and talks with God as did Enoch of old.

At this point it may be asked, "If such knowledge is necessary to insure protection, who then, shall be saved?" The answer is, "All who come under the benign influence of Him who knows the Truth." It was not necessary for the ten lepers who were healed by Jesus to know the Truth in order that they might be cleansed, but it *was* necessary for them to know the Truth if they would remain so. In these days many will be protected by the "prayers of the faithful," but the day will come when these must seek Truth for its own sake. Lazarus may come forth from his sepulchre of sin and sickness, but he will enter it again unless he seeks and serves that which has saved him.

To be protected through prayer at such a time as this, and to go back to the "weak and beggarly elements," when the war is over, were merely prolonging the day of retribution. The consoling thought, however, lies in the fact that the prayer for the physical protection includes also moral rejuvenation. Therefore, when we pray, let us know that the same Truth which makes free from danger, makes also free from sinful machinations and temptations.

After this manner let us wing our thought across the seas: "Ye sons of God, heirs of all the promises and inheritors of all the attributes of the God-head, ye live, and move, and breathe in a Presence in which there is neither disease, danger nor death. Ye are the changeless Expressions of Infinite Life, unsullied Love, unerring Truth; nothing can by any means hurt you, for God has given His angels charge concerning you, and these angels are sinless, sickless, fearless thoughts; underneath

### *The Gleaner*

all are the everlasting arms. Round about you is the armour of the Holy Spirit. God's Truth is your shield and buckler, your strong defense. When you pass through the waters Truth shall be with you, and through rivers, they shall not overflow you; when you walk through fire and through the gas these shall not hurt you, for your Christ Self shall go before you, and the "glory of the Lord shall be revealed."

*Italy, August, 1918.*

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## **Out of the Blue**

*By* ROXANN WHITE

What are you looking for, Laddie, up there,  
With the wind on your cheek and the sun in your hair?  
Spelling the message life meant for you,  
Winging like birdling Out of the Blue.

Alas, while we climb to the summit high,  
The things we search for pass us by.  
What is really yours will come to you,  
Winging like birdling Out of the Blue.

Take them, Lad, as you take the song  
Of the bird by the path or the smile in the throng.  
God asks no thanks for his Gift of Spring,  
For the bloom on the hills or the joys they bring.  
For the gifts of God are our dreams come true,  
Winging like birdling Out of the Blue.

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Humanity is claiming in greater degree its rightful heritage of health and power. Men are learning that they were made to be well, strong, happy and prosperous. They are finding that all that is necessary to become so, is the use of their mighty inner faculties. And they are beginning to use these faculties not only for themselves, but also for their less developed brothers and sisters who are still in the swamps of poverty and the briars of pain.

—*Gale's Magazine*

## Christ In Us The Impersonal

By MARY L. STUART BUTTERWORTH

When one has traveled along Truth's and Love's way, which is the royal road to particular knowledge and power, one begins to understand the meaning of the Impersonal which is the True Christ Spirit of every man the cometh into the world, the Light that lighteth or illumines him.

Beginners who are seekers of the Kingdom, where all Truth and Love abide awaiting our discovery, are apt to look upon the surface or the human part of the speaker, teacher or lecturer and are therefore, not hearing the true message that God would deliver through His child as a channel. It is an art to be able to see back or below personality and see Individuality or the Spirit.

Beginners make this mistake until they come to that place in consciousness where they can look only for the Reality. The Real always rings true to the one who hears it or listens right. It will not be heard by that one who has not come in to the understanding that the one who is doing the speaking is expressing Truth as they have found it and demonstrated it.

We must look back of the appearances in order to judge. One must ever remember that spirit expresses itself through Inner closeting with the Soul, which is the Substance of all being. The one speaking is a light to enlighten the gentile; and is seeking expression of the Inner man, which is the Spirit of God made manifest in this we call the flesh or mortal, carnal man.

The Impersonal life does not mean that we be void of Love, nor lack interest in our neighbor, on the contrary it means that we love one another. That we become full of the zeal of Truth and Love, and filled with new inspiration to help our friend.

When we get to that spiritual unfoldment where we can witness Individuality and not personality, we can receive the message from another's lips and receive the Christ Joy from hearing the Spirit speak through them.

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There is an unspeakable joy that can be discovered from just such when one uncovers the true self.

We always get just what we are looking for—if it is short-comings on the part of another we can find them, and if it is virtues we can also find them. One is constantly reflecting his own thoughts upon another, just as one's face reflects itself upon a mirror. Good thoughts bring good.

What we all need is Divine radiation, and not human. We must seek to express our Divinity in as many ways as possible, according to our understanding. It must flow out to that other one if we would truly lift that other one to a higher place in consciousness. We must seek that country (mentality) which is heavenly (spiritual). We must emerge from the limited mortal to the infinite and immortal that we are in truth.

The one who lives in his own mind the impersonal life is expressing more of God than the one who is not beholding that his neighbor is not living it. "Jesus became one with God when one with man."

First cast out the error from your own mind so that you might enter the Holy of Holies, which is Divinity, and so find the joys of the Lord that He prepared for them that love Him.

All true success is based upon Universal Love which has its Source in God. Surely we see the coming unity of man with man in God.

The late Judge Troward says, "The Normal Standard of Personality must necessarily be the production in Individuality of what the Universal Mind is in itself, because, by the nature of the Creative Process, this standard results from Spirit's Self-contemplation at the stage where its recognition is turned toward its own power of Initiative and Selection. At this Stage Spirit's Self-recognition has passed beyond that of Self-expression through a mere Law of Averages into what I have ventured to call its Artistic Ability. We must come to that place of recognition and realization, and into that sphere or plane of consciousness where we behold the Likeness and Image of the very Spirit itself."

God speaks through the man who has found his oneness or unity with Creative Mind or God. God is life and, and Life must be Love.

For we know that Divine Love gives more life and



### *Christ in us The Impersonal*

allows us to express our Divine Nature, thereby tending to a fuller and deeper development of life as an individual.

Love must be looked for in the other one if you would truly reflect your own true nature. Love is light, and light is power and wisdom. In order for one to get more of the ever-present Divine Wisdom that is of God, one must fill his being with Love of God and man.

Unity of Spirit brings oneness, and in this error, thoughts that bear with personality, and not individuality, are barred from the consciousness and therefore find no expression in the unkind word.

We can rise to the Heights of individuality as we understand in what it consists. God gave you individuality for reasons. You have your proper niche to express it, and it may be possible that just where you are, is the place to begin. If you demonstrate in the environment in which you now find yourself your true love nature the way of wisdom will be found. Discretion and good judgment will be the open spring to the world in which you live.

True brotherhood consists in being at one with each other, and not through the fault finding stage. Helpful criticism is good for us and if we are big and great enough to receive it much personal benefit is derived.

One of the best ways one can look away from personality to individuality is by listening for the principle of the one speaking. Principle is Love and Truth and all life must be based upon it if we would find living as God intended it, and not a mere existence. Many of us have merely existed and have not lived here upon this plane of existence. God intended us to open our better lives with the Keys He furnished Jesus with—Love and Truth.

It is time for the schools to teach the meaning of Love, and find its depths. Then physiology might be indeed left out of the curriculum in as much as one of the Greatest Teachers in the world said: "Love is the fulfilling of the Law of life."

We must ever from day to day realize that the true Christ is the working Principle for us, to be applied even when the spirit of criticism or malice tries to enter. In the hours of trial—declare the truth. If you would truly live for the impersonal, then prove to yourself that

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all is God, and God is all. In this way only, will God be all to you. See this in your consciousness—closing out personality. This will not only strengthen you in the Spirit of your being, but certainly will serve to strengthen to one whom you are holding upon the personal plane. The events in your life will come faster and greater as soon as you take this step and demonstrate the Fixed Principle of Love.

If we do not love our friends or neighbors enough to help them, surely we do not love God, nor are we the help we desire to be here upon earth. You cannot demonstrate God's Eternal Principle by chance; it only comes by diligent application through all sincerity and earnestness.

Jesus showed us that the Way was the Principle or Law of Love, and Truth, and he who seeks to enter by another road will not find the happiness, health and success he is looking and asking God to give.

“If with all your hearts ye truly seek me, ye shall surely find me.”

God alone can be the fulfillment of your desires. One must live in the God consciousness in order to receive the things of God.

Let us who are the true students be big, brave and kind. It is expected of us. Let us be helpful to one another, and seek to express our Divinity. Human nature has brought on the troubles that we have today all over the world, and the only thing that we can rectify, is the exertion individually of our Divinity.

“I, if I be lifted up from the earth, will draw all men unto me.”

Let us move ever onward and upward and put from us any error thoughts of our neighbor so that we may be the means of aiding each one to express himself and so be instruments for showing thousands the Way of Truth, Life and Love. See the Christ in every one, and be the Divine-lover of all.

*Philadelphia, Pa.*

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No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives for mankind.

—*Philips Brooks.*

## Sermonettes with Meditation and Correlative Reading

### *October the first*

Often we are blinded to the reality that exists in persons and things, by our desire to see that which does not exist. Only through the lens of love can we see the God that is oftentimes hidden by the man. And we must see man in his divine self before we can ever understand God. He who made the heart can alone decipher it.

"He knows each chord, its various tones,  
Each spring its various bias;  
And to judge man's acts let us remember that  
What's done we partly may compute,  
But know not what's resisted."

MEDITATION: "Teach me to use the lens of love in viewing my fellow man."

BIBLE: Luke 15:4 to 11.

ASTOR LEC.: Page 261, second par.; p. 252, first par.

### *October the second*

In these days when the earth is convulsed in the sore travail which precedes the birth of Peace, it is well to take refuge in the assurance of Isaiah, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the killer that exterminates." (Italian translation.) If God is the creator of the material whence the instruments of war are invented, and of the monarchs who use these arms to introduce their ideals by effacing existence from the arena of transitory apparitions, why let your heart be troubled? Nothing that is permitted by God can accomplish aught at its conclusion but His praise.

God is in the battle. Therein lies the eternal salvation of the universe and of the divine ideas who inhabit it.

MEDITATION: "I must look through apparitions to the reality of God."

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BIBLE: II Chron. 20:15; Ecc. 9:18; Ecc. 11:4, 5, 10, first clause; Rom. 8:28.

ASTOR LEC.: P. 94, first, second and third par.; pp. 95, second and third par.

### *October the third*

In the parable of the labourers in the vineyard, we have ample evidence that there is no *time* in the Kingdom of God, for the parable is a rebuke to the first labourers called, who put a *quantitative* appreciation upon the work which had instead, a *qualitative* value. The labourers made the task the end and the man means, whereas the work is the means to the end by which man proves his divine capacities.

MEDITATION: "All my efforts are inspired and strengthened by the Holy Spirit."

BIBLE: Matt. 20:1 to 16.

ASTOR LEC. P. 293, second par. to first par. on page 295.

### *October the fourth*

The Scientific will be the Divine when it will cease to be manipulated by carnal emotions, and the Divine will be seen to be scientific when it is stripped of its husks of superstition.

When Love will become the only Law, then all that man moulds into thought will be "one intense diffusion, one supreme omnipresence," ever winging its way Godward. Then will doubt and fear and sorrow, "with her family of sighs," be seen as phantoms which the light of science will dispel. Truth, coming in its train, will efface the scars that are peculiar to sorrow's reign.

MEDITATION: "Stand fast in one spirit with one Mind."

BIBLE: Isa. 44:6; Isa. 45:22; Jer. 23:24; Mal. 2:16; Matt. 19:26.

ASTOR LEC.: P. 251 second par.; p. 271 third par.; p. 157 first and second pars.

### *October the fifth*

Superstition is the offspring of emotions and it is engendered and fostered by fear. It is the potent ruler of the masses and the scourge of monarchs. The pomp and ceremony with which religion is not infrequently diffused is nothing if not superstition; and it is well to remember that superstition degrades and degenerates that institution in which it is permitted to lodge.



### *Sermonettes*

The temple of God becomes a habitation for Satan when it harbors superstition, and the Son of God, endowed with all the potentialities of Spirit, becomes the prey of shadows when he seeks to extract from mortals information unknown to God. To God calamities are unknown. Why seek to apprehend that which is non-existent, when God has given His "good spirit to instruct you?" Seek to apprehend realities and not to *understand* appearances.

MEDITATION: "I accept God and His creations as the only realities."

BIBLE: Job 22:21; Deut. 4:6, second clause; Ps. 33:6; Ps. 139:7.

ASTOR LEC.: P. 173, first par.; p. 183, first and second par.

### *October the sixth*

Leave your judgment to God and tarry not to contemplate the evil doer, nor speculate at to his end. Know ye not that it is in your righteousness that you shall be established even as in evil doing the one gone astray shall be condemned to seek his salvation? Then fret not because of the sins of commission or omission on the part of friends or foes, nor concern yourself with the shortcomings of others. These are but appearances, and by overcoming the tendency to accept them as realities, you strengthen your mental muscles and thus increase your spiritual powers.

MEDITATION: "I do not judge by appearances, for I judge righteous judgment."

BIBLE: Isa. 58:20, 21; Isa. 55:7; Isa. 44:17; Isa. 48:8.

ASTOR LEC.: P. 186, first par. to end of chapter.

### *October the seventh*

As the stars "gaze upon themselves within the sea," Truth ever looks on Truth which eternally dwells in every human breast. Because of this, where mankind sees his fellow being sinking into the quicksand of iniquity, the clear eye of Truth sees him struggling fiercely towards heaven's free wilderness. Therefore, judge not after appearances, but judge the righteous judgment which reveals the finite grouping towards infinity; the part coalescing with the whole, and man, "vital with mind," striving God-ward.

MEDITATION: "The Lord is in the midst of thee; thou shalt not see evil any more."

## *The Gleaner*

BIBLE: Rom. 3:4; Gen. 1:27-31; Ps. 8:6; Ps. 17:15; Matt. 5:48.  
ASTOR LEC.: P. 277, first par. to first par. on page 279.

### *October the eighth*

To be alone with God is to be alone with all which is worth while. Also, no man will be great until he has been face to face with a situation that he has been compelled to meet alone with God. That hour is the midnight hour in existence which must precede the dawn of a larger life, for only when tried as by fire does the soul apprehend her superior powers.

Then welcome earth's rebuffs and the desertion of friends, for these like John the Baptist, are preparing the way of the Lord.

MEDITATION: "I must do the work of Him that sent me."

BIBLE: Ps. 23:4; Ps. 21:1-5; Luke 12:11, 12; Rom. 8:31; Eph. 6:10.

ASTOR LEC.: P. 265, third par.; p. 266, first par.

### *October the ninth*

Would you do the works that Jesus did? Would you speak the word before which sickness flees and sin disappears? Then you must live the life he lived or you can never imitate his work. His was not a supernatural career. He merely lived a normal life to the glory of God by service to man. Jesus lived as if "to live and love were one," and his love radiated around the world a vesture of righteousness, an undivided garment of universal Love.

MEDITATION: "Aquaint thyself now with Him and be at peace."

BIBLE: Rom. 11:36; 1 Cor. 8:4, 5, 6; 1 Cor. 12:16.

ASTOR LEC.: P. 252, second par.; p. 254, first par.

### *October the tenth*

Why let the demon of doubt as a future life cause us to delay in shaping our existence towards a divine climax? Knowest thou not O pilgrim on earth, that

"All that is, at all

Lasts ever, past recall;

Earth changes, but thy soul and God stand sure;

Time's wheel runs back or stops;

Potter and clay endure?"

## *Sermonettes*

If you live in time you will be consumed by time before your efforts have blossomed or borne fruit; but Eternity will unveil that which is hidden by time and reveal the full harvest of the efforts begun in time.

MEDITATION: "Be of good courage and do all things heartily as unto the Lord."

BIBLE: Ecc 3:14 and 15; Ps. 62:8; Ps. 31:15.

ASTOR LEC.: P. 337, first par. to end of chapter.

## *October the eleventh*

It was Socrates who denied his nationality in order to claim his citizenship with the world. His is an example worthy of imitation, for it is only by renunciation of the particular that we are entitled to protection from the Universal. By the conscious knowledge of man's citizenship with the world, all men would be of one accord in preserving the life and insuring the welfare of all nations; whereas the belief in the preservation of nationality admits of men limiting their usefulness to the security of their own particular nation, and sometimes not even to that. Strive to get away from the particular that you may understand the whole, and thus be at peace.

MEDITATION: "I am one with all mankind through Divine Love."

BIBLE: 1 Cor 13:9, 10, 12; 1 Cor. 12:13; Rom. 8:14.

ASTOR LEC.: P. 144, second and third pars.

## *October the twelfth*

Appearances do not always testify to truth, as Tagore so beautifully shows when he says that a father tossing his child up in his arms has the appearance of rejecting him, whereas the truth is quite the reverse. We should remember this when we are confronted by an experience which seems to whisper that we are cast off from Omnipotence, for God's arms are never in reality so widely open to receive us as when we seem to be cast off by Him. Remembering this should enable us to rejoice in tribulation and be patient in suffering.

MEDITATION: "Back of appearances, I see reality."

BIBLE: Rom. 5:3; Rom. 12:12; 11 Cor. 1:4.

ASTOR LEC.: P. 182, first par.; p. 183, first and second par.

## *The Gleaner*

### *October the thirteenth*

It is recorded of St. Francis, the Italian saint, that "he kissed the ulcer of a man from Spoleto and healed him." But it was not the kiss that wrought the cure. It was the understanding of this saint that enabled him to realize the omnipresence of God as the only presence, which dispelled the illusion of disease.

So great was the sanctity of this saint that, by merely living the truth, he led men to recognize God as the only substance to the extent that many burdened with riches sold all that they had and gave to the poor. Men's lives are meant to be mirrors in which only the divine is reflected. Live then so as to draw men to Christ.

MEDITATION: "God's substance is the only reality."

BIBLE: Matt. 6:25; Matt. 10:39; Matt. 16:25.

ASTOR LEC.: P. 136, first par.

### *October the fourteenth*

The divine Mind is the all in all of Life, in which abides perpetually the idea from which all outward manifestations of life springs into being. The individual mind is but a ray extended from the universal, even as all objectified things are but the extension into space of the invisible idea by which they were conceived.

Unreal ideas lead to unsubstantial acts which the world has labeled sin, but real ideas manifest themselves in noble deeds which bear the seal of God's approval. Think well that you may nobly act.

MEDITATION: "I am one with the universal Mind."

BIBLE: Josh. 2:1 to 7; Heb. 11:31; James 2:25.

ASTOR LEC.: P. 139, second par.

### *October the fifteenth*

"In nature's arena of flitting lights and shadows" it is not always easy to detect God's handiwork in the "grotesquely exaggerated images" that throng the gloaming. But we are here for that purpose, and until we find God in the all we never find Him. "The supreme being is all pervading; therefore, He is the innate good in all." Until we can detect the divine spark in the least of His creatures we can never realize the heavenly flame ever burning upward in ourselves.

## *Sermonettes*

MEDITATION: "Every living creature is permeated with the Holy Spirit, even as I."

BIBLE: John 4:19 to 25; John 8:4 to 12.

ASTOR LEC.: P. 273 second par. to end of chapter.

### *October the sixteenth*

The sign of a true spiritual progress is a widening arc in the range of our love. Proportionately as our love for God increases, our labors in behalf of His creatures multiply, for love in measured by the scope of its desire to help humanity. It has been adequately proven that, in the proportion that man lays down his mortal life, he takes up his spiritual life; and in the degree that he forgets his own ego, he puts on God's infinity.

MEDITATION: "I am conscious only of God's Power and Presence; therefore I have no concern with mortality."

BIBLE: Luke 28:28 to 31; Luke 28:18 to 24.

ASTOR LEC.: P. 265 first and second pars.

### *October the seventeenth*

To suffer is not to stand still. In the effort to evade pain the soul ascends, and in this ascension ugly deformities and mis-shapen pains are transformed into Angels which bear the impress of His hand. As the nightingale translates his love into inspired song, so sorrow transforms the gold of character into new form of power and beauty.

Rejoice, therefore, in suffering and be glad in pain, for it is strengthening the divine in the human, until the greater will overcomes the lesser. So is the Christ born in us.

MEDITATION: "I rejoice in any experience that liberates the Christ in me."

BIBLE: Rev. 21:3, 4, 5 verses, second clause, 7th verse.

ASTOR LEC.: P. 324, first par.; p. 325, first par.

### *October the eighteenth*

By selfish desire we are blinded to our own soul interests. And besides, by the gratification of our desires, we often condemn ourselves to linger in the waste places of pain. We suffer more on the finite plane through the gratification of our desires than in their denial.



## *The Gleaner*

Let us remember this fact when we are tempted to repine over a delayed response to prayer, and then put God in the niche reserved for a lesser desire.

MEDITATION: "O Holy Spirit, make me to realize that "sometimes the things which life misses, help more than the things which it gets."

BIBLE: Matt. 25:24 to 30.

ASTOR LEC.: P. 62, first par.; p. 70, first and second par.

## *October the nineteenth*

Try to realize that your body is a splendid vessel, which is moved by a mighty engine—the mind, and do not permit to enter this vessel only such passengers as you would desire to see safe on land with you.

How may you accomplish this? By your efficient will, which is the heavenly pilot who steers the vessel in the open sea of knowledge and away from the shore where the help of sense sensation would hamper its divine course. Your body is the temple of the living God. Therefore, be careful what guests you invite into His presence.

MEDITATION: "My body is the temple of God, and as such I must keep it holy."

BIBLE: Col. 2:17th verse, second clause; Col. 3:1, 10 to 16.

ASTOR LEC.: P. 325, first paragraph to first par. on p. 327.

## *October the twentieth*

There is no more efficient way to create suffering for ourselves than to disregard the rights of others. We cannot withhold from others without depriving ourselves; nor can we rob a bird's nest without defrauding our own motherhood; for in stealing the birdling we are wronging parentage and not the bird which is unconsciously representing this divine office.

Therefore, do unto others that which you would have done to yourself, and thus save yourself consequent suffering.

MEDITATION: "My every act reflects upon myself, constructively or destructively."

BIBLE: Matt. 26:42 to end of chapter.

ASTOR LEC.: P. 293 first and second pars.

## *Sermonettes*

### *October the twenty-first*

As an unborn babe's life is but a different expression of the life of the mother, so the existence of man is but a spark of the larger flame of life which is God. Ignorance, hiding this divine union, would make God "a marble form, a rite, a law, a custom," not Love in the fullest sense of the word, and man the impotent buffoon of his own or his parents' idiosyncrasies. Spiritual knowledge alone can remedy this false state of affairs, and delivering us "from the power of darkness," translate us into the kingdom of spiritual understanding.

MEDITATION: "I am indissolubly linked with the Holy Spirit."

BIBLE: Phil. 3:20; Col. 1:13; Col. 2:11; Col. 3:1-2; Col. 4:10.

ASTOR LEC.: P. 337, first par. to first paragraph on p. 339.

### *October the twenty-second*

Love is the only key that will ever unlock the heart of humanity. We must love mankind in order to discern the God that is hidden by ignorance of his divinity, not only on his part but on ours also. In no other way can humans be awakened from their dreams of sense subjection to the knowledge of spiritual liberty, than by the recognition of their inner kinship with the infinite. It is our work to hold the lamp of our lives so directed that its bright rays will fall only on Spirit. Unto this labor of love are we called.

MEDITATION: "Love will solve all of our problems and end all of our perplexities."

BIBLE: I Cor. 15:53; I Cor. 3:11-18; I Cor. 4:6; Gal. 4:31.

ASTOR LEC.: P. 105, first par.

### *October the twenty-third*

Life is not lived until the living "own all sympathies, and outrage none," and thus life becomes the paradise in which "to love and live" are one. To love is to enrich existence and to bless mankind. Through love only can man's minds "outsoar the bonds of sense," and it is the inspiration of Love which, piercing "this dim universe like light," bears healing on its wings.

It is the majesty of Love that dispels the mad disquietudes and disperses idle shadows, by enthroning God in His heaven of Man's mind. It is the power of Love

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that keeps the earth in motion and sustains the life on its ample bosom. It is Love which is your life, and it is eternal Love, so your life is eternal. Therefore live in Love.

MEDITATION: "If a man love me he will keep my words."

BIBLE: I Peter, 3:8; Matt. 5:44; Matt. 12:31; John, 14:23; John, 21:15, 16.

ASTOR LEC.: P. 107, first par. to end of chapter.

### *October the twenty-fourth*

So called "New Thought" antedates the universe, for thought was the parent of the universe, even as it is the parent of all activity. Feelings are the children of thought and express that in which you believe. Therefore not what you profess, but that which you believe constitutes your religion. To be happy it is necessary to believe in the realities of life, instead of in the shadows of existence.

Every heart contains perfection's germ, and by thought it comes into visible manifestation. Think, then, thoughts of joy and health will be your rich reward.

MEDITATION: "I was planted a noble vine, a wholly right seed."

BIBLE: I Cor. 15:58; II Cor. 4:6-9; Phil. 1:28; II Tim. 1:7.

ASTOR LEC.: P. 13, first par. to second par. on p. 15.

### *October the twenty-fifth*

Concentration on the real, results in the elimination of the unreal. The earth mists which, when scattered, conceal the blue sky, are readily absorbed by the sun in the degree that they condense in the shape of clouds. So it is thus that the impotency of sense testimony is revealed in the proportion that condensing into the shape of disease is dispersed by the knowledge of the omnipresence of God. Sickness then is but an accumulation of sense mists which the knowledge of Truth readily absorbs. It is thus that the power of God is made manifest in the healing of the flesh.

MEDITATION: "God is my health."

BIBLE: Job 19:26; sec. cl.; I Titus, 3:16; I Peter, 4:8; Ps. 30:2.

ASTOR LEC.: P. 136, first par.

### *October the twenty-sixth*

When face to face with sin as represented by some personality, it is well to remember that we are uncon-

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scious of the immensity of the struggle that has gone on in the breast of that individual in his or her effort to overcome the myriad shapes of sin, which otherwise, would be manifested. People are never so bad that they could not be worse; neither are they ever so good that they might be better. In the greatest sinner

"Spirit like a star,

Beacons from the abode where the eternal are."

In the saint, ephemeral ignorance crouches like a wild beast, awaiting the bidding of sense to strike a blow at Truth.

Therefore, rejoice that the sinner is no worse, and that the saint can soar to higher realms of spiritual attainment.

MEDITATION: "I shall be satisfied when I awake with Thy likeness."

BIBLE: 1 Thess. 5:16; Phil. 4:4; 1 Peter 4:13; Ps. 107:22; Ps. 96:12.

ASTOR LEC.: P. 282, first par.; p. 288, second par.

### *October the twenty-seventh*

In the parable of the marriage of the King's son, Jesus portrays the union of the ethics of the old dispensation with the spiritual science of the new order. Those "bidden" were such as professed themselves followers of God, and the servants sent to call them were those who from the earliest prophets to John the Baptist, had foretold the coming of the Christ, most of whom were martyred. The "man" who had not on the "wedding garment," or such righteousness as is supposed to characterize the facsimile of Christ, or Christians (who, perhaps, faulty and imperfect are nevertheless copies of Christ), not only lacked the divine "root of faith," but also "its flower of charity." Therefore, this man's impotence was so great in the present of Omnipotence that the hands and feet, by whose aid resistance and flight had been possible, were alike deprived of all power and motion, and he was cast out into the night of his own abysmal ignorance, the darkness in which those must grope who refuse to walk upright in the light of Truth.

MEDITATION: "Behold, the Spirit makes all things new."

BIBLE: Matt. 10:11; Luke 21:36; II Thess. 1:5, 11; Rev. 111:4.

ASTOR LEC.: P. 251, third par.; p. 128, first par.

## *The Gleaner*

### *October the twenty-eighth*

God is the only substance, therefore, good and so-called evil have their origin from this essence.

What makes this force and energy so different in aspect, so at variance in results? Merely in the modes in which they are presented, and consequently, in the shape that they assume are they so immeasurably different. It is the same force; it is different only in its application.

Then to dissipate evil, one has only to concentrate every faculty and direct every energy towards right doing, for evil is merely good gone astray.

MEDITATION: "The earth is full of the goodness of the Lord."

BIBLE: Ps. 37:1 to 19, 23, 24, 30, 31, 37.

ASTOR LEC.: P. 322, second par.; p. 323, first par.

### *October the twenty-ninth*

Life is an opportunity to overcome, and every experience is valuable or worthless in the proportion that it is used as a means of overcoming self, which is always a menace to progress.

Therefore, approach every experience which life presents, as its master, for by overcoming your tread "the path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it," for you will walk, by overcoming, in the path of wisdom which leads to the City of Understanding.

MEDITATION: "God is my freedom, and my opportunity."

BIBLE: Job 28:12, 13, 14, 15, 20, 23, 28.

ASTOR LEC.: P. 281, first par.; p. 279, first par.

### *October the thirtieth*

Love is the universal panacea for every mortal woe; the cure for disease; the anodyne for hate and the only remedy for avarice. With Love all things are possible; without Love nothing enduring can be accomplished; Love cannot be constrained;

"It over-leaps all fence,  
Like lightning, with visible violence,  
Piercing the continents like heaven's free breath,  
Which he who grasps can hold not."



## Memory

Love is the divine sunshine which dissipates the shadows of sense, for in Love God abides, and in loving, man feels His presence.

MEDITATION: "I live and move and have my being in God's perfect Love."

BIBLE: Rom. 8:28; Rom. 13:8; Rom. 13:9; 1 John 4:20; Ps. 18:1.

ASTOR LEC.: P. 106, first par. to end of chapter.

### *October the thirty-first*

Are you bowed with woe and laden with wrongs under which you writhe? Do the powers of darkness seem to overflow your soul? Do you long for Life and Joy and Victory?

Then take refuge in the gospel of an inspired poet and realize that;

"To suffer woes which hope thinks infinite;  
To forgive wrongs darker than death or night,  
To defy Power which seems omnipotent;  
To love and bear; to hope till hope creates  
From its own wreck the thing it contemplates;  
Neither to change, nor falter, nor repent;  
This, like glory, Titan, is to be  
Good, great and joyous, beautiful and free;  
This is alone Life, Joy, Empire and Victory!"

MEDITATION: "I am led by the Spirit, for I am a child of God."

BIBLE: Luke 10:3, 5, 6, 9, 19, 20.

ASTOR LEC.: P. 84, first par. to first par. on p. 92.

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## Memory

By ROXANN WHITE

A song came over the years of time,  
Once in a golden hour,  
It sank from sight as the rosy light  
Will sink to rest in a flower.  
The world forgot that it ever passed,  
Nor missed it from off the mart;  
But one there knew that the song so true  
Had found its home in a heart.

## The Mysteries of Medicine

SIR: The Supreme Court of Oklahoma has decreed that a surgeon is not liable for sponges left in a patient after he has removed his "in'ards" and sewed him up, even though the patient die of the sponges. You see, it's this way: The surgeon tells the nurse to count the sponges; the nurse counts them short; then the surgeon takes out the number of sponges that the nurse tells him is correct, leaving a few uncounted ones in the patient—and there you have it. You understand, it's different from plumbing. When the plumber has a job, he and his "helper" both count the screws and washers and other little data of the trade and keep a written record of them. Then they can tell just how many have been worked into the patient and how many are unused. But a plumber is different from a surgeon. He is not a scientist and does not work with his brains.

—ZEBINA FREDRIK, in *New York Sun*.

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"O ye who seek to solve the knot!  
Ye live in God, yet know this not.  
Ye sit upon the river's brink,  
Yet crave in vain a drop to drink.  
Ye dwell beside a countless store,  
Yet perish, hungry, at the door."

—From *The Persian*.

---

Rev. John Haynes Holmes, pastor of the Church of the Messiah, Unitarian, N. Y. City, well said in his sermon on The Christ Dogma vs. the Jesus of History: "Our supreme interest today is not in the life beyond the grave but in the life that is on this side of the grave. We are concerned with this present world, its injustice is our shame, its perfecting our ambition. . . . We are unable to be contented with a hell in this world, on the ground that there is a heaven in the world that is to come."

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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NOVEMBER, 1918

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# The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR

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Is Extended To All*



# THE GLEANER

## Lost In Transit

By W. JOHN MURRAY

"Whatsoever thy hand findeth to do, do it with all thy might." Eccles. 9:10.

I HAVE been thinking recently of the many things that are lost in transit, and wondering if there is not some correspondence in the mental world for it all. It seems as if there is now more mail and expressage failing to reach its destination than has been the case in many years. It is not difficult for us to understand this when we consider the great inroads that have been made in the mail and express service by the drafts of men for military service; neither are we surprised when we learn that whole shiploads of grain and other things, intended for the Allies, have failed to reach their destination.

These illustrations give us an idea of what is taking place with most of the people in the world. There are a thousand good starters for one good finisher, and perhaps this accounts for the fact that there is just about one success for every thousand failures. We have so many irons in the fire that we become confused. "Jack-of-all-trades," we are really master of none. The evidence of all this is seen in the great uncertainty which is abroad in the land concerning what we shall do personally to be of real assistance at this time in the world's great need. So many branches of service are open to us, and there are so many worthy causes to which to contribute, that we are bewildered. The society with a high-sounding title all too frequently exists for the purpose of enriching a few at the expense of the many. Much money is sent in, but only a small percentage reaches those whose distress is so eloquently pictured on the society's stationery. The donor is out of pocket,



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and the supposed beneficiary continues to suffer. The love offering has been lost in transit.

It should point to a lesson in concentration, and teach us the wisdom of selecting one worthy cause and giving to it our time and money in such ways as to make that cause a most efficient means to an end.

Have you ever thought of all the time and thought, as well as energy and money, that is lost in transit by those who start things and never see them through? A man quits a good position in order to go into business for himself. His hopes are high and he can imagine how fine it is to be one's own employer. He starts beautifully and the feeling of proprietorship is exhilarating, but there comes a day when business slows down and expenses speed up. He can then realize what caused his former employer to be irritable at times, but the recognition of this is no balm for his own distressed mentality. As he lies awake at night, he indulges in comparisons. A position with a good salary and no personal financial responsibility is a much more comfortable berth than to own one's own store, yet know not whence the rent is coming. Fear and self-pity seize him, and as these are not good aids to success, it is only a question of time until he closes shop and looks for another position.

This is another instance of where time and money are lost in transit. Such a man is a good starter but a poor finisher. He prefers to let his employer worry while he draws his salary. Mediocrity is his doom, and this by his own consent and cowardice. Jesus said, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God."

Every day, in connection with various shirt-waist factories, you will see an advertisement in the papers for "Good Finishers." Is it treading the verge of modern slang too closely to say that this is what God is advertising for? That which is true of a foot-race, or a boat race, is equally true of the race of life.

"Hast thou attempted greatness?

Then go on;

Back-turning slackens resolution."

Without resolution there is no achievement. We

### *Lost In Transit*

must, like Mr. Britling, "see it through," whether it is in war, in business or in religion. To make good resolutions, as we do at New Year, only to yield to discouragement at the very first temptation is a sign of weakness, and weakness is not the magnet by which we attract success. Every man realizes that his condition or station in life might be improved upon, and accordingly, most men have an idea of what would bring about this improvement. A new spirit in an old business has often revived it and converted approaching failure into success. Sometimes this new spirit has to come from the outside in the form of what is called a new management. The old management has conceived many plans, but has lacked the initiative and the courage to put these plans into execution. They have had visions, but their visions have been lost in transit. They have had hopes, but their hopes have frittered away through fear. What we need most is not to go outside to get other men to infuse a new spirit into our enterprises, but to cultivate this new spirit in ourselves. Once resolve to do this, and the next step will be to clear away from our thinking processes every thing which prevents this new spirit from expressing itself to completion.

If we would not have our ambitions lost in transit, we must learn to concentrate, or perhaps it would be better to say, we must learn to eliminate. Whenever a thing or a thought is lost in transit it is due to an interference somewhere along the line of travel. To discover these interferences and remove them, is to insure safe passage and satisfying consequences. Just as a submarine may interfere with mail and food in transit to the Allies, or just as inefficiency or insufficiency may interfere with its speedy delivery should it escape the submarines, so outside pressure may interfere with its safe arrival of our ambitions at their intended destination of achievement.

A young widow came to New York from a western city with a few hundred dollars left from her husband's insurance. She brought with her an only child. Her hope was to get something to do that would make her economically independent. She had friends in New York to whom she applied for advice, but the con-

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sensus of opinion seemed to be that she should go back to the small town from which she came, and where she was best known, and do the best she could there, instead of struggling against insurmountable obstacles in New York. She took the advice of her friends, but it resulted in a small position at small wages and with small opportunities.

Another woman came to New York with two young children after the death of her husband in Europe. She had less than a hundred dollars, and spoke little if any English. To go back was impossible, and so, despite all the terrifying aspects of the situation she placed her children in a day nursery and took a menial position by the day. At present she is the proprietor of a prosperous business. This has nothing to do with small towns or large cities, but with small and large personal expectations. To him that hath a large vision and a strong determination shall be given; to him that hath small vision and small expectation shall be taken away, even that which he hath.

There are few men who, at some time or other, have not had moments of great enthusiasm, moments at which the future was as plain before them as the sun at noon-day. They could see the glorious end from the small beginning, and at once they set out on the path to power. Seeing the end from the beginning, they had not counted on the things between, and when these began to present themselves, courage began to wane, and that fine enthusiasm with which they had started out, was lost in transit.

Do you suppose it is all because man himself seems to have become lost in transit? Launched forth into a world of experiences and opportunities, only to return from whence he came, richly laden with the fruits of spiritual conquest, may it not be that we have become, for a time, lost in a fog of materialism so that we are wandering around in a maze of uncertainty? If the journey of the soul is from God back to God again, then our difficulties and discouragements would indicate that we have become side-tracked in some mysterious manner.

Just as the Post Office authorities send out tracers after letters and packages which have been lost in

## *Lost In Transit*

transit, so does that loving Intelligence which rules the universe, sends out tracers in the form of prophets and apostles, and greatest of all, in the form of Jesus, to find that which is lost in transit and restore it to its rightful owner, which is God. How else shall we account for the Way-showers of the centuries? In every human soul there is the God-implanted impulse to attain the Perfect. Like the prodigal son, we have to attain away from the Father's house, which symbolizes Peace, and Health and Happiness, and since life is unbearable without these, we strive in every way to attain them.

When the way seems long and painful we yield to discouragement, and often consult with those whom we consider capable of advising, only to be told that we must not be surprised at our illness and poverties, since these are the conditions peculiar to the world. Such conditions as we are seeking do not obtain on this planet, we are informed; therefore, we must not seek as present possessions what can be only post-mortem experiences. The attempt to realize heavenly conditions on earth has always seemed impossible, and yet we go on trying. This is because we are meant to enjoy the goodness of God in the land of the living; therefore, nothing can destroy the instinct, notwithstanding, our efforts and ambitions may become lost in transit.

Of all the things which make for side-tracked resolutions, I know of nothing equal to self-depreciation. We cannot understand how other men can succeed because we convince ourselves that they are handicapped as we are. They were born under a lucky star, while we were ushered into the world under most unfavorable conditions. They have had friends and influence, while we have had to face life's battle without either. It is asking too much, that we, alone and unaided, should achieve the success we desire. We forget that the works of a watch are inside. When a man expects to be moved in the direction of success by outside pull and other people, he is expecting the impossible. The vast majority of failures in the world are due to the fact that the average man works with everything but the right thing. We lay more stress on human pull than on Divine Principle, and when this fails, as it always

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does, we become disconsolate. Unless the average man has influence, he feels impotent.

When a man attaches too much importance to what other people can do, for or against him, he is like a watch without works,—he won't go far. The strength of man is like one of those army "tanks" which forces its way through brick walls, across trenches, tears up trees and scatters death and destruction. The tank needs no outside pull or push. Its stored-up energy is within itself. Snipers' bullets make little impression upon it. Solomon says to the lazy man, "Go to the ant, thou sluggard." I say to the fearful man, "Go to the tank." See in it an object lesson. Drawing upon its own stored-up energy, it pursues its mission, heedless of the sharp stings of scattered shrapnel. Its energy is not lost in transit, for it almost invariably reaches its objective.

When a man's mental dynamo is working in harmony with God's law, he is drawing upon an inexhaustible store of strength. Working from within as a co-partner with the Infinite, no obstacle is insurmountable, no task too difficult. Nothing can offer successful resistance to him who *knows* that he can do all things through Christ which strengthens him. He does not lose in transit either his peace or his power, because of the sniper's bullets of envy, prejudice or misrepresentation. He does not give up a good work because others ascribe ulterior motives to him. If man would do the work that God intends him to do, and for the accomplishment of which he has supplied all the necessary machinery, he must become a spiritual tank. He must move forward by the spiritual energy stored up in his own soul, and he must maintain the attitude toward criticism and condemnation which Paul maintained when he said, "None of these things move me."

Many a noble purpose and many a good deed have been lost in transit because of fear of what other people might say or do. A man is conquered not so much by what other people say about him, but by the power of his own fears and sensitiveness. When he learns that he is environed by himself, and that this Self is Divine, he will not quake and tremble. A man may not fear imprisonment or execution for his peculiar views, but if



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he fears public opinion, what is the difference? A healthy mind is related to all the laws which make for power, just as a feeble mind is related to all the forces that make for weakness. A spent bullet is not the consequence of a too great distance, but the result of a lack of power in the projector. A spent thought, which does not reach its destination, is not lost in transit because the thing desired is unattainable, but because the thinker is using only half his energy.

When a man tells me that I cannot help myself, he plunges me into despair, if I believe him; but if I do not believe him, he prods me to productiveness. Believe no man when he tells you that the thing that ought to be done cannot be done. Let not your lofty desires be lost in transit because of the fear of fools, for then you will be the prince of fools. God has endowed you with power to transcend all your difficulties; therefore, let nothing affright you. Use your difficulties as you use the apparatus in a gymnasium,—to give you strength. It is your duty to obey your divine impulses. The call of the spirit is the call of the soul for a fuller expression of joy and gladness, health and wholeness. Do not allow yourself to be hypnotised into the belief that you cannot enter into the enjoyment of the things which God has prepared for you.

If you are sick, do not delude yourself into the belief that you are ill beyond recovery. If you are poor, do not conclude that you will always remain so. Is it not written that "Eye hath not seen, nor ear heard the things which God hath prepared for them that love Him?" These things, which have been lost in transit, are here now awaiting your claim. When the temptation comes to think your situation is hopeless, just remember that your strength, which is God, is equal, to every demand which you may make upon it. "To them that believe, all things are possible." Believe then, that you shall have your heart's desire. God is no respecter of persons, giving health and wealth to some, and withholding them from others. Say, then, in your moments of temptation, "No good thing will He withhold from them that walk uprightly." Say often, "My strength cometh from the Lord which made heaven and earth." "I shall not be afraid, and so come

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short of the things I want. I will rise to the power and dignity of my Sonship with God. Health is my birth-right. I claim it in the name of Him who created me. I have it."

---

## **Forgiveness**

By H. B. KNOX

Life writes with pen of fire on every heart and brain  
Pictures and words that change to ugly scars if they  
remain.

But who can these erase?  
Not Sorrow with her blinding tears of rain;  
Hauteur with cruel hands cannot these marks efface,  
Not cold Forgetfulness, of haughty mien and grace,  
'Tis only when Love comes with Christ-like touch,  
And writes "Forgiveness" over all in letters clear,  
Such damning things as these will disappear.

---

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes; God and I."

*Lyman Abbott, D. D.*

## Conscious Communion

By MRS. M. C. STOIBER

"When I was a child I spake as a child, I understood as a child, I thought as a child: now that I have become a man, I have put away childish things."

**I**N the childhood of the race man is a prodigal spending his substance on riotous living; in the manhood of the race he returns to the Father, thereby coming into conscious communion with the source of all supply.

In the childhood of the race man is filled with fear and superstition; in the manhood of the race he knows who he is and whence he came, and his heart is filled with courage, and a love that dissolves fear.

In the childhood of the race man believes in poverty; in his manhood he knows of the Father's abundance and the wheat fields bursting with their harvest; there is no famine. Is there not bread enough and to spare at my Father's table?

In the childhood of the race man believes unreality to be reality, delusion to be truthful—he is confused and knows not which way to turn; his desires are like strange animals that he does not understand.

In the manhood of the race man knows that these desires within him are the hunger for truth and its expression; he reaches out toward conscious power and dominion; he learns that within himself is a "well of living water." He must drink of this. "If any man thirst let him come to ME"—to the Christ ever living within himself—let him commune with Me—from within him shall flow living truth.

In the childhood of the race man lives in the past or in the future; as he grows and is illumined more and more with spiritual consciousness he lives in the NOW. Finding God in the here and the present, man knows God will be just as ever-present in the future.

In the childhood of the race, the conscious spiritual man sleeps; in his manhood he cries, "I am awake! awake!" "I know that my Redeemer liveth," "Come, build thee more stately mansions, oh my soul!"

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In the childhood of the race man weeps over his misfortunes or losses; he whines or cries and thinks every one's hand against him. In his manhood he rejoices; rejoices always; for each obstacle is a stepping-stone to God; each trial but gives him greater strength, and he KNOWS he is conqueror.

Man did not always know that "God pours out his spirit on all flesh." He thought a special privilege and sanctity was accorded to prelate, bishop and king, and he bowed down to a barren sceptre.

Man places God in the seventh heaven on a throne in the firmament, and places himself crawling on the earth. BUT the grown man knows that of God he came, in God he lives, to God he goes; therefore "I and my Father are One," is the song of his heart.

Before man understood the truth of conscious communion, he thought that salvation was to come through a special Saviour—through a peculiar people. Even today there are many looking for a Saviour, an avatar that shall lead the way, that shall save the world.

The world shall be saved through mankind, through the aggregate consciousness of the race. If the hand suffers the whole body suffers; there is no special creation for saving man, nor is God a respecter of one person more than another. "Beloved now are ye the sons of God." Let God appear in the soul; mankind shall rise together, knowing that in God all live and move and have being.

Let each one know himself the messenger of God, on a special mission intent, perhaps, but each a necessary part of the perfect whole. Now have we risen to the Godhood of the race.

Today we know the Christ ever young, ever perfect, born anew in the human heart. Though a thousand Christs be born in Bethlehem, and you make no room in the temple of your heart for him, you still are like those of old who said "No room at the inn," and you are a child in wisdom. "By thine own soul's law learn to live," consciously commune with the God within.

In the childhood of the race it must needs be that a Bethlehem shelter the Saviour, but this Beloved came to teach Spiritual Democracy—the Father in you and in me. The only begotten Son is within your soul;

## *Conscious Communion*

betray Him not to rabble, fear, greed and lust. Only God the all Good-Life, Sincerity, Purity, Courage, Health, Joy, Beauty—must cradle your King.

I am showing to you the door to Freedom; I am giving you the key, given by Christ the Beloved. One day we tried the wrong key in a trunk lock and this so disturbed the lock that the right key would not open it until a locksmith adjusted it. When a man or woman has been trying to unravel the problems of life with the keys of force or human will, or any other but the Divine, he finds that he has so twisted his understanding and his ideas of living, that truth does not seem to fit. But let him go to the Divine adjuster—to his Father—and the lock will soon respond to the right action and movement.

Does this seem very simple? It is. Yet through its application in the consciousness of Mind, it will lead to the abolition and elimination of sickness, and poverty. It means healing and life. Your life is Spirit—is the Father-life spirit. Think of it.

For years we have struggled in the dark morasses of intermittent hope and discouragement; now we have come to the mount of vision where all is well. Surrender to truth; feel it. Light your home with it. "Whither thou goest I will go—and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God." Enoch walked with God; let our modern statesmen walk and talk with God if they would have true guidance. Let our people, our soldiers walk and talk with God, that the chaff may soon be sifted from the wheat and the Kingdom of Love come quickly.

We touch but the husks and rinds of form until we learn to know God. Sympathize with the great and eternal plans of the Father—that is right partnership. Conscious communion is a healing agent; it is true prayer. It will change the attitude of mind and hence the entire physical and mental status. This change you have noted, and it illustrates the advance from infancy to manhood.

When man did not know or understand the brotherhood of the race, he drove his fellow men like slaves. A mill owner told me, that the men were so accustomed to hard work and no leisure, that the first time a Satur-

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day half holiday was instituted, they went and got drunk. They spent their week's pay and had nothing for wife or children, and their wives came to the mill and begged the owners not to give them any more half holidays, but these continued. This went on for awhile, and then the men began to take their families for little trips to the beach, or for car rides. You see at first they were not grown up enough to know what to do with a little freedom.

The race must have more time for spirit, more time to let its soul unfold and grow; more time for love, and the world will demand less of things. Emerson says, "There is no teaching until the pupil is brought into the same state or principle as the teacher; then a transfusion takes place. He is in the teacher, and the teacher in him. To realize the truths of God man must get into the same attitude of mind as the Eternal Source. Then the transfusion takes place—the purification—the uplifting—the transmuting of all emotional forces to pure spirit, and we are in the Father and the Father in us.

The Divine life principle of the universe is always accessible and always available; it is perpetually working for wholeness of mind and body. Why hinder it? True prayer is Conscious communion with God. This prayer heals; it is very different from the so-called miracles that resulted from a bone or a relic—very different from the hypnotic influence of a pill or potion, or a saint's tomb.

I have every reverence for the souls that believe these concoctions or relics heal, BUT render unto Cæsar that which is Cæsar's and unto God that which is God's.

Let not Cæsar usurp God's throne—the Divine mind of man.

Prayer is communion with the highest ideal; it changes the mind of the one who prays by lifting it to a higher altitude.

Conscious communion is co-operation; it is God and One that form the majority.

Healing through suggestion differs from that of conscious communion. Dr. Sadler tells of a woman who came to him for what was thought to be an incurable ailment. She said, "Oh, if I only had some of the water of Lourdes I would be cured." The doctor had a bottle of this water and he told her so. "First, how-



## *Conscious Communion*

ever," he said, "you must try Aqua Crotona." The patient expressed doubt as to its power to cure. The doctor took his water of Lourdes and labelled it, "Aqua Crotona." After taking it, the patient returned, no better. The water had not worked, as she knew it would not. Then the doctor gave her plain water and called it "Water of Lourdes." She was cured.

Much help is gained through suggestion, but the Divine Scientist must reach a plane of accuracy in which he knows that Great Healing is done by no outside force, but can be obtained through Divine atonement or Conscious Communion.

This scientific method is a system of re-education—of mental and physical re-formation—in which new groups of ideas are formed and given a position of power.

The Divine Scientist must learn to have faith in himself—Ye believe in God—believe also in yourself, for ye are his offspring. Ascend the mount; talk with God. Ignorance of law excuses no one. "You theists cannot think," exclaims a Spencer. "You scientists cannot aspire or pray," exclaims a Martineau. "One wore a hat so large it obscured the sky, the other such long-leagued boots that he did hardly touch the earth."

The Divine Scientist both thinks and prays, and does both accurately.

"Breathe God in any tongue; it means the same  
Love absolute—think, feel, absorb the thought.  
Shut out all else—until a subtle flame,  
A spark from God's creative center caught,  
Shall permeate your being, until you know."

In the soul that has established conscious communion, that walks with God, is found wisdom and understanding, truth and joy; for his soul has become one with the Great God-Soul.

## Let Not Your Heart be Troubled

By MARY L. S. BUTTERWORTH

THESE are the days of the "weeping and gnashing of teeth" brought about through the war and its product-hardships and plagues. All through the ages when countries and peoples have gotten into a warring spirit, there has always been apparent terrible plagues, diseases and every other known error that could be visited.

The other day a friend remarked: "Isn't it terrible the suffering that we see all around us today? It seems that everywhere you go you see sickness or sorrow."

I looked at this friend, and it seemed with all the strength of my being that I answered in Truth: "Yes, to many this is the way it seems, but they have quite forgotten that God's presence is everywhere, too; and that He is a very present help in times of trouble. We must not forget that when disease is prevalent, God is even more prevalent."

The friend looked at me with a very serious eye but caught the meaning. No doubt it reminded her of that "something" that she just needed at this time.

"Let every man speak truth to his neighbor, and not error." Speaking and reading truth brings us health and success. Speaking truth is speaking the Word that will not return to you void, wherever you send it.

We know the value of right thinking today as we have never thought of it before. We know that thoughts precede things, and we know that we, in America, have been busy making pneumonia jackets, and it is therefore not strange that pneumonia should be visited upon us, as it only followed a thought, and one that seemed strong. Now, what is the way out of misery? Surely not to think misery, but to bring to consciousness the Mind that was in Jesus. This was the Mind of the Christ Spirit. This is the mind wherein one is protected. This is the place of Reality. The secret of it all is getting the consciousness of this Ever

## *Let Not Your Heart Be Troubled*

Presence and Power, and seeking to live life in its fullness the way the Saviour lived it.

Can it be done? Yes, if you want to do it. Anything can be done if we have the thought to do it. We need to realize what, and who, we are now. Not what we are going to be. We are the substance of God made in visible manifestation, and all that we want to be we are, but we have to be it. To Be, mean to express IT.

God made you from His own pattern and fashioned you with His own substance, and is kind enough to give you His Power through the healing word of Love and Truth to fashion your life here, so that you can have the fulness of the Kingdom of God, which is everything that is Good, such as happiness, health and prosperity. Let us have ears that we hear with, and eyes that we see with, and tongues that we talk with, so that we may be remade and reconstructed and refashioned like this Self that He originally intended.

Can you do it? Yes, every one can who will, who has the Divine Will working in his thoughts. Let us empty the small self so that we can comprehend the works of God and be filled with the Great Self.

Surely these are the days for the people to turn to their Reality and let drop from them the unreal. All that is real is that which endureth forever—the Spirit in Man. It will keep us when we sleep, and It will talk with us when we awaken, and It will go with us wherever we go for, "Lo, I am with you always, even unto the end." Let not your heart be troubled when you have found Truth and Love. But turn even nearer to this Ever Present Reality that goes with you every footstep of the way of life.

Philadelphia.

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The law of love is greater than the law of logic; and every loved object in God is radiant with a glory of its own. The hidden life is not stamping out feelings and affections and all the sweet illusions of love; it is giving them their true value and harmony and balance in the framework of the divine life. Do not fear to cherish them while you lay them all at the feet of Jesus.

*Monsell.*

## The Power of the Spoken Word

By LILIAN L. HADEL

PEOPLE are often faithful in making statements of Truth in the Silence, yet do not realize them, because they take up the old line of thinking afterward. In the Silence we take control, but to gain our dominion we must think and speak Truth always, not letting ourselves fall into erroneous thinking and speaking after the Silence. This is true faith, and bears out Paul's statement, "Faith is the substance of things hoped for, the evidence of things not seen," and if persisted in will certainly bring harmony in the home, prosperity in the affairs and health of body. This chapter out of my own life proves to me that each and every one of us can use the Power of the Word, if he will only make the effort.

My husband and I have long been Truth seekers and, for years, were honest and earnest in our efforts to prove the Law. We used such affirmations as "I am Power; I am Harmony; I am a perfect child of God," etc., and were also doing our best to be kind and loving to everybody and every creature. Still, in spite of all we were doing and thinking, our life was one grand chaos.

When I saw my dear ones and myself attracting everything from hate to lack, and from almost every direction, I cried to God in desperation to show me what we were doing wrong. I asked Him why, when I knew we were living up to our highest understanding of His law, this terrible condition, this failure and destruction appeared on all sides. Others we could heal, but not ourselves. Like Whittier, "My heart was heavy and I thought its trust had been abused." Then a magazine which teaches the Power of the Spoken Word was handed me, and thank God, in it I found God's answer to me. Our mistake had been that our words were continually tearing down what we were mentally building up and affirming; we expected a few hours of right thinking and affirmations to bring

## *Happiness*

results, while seeing the reality of evil and speaking negatively the rest of the time.

From that hour, no matter what the appearances were, when we were asked how everything was, we invariably answered "Fine." This took some courage, for we were then on a farm and our plight was very evident but, in spite of appearances, we did it, and have been doing it ever since. Yes, and what is more, believing it when we said it. Not only has the constant use of constructive words, along with right thinking, been the means of freeing us from our bondage on the farm, but, we are now making friends, where formerly we made enemies, and other blessings such as health of body, supply and harmony, have been showered upon us, too many to enumerate.

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## **Happiness**

By MARTHA M. LOCKWOOD

Let not true happiness be ever from us apart,  
Look not for it far away, it is within the heart.  
There it lies, nestled so close, unfolding, day by day,  
Its many leaves and petals, in sweet and bright array;  
And drinking of its waters from deep well spring within,  
We find life's richest treasures, with love divine akin.

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"Perhaps the very best idea of prayer is just thinking towards God; and a waiting for what He will think back to us, and do; not a trying to tell Him anything." But, nevertheless, always holding in mind that God is ONLY GOOD and that therefore we have a right to seek and expect that which in His wisdom Is good, though in our own and lesser wisdom it may seem otherwise for the time being. In the end we too shall know it to be "very good."

*The Church Invisible.*

## Sermonettes with Meditations and Correlative Readings

### *November the first*

In thought man is ever inventing robes which he is destined one day to wear. Therefore, it behooves him to decide the kind of a robe he would care to don before creating it. Fear thoughts will robe him in the rags of poverty, sick thoughts will clothe him in the garments of disease, but the thoughts of his divinity will enable him to put on the white robes of Christ, which classifies the quality of God.

MEDITATION: "I am even now clothed with the purity and holiness of God."

BIBLE: Rev. 7:13, 14; Is. 22: 21.

ASTOR LECTURES: P. 331, first and second pars.; P. 332, first and second pars.

### *November the second*

By its spiritual activity the mind of man frees itself from the cerement of materiality in which ignorance has enveloped it, for in so far as God rises in action, the divine is realized. This is a truth that tends toward the infinite; therefore be active in well doing. Count nothing small that makes for the betterment of humanity, and think no attainment great, that does not illuminate and refresh your own conception of truth.

MEDITATION: "I am part of that Good which ever works towards eternal perfection."

BIBLE: Mark 12: 42; Luke 21: 1 to 7.

ASTOR LEC.: P. 128, first par.

### *November the third*

The divinity of Jesus was best seen in his humility. He came not to be ministered to, this Prince of Princes; instead he came to minister, to serve his servants. He who was born to command, obeyed, and the Son of God washed the feet of the fisherman. Surely the Nazarene



### *Sermonettes*

taught the blessedness of service and the dignity of labor. Think of these things when you are facing menial duties, and it will illumine your mind and glorify your labor.

MEDITATION: "All service is the same in the sight of God."

BIBLE: John 21: 9 to 18.

ASTOR LEC.: P. 136, first par. to first par. on P. 139.

### *November the fourth*

In that the individual has the same potentiality as the universal, the difference existing between God and man is one of degree only. The divine mind is complete; the human mind is on its way to completion, and in the proportion that man realizes his latent possibilities, he increases his spiritual speed and thereby lessens the distance that separates him from his goal in spirit. Hasten beloved, thy Lord awaits thy coming.

MEDITATION: "I am ever progressing toward God's perfection."

BIBLE: Luke 22: 69; Luke 21: 9; Luke 21: 18 and 19.

ASTOR LEC.: P. 333, third par. to first par. on P. 335.

### *November the fifth*

It is the giving up of ourselves for our ideal that makes for happiness, for the real meaning of existence is discerned only when, detached from the personal, we are possessed by the All. It is in being *possessed by the All, not in owning the part*, that the true purpose of life is discerned. The remembrance that a personal void is only the necessary preparation for a spiritual fullness, robs sorrow of its aftermath.

MEDITATION: "I shall be filled with the Holy Spirit."

BIBLE: Luke 22: 41-52.

ASTOR LEC.: P. 181, fourth par. to first par. on P. 183.

### *November the sixth*

By the glorification of humanity divinity becomes apparent. Thereby by helping in the transformation of humanity, you are glorifying the ideal in yourself. Because of this it is more blessed (to yourself) to give, than to receive.

## *The Gleaner*

Jesus demonstrated his divinity by putting off mortality, and his parting assurance to his followers was that they could do likewise.

MEDITATION: "The Lord in me understands the Lord in all men."

BIBLE: Matt. 28: 18, 19, 20; Mark 1: 3, sec. and third clauses; Matt. 25:34.

ASTOR. LEC.: Page 337, first par. to end of chapter.

### *November the seventh*

It was taught by Saint Bonaventure that the best proof of a religion was its power to enable its adherents to do common things in a perfect manner, as a constant fidelity in small things was the heroic virtue which established man's worthiness for greater responsibilities.

The son of Mary was a good carpenter before he became an architect of souls. Let us do the small things with such dignity as will enhance their value, and thus fit ourselves for larger fields of labor.

MEDITATION: "I reflect divine joy in every worthy service."

BIBLE: John 13: 5, 12, 14.

ASTOR LEC.: P. 252, second par.; P. 253, first par.

### *November the eighth*

The soul may be likened to a ray of Mind transmitted by Spirit to the earth plane for the purpose of attracting the form heavenward. Sometimes it may happen that the individual ray is temporarily sepulchered by the senses. But it can never be lost, because it is a projection of Spirit, and forever inseparable from Spirit.

"Like as a star,  
Without haste, without rest,"

the entity of man awaits its complete expression. Help it to manifest itself by seeing the real, which is the only way to unsee the false.

MEDITATION: "Let the mind be in me which was also in Christ Jesus."

BIBLE: Rom. 11:30; I Cor. 12: 6; Rom. 11:36.

ASTOR LEC.: P. 104, sec. par.

## *Sermonettes*

### *November the ninth*

As the life of the earth is said to depend for its continued existence on the inexhaustible supply of energy derived from the sun, thus man depends upon God, Who is his source, for his existence. The highest desire of each thing, and the first law of nature, is to return to its source. Man's pilgrimage upon earth is nothing if not a gradual ascent God-ward.

Therefore, brothers, be not intimidated by apparent failure, but be reassured, for He Who has ordained your journey will bring you safely to its conclusion in God. Hence, praised be God and His omnipotence.

MEDITATION: "He giveth power to the faint."

BIBLE: Psalms 91: 1, 4, 5, 6, 10, 11, 12.

ASTOR LEC.: P. 245, first par.; P. 246, sec. par.

### *November the tenth*

Brooding fear is the canker that wastes the life of man and dissipates the sunshine of existence; the rust that corrodes his surpassing powers until he seems but "a torn cloud before the hurricane." And why should man's heart be troubled when it is the home of God? Or why should he be afraid when he reposes in Spirit? Arise from the plane of shadows and ascend to that of Substance and be at peace.

MEDITATION: "The Lord is in the midst of me; I shall not see evil any more."

BIBLE: John 14:1; John 8:32-36.

ASTOR LEC.: P. 272, first par. to sec. par. on P. 273.

### *November the eleventh*

The senses, uneducated by the intelligence, can no more discern man's spiritual entity than the mind of man can be discerned in his features, as reflected in the concave surface of a sword.

Realizing this, one should never base his judgment on the evidences of the senses which, at best, but testify to half truths. Man, like flame, is born to ascend and is predestined to become divine. Therefore help him in his journey from sense to soul by knowing the truth

## *The Gleaner*

about him in contradistinction to appearances. It is thus you will do the works of Jesus.

MEDITATION: "I am a deathless being, on an endless journey."

BIBLE: Prov. 8:21; Isaiah 1:9; Jas. 1:17.

ASTOR LEC.: P. 165, first par.; P. 166, first par.; P. 167, first par.

### *November the twelfth*

An encouraging word will do more to make people work diligently than hours of fault-finding. Nothing so effectively cuts the arteries of one's resources as lack of encouragement; whereas praise serves to enlarge man's capacity to yield of his best with the least effort to himself.

Jesus substituted praise for blame, and he made saints out of sinners. *You can do likewise.*

MEDITATION: "My mouth shall be filled with praise for that which is worthy."

BIBLE: Joel 2:26; Psalms 76: 10; Psalms 107: 8, 29, 30, 42.

ASTOR LEC.: P. 276, first par.; P. 277, first par.; P. 278, first par.

### *November the thirteenth*

The eagle takes her young and holds them towards the rays of the sun. If they look at it without blinking they prove their worth and she returns them to their nest and nourishes them. If, on the other hand, the birdlings' vision is dazzled by the fierce rays, and they lower their orbs, she casts them from the nest, not because of cruelty, but because to her they appear as strangelings.

How much greater is the love of the mother for her offspring than an eagle's for her fledgling; but vaster than either is the love that nourishes a world of human shapes until, through that Love, they are transmitted into the form of His own divinity. Surely our God is a great God!

MEDITATION: "Let me look upon every experience as a factor in my development."

BIBLE: Psalms 18:1; Matt. 5:44; Matt. 22:37 and 39.

ASTOR LEC.: P. 105, first par.

## *Sermonettes*

### *November the fourteenth*

Love is all. Wandering elements whisper of its universality, and ocean caves sound its praises. Its workings are seen in the starry heavens and its sweet mysteries are shed in the perfume of flowers. The ecstatic heart of the universe is moved by love, and its dwelling place is in the heart of mankind. By its harmonies discord is silenced, and by its flame the life of man is moved to the acts of divine compassion in which Christ is manifested.

MEDITATION: "O Lord omnipotent teach me to love."

BIBLE: Psalms 91: 14; I Peter 3:8; Heb. 13:1.

ASTOR LEC.: P. 271, third par.; P. 280, sec. par.

### *November the fifteenth*

Petrarch is credited with saying "that there are fishers of men who catch a credulous multitude and devour them for their prey." It is a trite saying, but it is especially applicable to such as so-called clairvoyants and seers who wax rich by preying on the emotions and credulity of others. Jesus Christ was the greatest clairvoyant who ever trod the earth, and there is no record that he ever entered into a mesmeric state to discern the Truth, which is the only thing not perceptible to the senses.

MEDITATION: "I am in direct contact with Divine Wisdom."

BIBLE: Deut. 18: 10 to 16, 18, 20 to 23.

ASTOR LEC.: P. 121, first par.

### *November the sixteenth*

Religion is a symbol of what a man or a race thinks about himself or itself. Creed is the wheel by which they steer these beliefs.

Thought, once awakened into activity, unfolds itself into a system of thinking, and when this can unfold no farther by reason of man's ignorance of his mental endowment, the old system of thought gives place to the new, even as generations succeed each other. Therefore, when MAN'S religion will have become the science of Truth, feeble creeds will be supplanted with Christ.

MEDITATION: "Give me understanding, and I will live."

BIBLE: James 1:26, 27; Matt. 26:34 to 41.

ASTOR LEC.: P. 173, first par; P. 175, first par. to end of chapter.

## *The Gleaner*

### *November the seventeenth*

Intelligence is the power of discrimination which enables us to discern the Reality of Truth and the falsity of error; it is that part of man which is immortal, because by the intellect man is united with God. By intellect fate is annulled and fleshly inheritances set aside, and man is seen as the heir of God, and joint heir with Christ. Claim your inheritance and don the princely robes of righteousness.

**MEDITATION:** "I can never be separated from my divine identity."

**BIBLE:** John 5:30; Rom. 13:1 and 2; I Cor. 12:6.

**ASTOR LEC.:** P. 280, first par. to last par.

### *November the eighteenth*

Faithfulness in small things proves one's fitness for large responsibilities. Hence common sense, which is a form of rare intelligence, teaches us that anything worthy of doing should be done well. It is doing things well that lends an artistic touch to the common duties and clothes the meanest labors with dignity. There is a certain art required in paring potatoes properly, as there is in painting a picture, hence it is the doer who dignifies labor. It is in not doing things well that the workman is dishonored, and not in the act itself. Therefore consider the importance of the injunction to do all things heartily as unto the Lord.

**MEDITATION:** "Having performed small tasks faithfully, I shall be given larger ones."

**BIBLE:** Luke 16:10, 11, 12, 13, 15.

**ASTOR LEC.:** P. 122, first and second par.

### *November the nineteenth*

Hope grows sweet with age, and rich in being deferred. It is only in the attainment of the thing hoped for that it retires from the scene of victory, for only in possession do hopes find fulfillment. Rejoice then in hope and wait patiently for the harvest that awaits your goodly desire.

**MEDITATION:** "They that seek the Lord shall not want any good thing."

**BIBLE:** Psalms 16:9; Psalms 78:7; Psalms 119:116; Psalms 146:5.

**ASTOR LEC.:** P. 103, first par. to first par. on P. 105.



## *Sermonettes*

### *November the twentieth*

"In their land they shall possess the double: everlasting joy shall be unto them." In this verse Isaiah refers to the spiritual body and the glorified earthly body! the form which the mind will assume when awakened from the dream of transition, and the body which, redeemed from sickness and the effect of sin, will mirror here and now the substance of God. It is thus we understand the eternity of Mind's essential instrument.

MEDITATION: "The Father worketh in and through me."

BIBLE: Matt. 6:25, 26, 30, 34, 33; Luke 12:7; Acts 26:8.

ASTOR LEC.: P. 127, first and sec. par.; P. 129, first par.

### *November the twenty-first*

"And whatsoever is right I will give ye!" Is this not a comforting assurance? And should it not do entirely away with self-complacency and that fatal habit of comparing ourselves to others, (and always to the detriment of others) which would ask "If they (emphasis on the they) have that reward, what shall we have?" To envy others, or grudge them any measure of happiness is an evidence that we are not dwelling in love, for love rejoices in the truth. Therefore, forgetting other people's idiosyncrasies, let us be worthy to receive the divine justice which God has in store.

MEDITATION: "Perfect love casteth out fear."

BIBLE: Luke 12:32; Psalms 4:8; Psalms 5:4; Psalms 3:5.

ASTOR LEC.: P. 191, 192.

### *November the twenty-second*

As "The eye, seeing in all things what it brought with it, experiences the faculty of seeing," so the intelligence understands to the extent that its faculty of apprehension has been stimulated. Existence is for the purpose of stimulating the intelligence until it transcends all limitations and unites itself with the Intellect which is Divine. Hence it is on the full tide of experience that we sail into the harbor of the Larger Life.

## *The Gleaner*

MEDITATION: "May Divine Love enable me to find the lesson concealed in every experience."

BIBLE: Acts 17:3; John 14:19; Col. 3:4; I John 5:11.

ASTOR LEC.: P. 258, second par; P. 259, first par.

### *November the twenty-third*

Jesus was that son of God who offered up all his talents and possibilities on the altar of righteousness. His doctrine was that in the education of the senses, not in their elimination, lay man's spiritual salvation; and in the right use of the functions, and not their abuse, lay man's divinity. To him all things were pure and nothing to be despised; but all were to be elevated to their lawful use, and all things and peoples to be restored to their rightful place in the Christ Truth.

MEDITATION: "The spirit that was in Jesus is also in me."

BIBLE: Ezek. 34:9, 16, 18, 19, 31.

ASTOR LEC.: P. 113, second par.; P. 114, first par.

### *November the twenty-fourth*

Life is uncreated and incorruptible; it is unchangeable, for it is the essence of Mind. That things come into being and cease to be, is a fallacy of the senses which the science of Being disproves. Life is the whole of Being. It has no consciousness of death. It is illimitable, eternal Life; complete and perfect in itself and containing within itself the Principle of its own Being, the Principle which is God. This whole of seeming change is but a vision which has "no being."

"Naught is but that which feels itself to be."

MEDITATION: "I, being one with God, cannot be separated from God's life."

BIBLE: Matt. 9:24; Luke 8:52, 53; John 11:1, 4, 21, 23, 26, 43, 44.

ASTOR LEC.: P. 184, first par.

### *November the twenty-fifth*

Compensation is the order of existence. It is thus that every selfish pleasure must be bought at the tremendous price of a diminution of spiritual power. Sin is a shadow which disappears when exposed to the

### *Sermonettes*

light of intelligence, but those who believe enough in its reality to indulge in it must pay the tax imposed upon it, which is a decrease of spiritual power.

Therefore, my fellow students, turn from the shadow and heed the divine power that counsels within you to rise and go to your Father. His arms are outstretched to receive you.

MEDITATION: "I will arise and go unto my Father."

BIBLE: Luke 15:11 to 25.

ASTOR LEC.: P. 249, second par. to end of chapter.

#### *November the twenty-sixth*

To revile the body does not elevate the soul; and to attempt to account for the spirit's delayed manifestation by dilating on the weariness of the flesh, is to forget that "flesh hath soul to suit!" As a flower has perfume equal to the completion of its loveliness, so this "rose mesh" flesh is the dwelling place of mind.

And, therefore, "All good things  
Are ours, nor soul helps flesh  
More now, than flesh helps soul,"  
and man is a god, "though in the germ."

MEDITATION: "He that is joined unto the Lord is one spirit."

BIBLE: Eph. 6:30; Luke 3:6; John 1:14; Acts 2:17.

ASTOR LEC. P. 277, first par.; 278, first par.

#### *November the twenty-seventh*

We become like that which we contemplate. Hence the injunction, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Sickness is not true; therefore forget it. Sin is not lovely; do not indulge in it. Gossip is never of good report; do not listen to it, and the peace of God shall be your peace.

MEDITATION: "The Lord satisfied my mouth with good things."

BIBLE: Pet. 1:10 last clause; Pet. 1:8; I John 2:29.

ASTOR LEC.: P. 173, sec. and third pars.

## *The Gleaner*

### *November the twenty-eighth*

Love enriches herself by giving. Did she withhold her gifts, she would be impoverished. To love is to give, and in the proportion of our giving is stamped the impress of His love. Nothing is ever given in vain, for no gift reaches its destination until God holds it in His hands. Remember, then, that if it is but a cup of cold water handed to a thirsty vagrant, it is destined to refresh the lips of the Holy One. Give, then, heartily unto the Lord.

MEDITATION: "Love is not easily provoked; it thinketh no evil."

BIBLE: Matt. 25:31-46.

ASTOR LEC.: P. 165.

### *November the twenty-ninth*

War is not the hall of death shrouded in awe and horror, although that is how it appears to mortals. In reality it is but the travail which precedes the birth of peace; the breaking down of superstitions and hoary-headed avarice which, tottering to their grave, herald the dawn of Justice. Then let us not count the cost, but, forgetting the past, press forward to greet the heaven-crowned future when the Lord shall reign.

MEDITATION: "God is light, and in Him is no darkness at all."

BIBLE: I Pet. 5:6-7; I John 3:18; I John 4:7; Jude 21.

ASTOR LEC.: P. 293-2.

### *November the thirtieth*

Happiness is the procurer of peace, and peace is another name for health and wealth. There is but one thing greater than to be happy, and that is to make others happy. This is the secret of long life,

"For, when the power of imparting joy  
Is equal to the will, the human soul  
Requires no other heaven."

MEDITATION: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

BLIND MAN REGAINS HIS SIGHT IN STREET  
*Musician Ascribes "Miracle" to His Faith That One  
Day He Would See*

PENDLETON, Ore., Oct. 2.—For fifteen years, Karl Guiott, a music teacher of this city, was blind. Suddenly, the other day, while tapping his way along a street with his cane, sight came to him.

"I felt a sudden pain in my eyes," Guiott explained. "I became dizzy. Blue flashes appeared before me, and gradually in a slowly dissolving mist, the sidewalk, buildings, autos and wagons appeared before me."

Immediately after regaining his sight, Guiott hastened to the office of his physician. The doctor told him his sight would probably be permanent, but the man rushed to his home, fearing his sight would again fail before he could see the features of his wife and son.

Guiott says he kept forever alive the desire to see.

"My faith in my mental strength to bring my vision back to me, if such a thing could be accomplished, never wavered," he says. "I have it. I will keep it. I know I can. I will."

Guiott's blindness, physicians explain, originally was due to an opaque lens. A luxation or displacement of the lens has occurred, dropping the lens down so that it no longer is interposed between the pupil and the retina.

Guiott is now using every minute of daylight in looking at the faces of his friends and loved ones, and at the scenery around his home.

## The Way

To every man there openeth  
A way, and ways, and a way,  
And the high soul climbs the high way,  
And the low soul gropes the low;  
And in between on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go.

*John Oxenham.*

REV. W. JOHN MURRAY,  
DEAR SIR:

I attended your service yesterday morning; and I feel impelled to tell you that I not only enjoyed it but was helped by it. I believe that the conception of new thought which you so appealingly present can and will help many men and women to live saner, cleaner and nobler lives. You are saying what the churches ought to say, but which they are prevented from saying by the sectarian accretions that have so largely obscured their spiritual message.

A CLERGYMAN.

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DEAR MR. MURRAY:

I feel that it is your due to know how much Divine Science has done for me.

In previous years, at the close of the school term, I have been so miserable and so exhausted, that I have had hardly enough energy left to go to the country for my vacation.

At the end of June, this year, when my school closed, I was *not even tired*, and that, in spite of the very hard winter and the lengthened school hours.

How I wish that all the nervous, worn-out school teachers could come under the influence of the wonderful "Truth" as taught by Divine Science, and so receive its blessing, as I have done.

Yours very gratefully,

God is not a distant potentate, but an ever-loving, ever-acting and unalterable Principal—Mind, Soul, Spirit, Truth and Love.

—Rawsen.

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#### PRACTITIONERS

MISS L. T. C. HOTCHKISS, 292 W. 92d St., New York City. Tel. Riverside 2206.  
MR. D. M. MURPHY, 123 Fifth Avenue, New York City. Tel. Gramercy 2731.  
MRS. MAY CORNELL STOIBER, 277 Quincy Street, Brooklyn, N. Y. Tel. Bedford 7808.  
MRS. N. ENGST, 128 Monmouth Street, Newark, N. J. Tel. Waverly 5578-J.  
MRS. JEAN NORTON, 125 Wadsworth Avenue, New York City. Tel. Audubon 612.  
MR. WINSLOW C. BEATTY, 835 West 179th Street. Tel. St. Nicholas 2170.  
MRS. ROSALIE M. BEATTY, 835 West 179th Street. Tel. St. Nicholas 2170.  
MRS. LEONORE MARCY, 49 Claremont Ave. Tel. Morningside 7070.  
MRS. RULO C. REESE, 51 West 81st Street, New York City. Tel. Schuyler 9571.



# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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# The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR

**S**ERVICES are held every Sunday morning at eleven o'clock in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

There is excellent music. All seats are free.

On Wednesday evening at 8.15 Dr. Murray gives Bible interpretations and short talks on Truth.

Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear a message that upbuilds and liberates them.

*A Cordial Welcome  
Is Extended To All*



In order to have this issue of The Gleaner mailed before December First, the reading of proofs by the editor has had to be dispensed with, because of printing difficulties.

# THE GLEANER

## Jesus in Divine Science

By W. JOHN MURRAY

"The word was made flesh and dwelt among us." John 1:14.

At this season when the very atmosphere is laden with the desire to get and to give, it would seem as if it were well for us as students of Divine Science to ask, What is the occasion of it all? Who was Jesus of Nazareth? What did he do, and why should we celebrate his birthday? Why should Jew and Christian alike vie with one another in the delight of exchanging gifts? That there are abuses of this practice may be true, but back of it all, there is at least one time in the year when there is a general desire to be of service, and this is the Christmas season.

Why do we celebrate the birth of Jesus? Because we believe that he was the grandest exponent of Divine Science the world has ever known. There are various opinions concerning the personality or personage called Jesus. There are those who consider that he was a purely mythical character, that no such personage ever existed at all. There are others who believe that he was a man just like ourselves, and still others who declare that he was very God of very God, and all these believers may be found in our Christian churches.

There are some churches which make it obligatory upon their members to accept without question the doctrine of the Immaculate Conception. This is one of the strongest articles of faith. Any members of these particular churches who do not believe in this are not considered good and faithful adherents of the church and as such are not entitled to what is commonly spoken of in these churches as absolution.

The doctrine of the Immaculate Conception is one that has become a much mooted question, and yet back of it there must be some occult, or mystic, or spiritual reason for the idea ever obtaining in the human consci-

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ousness and hence it is that in Divine Science we are called upon to look into it with the physical eye, if you please. We do not say that a belief in the mystery of the incarnation is a necessity incumbent upon a person who turns to Divine Science in order to be healed. We do not believe that man's salvation from sin, sickness, disease, poverty and pain, is dependent in any way whatsoever upon his professed belief in this mystery of the church.

It is not that we believe in the divinity of "the one man in all human history," quite so much as that we begin to perceive, dimly at first perhaps, the divinity of all men from the very beginning of time. This is the great secret that Divine Science has come to teach. It seeks not to over-emphasize the divinity of Jesus, but to emphasize and re-emphasize the divinity of all men, and to reveal man to himself.

The text that we have chosen is one that no doubt is being spoken upon from many Christian pulpits to-day. The angelic salutation, "Hail, thou that are highly favored," is being sung by choirs and soloists everywhere. The Gabrielic salutation is one of the most beautiful things that has ever been set to music, but to my mind it is very doubtful if this text is being treated as we like to think of it in Divine Science.

"The Word was made flesh and dwelt among us." The words have expressed mystery, unsolvable mystery. When the devout of these ancient religions asked concerning the interpretation of these wonderful words, he was told not to venture too far out upon the sea of unwise speculation, that it was a something about which the human mind should not concern itself. It is a something in short that can be interpreted and understood only when we arrive at that summit of spiritual understanding which makes of us ministering spirits. We have all questioned, we all do question secretly, if not openly, the possibility of the truth embodied in these words.

We have spoken on the power of the Word. We have tried to make it clear that the power of our own word on its negative side produces sin, sickness, poverty and perplexity; on its positive side it makes for health, life, strength, poise, peace and power. You can not over-emphasize the power of the word as an oral ex-

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pression of thought, as the vehicle or means by which an idea is communicated from one mind to another. We have accorded a great deal of power to the word on a purely human basis. It is not at all infrequent in history that we find the angry word given by one diplomat to another provocative of national disputes and even of international warfare. A single angry word has precipitated the downfall of a nation.

It is not of this word, however, that John is speaking when he says, "The Word was made flesh." If the word of one human individual to another is the expression of an idea in that individual's mind, and which, through that expression, conveys this same idea to the mind of the hearer, then we may take it up a little higher, and we say that the Word as used by the beloved physician John, is that spiritual impartation that comes from the Divine Mind to the receptive human mind or soul. It is not necessary, as we know in Divine Science, that the word be audibly expressed in order that it have weight and force and power from God. In fact we know that the power of the word is most sensibly felt when it is silently administered.

The centurion said, "Speak the word only, and my servant shall be healed." This word was a silent word, because Jesus could not have made himself heard at the distance at which the servant of the centurion was lying ill of the palsy, so it was the projected idea sent through the medium of the universal Mind, which found lodgment in the mentality of the centurion's servant, and "the servant was healed in that self same hour."

We are not going to argue in order to prove a doctrinal belief. We seek to inquire, as students of Divine Science, concerning the power of the word as manifesting itself in what has since been called the Immaculate Conception.

You will remember that the Prophet Isaiah, seven hundred years prior to the advent of Jesus of Nazareth, said to the children of Israel who could not see light from darkness, who could not take the plain prophecies to heart and put them to practice, who could not cleanse their hearts from impurities, nor their minds from common sense and personal opinion based upon human observation, that nothing but the sublimest manifesta-



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tion of Divine Mind to human consciousness could ever cause the scales to fall from their darkened spiritual eyes. We find him declaring, "Behold, a virgin shall conceive, and bring forth a son, and his name shall be called Immanuel," which spiritually interpreted means, God with us. Seven hundred years elapsed before this event took place, and when you stop to consider the marvelous things that surrounded this phenomenon, you will see that there were forces at work of which the human mind has not yet conceived, if you believe the story of the nativity at all. If you have read it, you have known and believed that the wise men came from the East, attracted by their understanding of a science which enabled them to know and distinguish human events by the movements of the solar system. Just as it is possible for an astronomer to predict the appearance of Halley's comet, or to predict any stellar event that is to transpire one hundred or two hundred years hence, so these wise men knew the signs of the times by their study of the heavenly bodies, and we find them, each wending his way, from their places of abode to simple little Bethlehem.

If it is not a true story, it is most beautifully fabricated and delightfully presented, and reveals to us at least the possibility of such an event transpiring, even although it has not already transpired. There is nothing that the human mind can now conceive that the human mind, on a certain plane of evolution, can not carry out. This is the great and mighty power and function of imagination.

We find these wise men coming and inquiring concerning the birth of the "Son of David," this child that was to be born of a virgin; and we find just as much skepticism in that day as we have to-day concerning this remarkable phenomenon. One of the most frequently used arguments against it to-day is—that it is contrary to natural law. That is used by Jew and Christian alike. It is offered by people who professedly believe in it in order to stay in the church, but who yet secretly disavow it. It is contrary to natural law. My dear friends, everything in the world that has ever made for great human achievement, has been contrary to natural law. Aviation, wireless telephony and

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telegraphy,—these are all contrary to natural law, as natural law was believed in prior to the advent of these strange and revolutionary innovations.

Evolution on the physical basis tells us that there was a time when man was a quadruped, when he moved about on all fours, and that was the necessary law of his state at that stage of his development. Evolution affirms now that man is a biped, moving about on two feet. This is the natural state or natural law concerning his present development. And there are some who are foolish enough to believe that a time will come when man will be able to dispense with his feet altogether as aids to locomotion; that he will then be able to move himself about at will, and be where he thinks he will be. This is not at all improbable. This is only a further stage in our development of thought. The body is ever the vehicle of our expression. It all resolves itself into what is natural law, and what is not natural law.

In Divine Science we are coming to believe that a man is what he thinks he is, and can be what he thinks himself to be, and can become what he desires to become by the exercise of this greatest of all functions, that of thinking.

Let us go back seven hundred years prior to the birth of the Nazarene. Consider that Isaiah has gone on record as a prophet of God;—that is, a man of far-seeing vision who can see remote possibilities where there are no present probabilities; a man who can see the working out of the law of Mind independent of matter and through matter, if you please contrary, absolutely contrary to the prevailing opinion.

He had prophesied, "Behold, a virgin shall conceive, and bring forth a son, and his name shall be called Immanuel. He shall be called Wonderful, a mighty counselor, the prince of peace." All of these names have been given to Jesus; they were conferred upon him by the wise men of the Orient. These titles are in vogue to the present moment, and no one has ever thought of divesting Jesus of Nazareth of the proud title of Prince of Peace.

Remember we are dealing in the occult sciences, and we do not regard sense testimony as a necessary phase of corroborative evidence. We are merely setting forth

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this idea as something about which Divine Science should at least speculate, not take it for granted that it is a mystery that can not be explained, that the church can not explain, or which can not be explained by any process of reasoning whatever.

In Divine Science we are learning there are no mysteries, except to the ignorant man. The moment truth reveals itself to the human consciousness, that moment mystery disappears, whether in the physical or mechanical sciences, or in the mysterious spiritual transmutation of substance. The enlightened man accepts nothing as mysterious. Inexplicable for the moment, if you please, but not a mystery, if by that you mean an unsolvable suggestion from Divine Mind.

Think of the power of thought. Isaiah was putting this seed into the receptive consciousness of the awakened spiritualized Hebrew mind, which is the most spiritual mind of any age. It believed in the power of God absolutely and unqualifiedly, and yet was quite unable to live up to its highest ideals, just as we are. Isaiah dropped this seed into this receptive soil and its most spiritual minded devotees believed at least in its possibility, though they themselves acknowledged their inability personally to prove it.

That which was once a mere solitary idea in the mind of a solitary prophet, in the course of time became a nation's hope, and the confident expectation of its most spiritually minded people. At first it was an idea, and then, communicating itself to other minds, it was taken up, and, like a pebble which is dropped in the centre of a limpid lake, the circles of thought began to expand themselves to the utmost and outermost boundary of Hebrew expectation. Here we find an entire nation confidently expecting the Messiah, confidently expecting that the Messiah will be ushered into this great plane of activity by a strange and unusual method.

Tradition tells us that, beginning with the time of Isaiah's prophecy concerning the advent of Jesus of Nazareth who was to be born in this remarkable manner, and who was to be born through the channel of the house of David, that this house of David, accepting the promise as relating to itself, began at once to set aside as in cloister, its selected virgins, with the hope

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and expectation of the fulfilment of this prophecy. Generation after generation succeeded itself and this practice was continuously kept up for a period of seven hundred years, until Mary accepted the conditions.

The idea obtained in the Jewish consciousness, if this tradition be true, of the possibility of the fulfilment of this prophecy of Isaiah, the house of David confidently setting forth its most chosen virgins for the purpose of becoming the handmaid of the Lord. All this was the accumulation and the concentration of a great national hope and profound belief.

Like all the other virgins who had preceded her in the house of David, the girl was set apart under the most careful restrictions, the most careful instruction. We are beginning to realize that we do not know any more than the Essenes of the ancient Jewish church knew concerning unity. We are not quite so clever as we have thought we were, for New Thought is not a new thought at all, and the Essenes, that isolated or monastic body of the ancient Jewish church, taught all that we teach, and more. It was under the careful supervision of a selected female guardian that the Essene doctrines were inculcated in the mind of this prospective mother of Jesus.

And now we come to Mary. Remember the angelic salutation, "Behold, thou that art highly favored; thou shalt conceive, and bring forth a son, and his name shall be called Jesus." Instantly sense argued against science; popular belief asserted itself against divine prophecy, and she said, "How shall this be?" But it was a brief argument, because we find her saying, "Nevertheless be it unto me according to thy word."

Do you see the deep spiritual significance of this attitude? "Be it unto me according to thy word," and not according to the commonly accepted beliefs, not according to popular theories, but according to divine possibilities. Mary believed more in the power of the word than in the so-called natural law.

It was contrary to natural law to restore a withered arm to its pristine perfectness. It was contrary to natural law that Elizabeth in her old age should conceive and bring forth John the Baptist. It was contrary to natural law that Lazarus should be called forth from the tomb. It was contrary to natural law that

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loaves and fishes should be multiplied out of the invisible substance. It was contrary to natural law that a man should resurrect himself after he had been most successfully crucified by his enemies.

Where shall we draw the line of damarcation between natural and unnatural law? Where shall we establish the line and say on this side is natural law, and on that side it is not. All these questions should give us pause.

Again I affirm that it is not necessary to our salvation that we believe a thing we can not understand, though perhaps that is just what we do in every other department of life. Take a child who is committing to memory the numerical tables, which she can not explain; she goes on and on repeating certain mathematical truths which she can not interpret. What is she doing? We say, in a crude ignorant way, she is committing the numeration tables to memory. As a matter of fact she is charging the subconscious mind with mathematical facts. That is what she is doing, and as time goes on those mathematical facts will reaffirm and reassert themselves and support her in her problems.

We say perhaps, that it is necessary we believe these truths before we can understand the reason, the law. If that is true in the physical and mechanical sciences, why should it be less true in the spiritual realm?

Physical science tells us that hate thoughts and anger thoughts are creative. Professor Elmer Gates asserts that instantly a hate thought creates a host of living death dealing bacteria, a countless host, which are revealed under the microscope. If the hate thought and the anger thought can result in a host of living animalculac, why should we doubt the power of the love thought, simply because we can not prove it?

What is Divine Science teaching if it is not that the love thought can dissolve a tumor that is as large and as hard as a cocoanut, a tumor that has been produced by long continued grief and worry, anxiety and apprehension? If Divine Science is not teaching this, it is not teaching us anything, and it might as well be ruled out of consideration.

If it is possible for thought to produce such bodily conditions as we have described, which are so tangible that the scalpel of the surgeon will scarcely make an



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impression upon them, where shall we say the power of thought ceases?

If we admit the power of thought, which is the Word, on its negative side, are we to limit it on its positive and constructive side? Simply because the church has given us no explanation of its possibilities, are we to accept without question, and continue to accept this mystery of the incarnation as unsolvable?

What is thought doing every day if it is not incarnating itself in new cell life, building up new bodily tissue, creating momentarily and constantly and continuously bodily structure? What is doing it, if thought is not doing it? The moment thought is removed, what does the body do? It disintegrates, dissolves, decomposes and disappears. Why? Because the constructive agent has consented to go, the ego has vanished.

Why should we find these things so difficult? Because we have not had Divine Science, or the sciences of spiritual possibilities revealed to us.

While there is nothing obligatory on our part, so far as a belief in the immaculate conception is concerned, in order that we may have better health and strength and happiness and more of them; there is, nevertheless, a necessity for investigating it as a phase of profound philosophy, as a possibility of Divine Science. This thing may not repeat itself. But may it not be that we have to enlarge our conception of other things, before we dwell upon this as a possibility, a personal possibility in the present age?

What does "immaculate" mean? It means that which is without taint; that which is free from impurity; from sin and selfishness; that which permits no element of sin or evil. What is the meaning of "conception"? It means the formation of an idea.

Now, if the formation of our ideas are immaculate,—that is, if they are free from taint, free from impurity, from sin and selfishness,—do not you see that on the present plane of living, our conceptions will be infinitely higher than they have ever been before? In short, are we not now beginning to conceive of ourselves differently from what we did yesterday, last month, last year? Is not your conception of yourself that of more wholeness, health, strength and power than it was last year? Is your conception of yourself that



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of a sickly, sighing, sorrowful, despondent man or woman?

What is Divine Science teaching us, if it is not that we are the very picture and likeness of God, the very expression of the Infinite, the expression of life and love and truth? If this is your view of the immaculate conception on the present plane of development, take it higher. Lift it higher and make it national if you like; make it as broad and deep and full as the Hebrew conception of God was, and the things that are not possible for us to-day will be possible for us to-morrow.

In short, when the power of thought is more sensibly felt by the people, when the greatest proportion of our American thinkers are in favor of spiritual healing, the questions, "How can it be?" "How shall it be?" will disappear. Students of Divine Science never say, "How shall it be?" "How shall I be healed?" It is only the uninitiated who ask these questions.

A Catholic, a Protestant or a Jew comes to us for the first time as the result of having reached his extremity, sick unto death, and the doctors declare there is no hope for him. (He would not come to us if there were). One of the first questions that agitates his mind is this, "Must I give up all my drugs?" And if we say yes, he answers, "How can I be healed by just purely spiritual means? How can I be healed by purely spiritual means, if I do not take anything, or be rubbed, or have a surgical operation? How is this thing to be brought about?"

And why do they want us to employ pills and drugs? Because they know nothing of the immaculate conception, or of the power of union with the Infinite. Principally our conception is based upon our past experiences and the present state of human thought. Before aviation was a science, people asked how it could be done. But it was done. Before wireless telegraphy was demonstrated, people questioned how it could be done without any visible means of communication? However it was done. That was not an immaculate conception even in the physical world, but it shows that visible means are not always necessary, as has been proven by the Divine Scientist.

Why should we hesitate to look into the science

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of Mind and try to find an explanation of this much mooted question that has kept us apart, the Presbyterian and the Catholic away from the Unitarian, for instance? Why not find a common standing ground for our faith in the possibilities of man? Why declare a thing impossible because we can not prove it? Why not take the thing we can prove, and then, by deduction, declare that we do not believe anything is impossible with God; because God is the Word, and "the Word is God," said John.

You see how creative the Word is. "Be it done unto me according to thy word," said this wonderful woman,—and not according to present opinion, not according even to my own doubts and fears. Is not this the attitude of mind that you and I must maintain in Divine Science, and not that it is necessary to be cured by certain means, or we can not be cured by any means at all. It is necessary that we resolutely say, "According to thy word be it done unto me." And it is this word, the word of health and life and vigor and vitality that heals, is it not? We turn away from the common everyday belief to a great divine fact, and say, "Be it unto me according to the word of God," according to the word of life and health and strength. Are we not saying it every day? It is to us what the enumeration table is to mathematics. Many of us are still in addition, subtraction, multiplication and division, but there is a Euclid in Divine Science, even as there is in mathematics. There is a method, a calculus, and because we can not demonstrate it is no reason for declaring that the problem is not solvable.

I am merely presenting these things for your consideration because I, too, believe that all things are possible with God, and God is the Word, and the word is being made flesh every day. It is according to your word that your flesh is healthy or otherwise, strong or weak, perfect or imperfect, according to the suggestion of your thought, according to the impression that you are giving to your own subconsciousness, your flesh is what your word declares it to be. These affirmations are not mere simple statements of Divine Science. "As a man thinketh in his heart, so is he" and the word is the silent form in the heart of man. He may affirm "I am well," when inwardly he says, "I am awfully

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sick, I am very sick, but I am not going to bluff this thing out." You can not be cured on a bluff. Divine Science does not teach that we can be well by merely saying so. When we say, "I am well," outsiders do not understand that we are speaking of the real self, that we are using the word intelligently. They do not understand that we are speaking of the true image and likeness of God, the reflection of that which can not become imperfect, diseased or decrepit.

I place no limitation whatsoever on the power of the Word. I can not prove the immaculate conception. I can at least consider it with some degree of comfort to myself, just as the child can think of the possibilities before it in higher mathematics, when as yet he is only in the simple rudiments of arithmetic.

"Be it unto me according to thy word." It is no more miraculous for an immaculate conception to take place on a higher plane of evolution than it is for one to be healed by the spoken or unspoken word of God. If in my mind I can not see it, I am prepared to believe it, although I can not demonstrate it. I am not here to repudiate the science of aviation because I can not fly, nor am I here to ridicule Marconi's views because I do not understand the principles of wireless telegraphy.

No less a character than the great Carlyle, whose mentality was singularly progressive for his time, ridiculed that which is now a common place everyday phenomena with irony and true sarcasm. Carlyle said of the sciences of incubation, "We have an artist with us who thinks that he can hatch out chickens by steam, who would have us believe that he can take the place of the brood hen. Ridiculous!" But what have we to-day? Millions of different and indifferent children of the brood hen being raised by steam, which is not miraculous, mainly because it is commonplace and ordinary.

These things should cause us to ponder. Why should we declare a thing is impossible because we can not demonstrate it? Let us have open and receptive minds. Let us go back a little and realize that the Essenes were the most powerful thinkers of that time, that their literature is not to be compared with the literature of our day, that we have nothing in our New Thought

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literature that can approach some of the wonderful sublime statements of the Essene philosophers. And in addition to this they lived simply and spiritually.

They were not disturbed and distracted by the things of the world as are we in this twentieth century. They shut themselves up and communicated with the Infinite. They thought deeply upon what we call abstract things, and out of them they formed concrete realities. John the Baptist said to the vulgar Pharisees, "God is able of these stones to raise up children unto Abraham." He knew and used the science of transmutation of substance. Jesus converted water into wine, we are told, and resolved the ingredients of the invisible atmosphere into loaves of bread.

We can not understand these any more than we can understand the immaculate conception, and yet we believe in their possibility.

We believe in Divine Science that you may transmute impure blood into pure blood by the art of thinking. We believe that you may transform the body by the renewal of the mind. Is not this our teaching?

Then, my friends, it is not a very far cry to the other things. It simply involves a little more meditation and a little more concentration: it demands more reliance upon the divine possibilities, and more reliance upon the Word, and a knowledge of its power.

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## **Changeless Reality**

By M. CORNELL STOIBER

**W**HO can describe or limit the Infinite?  
Has man any idea of what Changeless Reality is?

Looking at the world of changing conditions, the observer who sees and hears only with the external senses will say, "The changeless reality is sorrow, death, and suffering!"

The man who sees and hears with the inner spiritual senses will say, "All these shall pass away; they are but the world of phenomena, of passing misunderstanding." Yet in my flesh shall I see God," the

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absolute unchanging Love. The Lord is my strength and my sustenance; praise the Lord!"

To live in the absolute, in the all good, in the unchanging reality is to know God.

Again, who has touched the Infinite, the Absolute?

I say, "I live in God; I am the absolute. Do I speak truth? Have I reached perfection? Or am I building a God limited by my consciousness, and through supreme egotism limiting my own unfoldment?"

See that beautiful bud. Do you see the bud, or the perfect flower that will unfold? If you see the latter, then you may say, "What a perfect flower."

So man is potentially the perfect flower, the Unchanging Reality, all good. Let him, however, not draw a circle around Infinity limited by his own conception of truth, for in this he hinders his own development, and fails in what must ever be a growing, dawning light of limitless Reality.

As Daniel in the lion's den kept his eyes towards the light, and saw only that, so keep the outlook unclouded, the vision ever expanding and place no limit on absolute Changeless Reality.

What a man IS now expressing is his picture of reality. What is yours?

To-day, the ever present, is the day of new revelation of what OMNI-science, OMNI-presence and OMNI-potence mean.

Who has seen electricity? Who has seen chemical attraction? Who has seen law? No man; yet there is "the evidence of things not seen." Through the results of working from the realization that all is good, through the manifestations of Law, one senses the majesty, love and beauty of Reality.

Divine Science teaches us to "render unto God that which is God's," and to render to the changing phases of life only their relative importance in the cosmic scheme, and to know them as results of understanding.

By learning the law that governs electricity and abiding by that law, electricity may be used constructively, and in multiplicity of forms. By ignorance or inversion of the law of electricity it may be used destructively.

A misunderstanding of reality brings one under the



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lesser law of external effects, which have no reality in themselves, but are the result of inverted application. The right application of God's law enables one to live, breathe, move, and have being in the harmonious order of the universe.

The misappropriation of good, for self-aggrandisement, strife and hate, brings about the inharmony of the world, expressed in manifold forms, and this continues until the perfect law of reality is fulfilled.

God is—Good is—what? ALL. This is a premise which can result only in good, in development and conclusion.

Does man say in his heart, "Evil exists," evil is a power coequal with good?" Then know that this premise can bring only chaos and suffering, until the day man knows and says in his heart, "Evil is NOT."

"Assume a virtue if you have it not." This does not mean to be a hypocrite, and to deceive the world, but to assume the hypothesis that God is good, that Changless Reality is Eternal Love, is Life Omnipotent, and the God within will respond to your faith, and you shall know.

Abide in the Reality of Omni-present Love; give it "a habitation and a home," a name, and it shall come and abide with you, changing darkness to light, and bringing joy to business, home and friends.

The Divine imaged forth perfection. Be molded by the Great Potter Master Technician, Supreme Metaphysician and you shall behold yourself anew. Man molds the world of changing thought and action. Let him rise and be the Spiritual Man, the I AM. This makes all things possible; yea, "ye shall say unto this mountain, remove hence to yonder place and it shall move; and nothing shall be impossible unto you."

Mountains there are of accumulated debris, and so few to remove them by the truth of the word, the thought, the deed! Do not doubt that mountains of destructive thought, of disease and lust, will be removed when you know they are not real. The pure in heart shall see God;" only have faith, and abide in that faith.

God's law is immutable. Apply it and you will find the the body, conditions, and environment will obey the law of the Master. Who is Master? The Word or the world?



## *The Gleaner*

Like Joffre at the Marne, in all the majesty of Reality, say to every disintegrating and negative thought—"You shall not pass!"

Every thought turns on the axis of its centralizing power, contacting as it passes all thoughts of like rate and movement, dragging them on in swift currents of accumulative force. Under the lesser law destruction gathers until it destroys itself; under the higher law good attracts to itself (for it is a tremendous magnet) until the whole world shall be drawn into the strong current of Life, Truth and Love.

Should obstacles arise on your path, welcome them, love them; they have come for a purpose. They are not barriers to truth, but stepping stones that test the spiritual muscles, replacing flabby thought with firm thought, and doing away with useless external prop. The real spiritual exercise is to let the law of the inner self overcome the law of the outer.

The foolish virgins are like those men and women who have forgotten to keep their temple of God alight with living flame, and seek to borrow spiritual reality of others. It cannot be done. There is no vicarious atonement. Though a brother would willingly lay down his life that another might live, yet this lesson alone can he teach: "supply yourself with the oil of truth; lift up the light of wisdom; you can center the holy of holies accompanied only by your supreme good, the changeless Reality."

There is a time for silence—for the indrawing of wisdom—for inspiration, rest—and a time for concentrated and untiring action in the world, that it may know truth.

Pause at times and let the spirit illuminate you. You will then cease to have periods of mental depression and sudden spiritual elation, but will become poised in that eternal harmony that sees things as they are and lives in the joy of calmness.

You feel the Divine urge sweeping through you, the desire to rush off and do something big. Wait. In unity there is strength; make sure your partner is God and then go ahead. You may fling yourself out into the farthest reaches of life, or draw yourself into the secret place of the most high, but God is always there, a sure defense.

## *To My Soul*

Jesus taught the reality of the perfect man. What is your conception of man? "Be ye perfect even as your Father in Heaven is perfect."

Spirit bodied forth, earth, world systems, man—the conception of Spirit makes man's world. The real body is not that which we know. It is of purest spiritual substance, eternal. The real man is neither born nor under the law of death; he *Is*.

Let joy permeate the life and soul of man; ask for wisdom and eat of the tree of life.

The poisons of life are founded on the shifting sands of falsity. Man, the Divine Man, is the inseparable complement of God; both are Infinite. The more man uses of the boundless supply of Intelligence, of wholeness, of love of Spirit, the more he shall have to give, for they are boundless. An automatic doll, no matter how perfect, will never have individuality or creativeness; but man, made in the image and likeness of God, has both.

Let your ideals of Changless Reality be the One Law that Includes deathless Love, Life, Intelligence, and Power. Then be One with the God you adore.

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## *To My Soul*

Rest Thee, soul of mine, in inner deeps,  
Regard not Thou the wave, now surging high  
Within Thyself alone, dost peace and safety lie  
For there God dwells—and slumbers not, nor sleeps.

What matter, Thou, if all Thy hoarding care  
Turn gold to dross, and bring Thee naught but strife  
Knowest not within Thyself alone, lie Love and Life?  
For there God dwells—in wondrous form, and fair.

Rest Thee, soul of mine, in inner deeps  
And gaze, entranced, on marvels vast,—Thou'lt find  
Then joyous, link Thyself with visions born of Mind  
For there God dwells—, nor slumbers yet, nor sleeps.  
—*Videau Marion Geiardeau.*

## Sermonettes with Meditations and Correlative Readings

### *December the first*

Mind is the source of all things; hence all is mental.

There is no better corroboration of this fact than the experience related of the holy Rabanus Maurus born in Italy in the 12th Century, who was overcome by heat in a desert place in which he could find no water. Giving up hope of continued existence, he dug a grave in the sand and entered there and fearlessly awaited death, hoping that his body would be preserved from the wild beasts by the sand heaped upon it by the wind. The saint slept and dreamt he was drinking copiously. After a few hours he awoke refreshed and continued his journey to its end. In remembrance of this, rise to your divine possibilities, and replace the suggestions of the senses with the verities of being.

MEDITATION: "When God is with me, the impossible becomes possible."

BIBLE: Acts 26:8; Heb. 13:6; Ps. 103:5; Ps. 85:12; Ps. 37:3;

ASTOR LEC.: 159-2 to first par. on page 162.

### *December the second*

It was St. Bernard who poetically said that the tears of penitents are the voices of angels. But practical repentance comes when tears are all spent and the penitent's reformation takes the form of reconstruction of the past by well-doing in the present. It is a form of self pity to regret the past, because it is not ours. It is gone, and the only evidence that it has existed is the wisdom you have acquired from the experiences the past has brought. Lot's wife deprived herself of the present by gazing on the past. Jesus lived in the ever present to the extent that he was unconscious of past and future.

Let us follow his example and put off vain regrets which only hamper the present and have no place in the life of a reflection of Christ.

MEDITATION: "To be spiritually minded is life and peace."

BIBLE: Luke 7:37-49.

ASTOR LEC.: P. 65 first and second par.; p. 66 first and third par.

## *Sermonettes*

### *December the third*

"Ye shall know the truth, and the truth shall make you free."

Jesus was the representative of that intelligence without which "No man cometh unto the Father"; the intelligence which apprehends God as the only reality; the knowledge which removes sickness and blots out the consciousness of sin; the intelligence which is God. Become intelligent of your birthright, and then you will realize that you and your Father are one, and that His power is your power.

MEDITATION: "The Lord shall open unto me His good treasure."

BIBLE: Ps. 46:10; Job 22:21; Job 32:8; Prov. 4:7.

ASTOR LEC.: P. 328 first par.; p. 329 first par.

### *December the fourth*

Jesus lived in the present, and therefore, unhampered by the burden of yesterday, and undeterred by fear of the future, he was always ready to grasp the golden opportunities with which the present is laden. To live in time is to be submerged by the illusion of time; hence Jesus dwelt in the everpresent NOW, the realm in which the activity of God is the only activity. Live, then, rejoicing in the opportunity of the everpresent and you will be found with God in Eternity.

MEDITATION: "Now is come salvation and strength, and the kingdom of our God."

BIBLE: Rom. 6:22; Rom. 8:35, 37; Gal. 4:6.

ASTOR LEC.: P. 149 first and second par.

### *December the fifth*

Envy is considered to be the lowest of all passions, for it arises in that lack in ourselves which would begrudge to others a reward which we neglected to win.

Such an attitude is like that of the hare in the parable, which, growing careless and remiss in his efforts, allowed others to outrun him, and so, from securing the first, fell into the hindmost rank and then blamed others for his own remissness. Envy, not satisfied with much, would have more than others. But God, who selects His laborers, gives to each his appointed reward and God is not unrighteous that he should forget any task wrought in love.

MEDITATION: "I must do the work of Him that sent me."

BIBLE: 1 Cor. 13:4 to 11.

ASTOR LEC.: P. 254 par 1.

## *The Gleaner*

### *December the sixth*

Every experience is bringing knowledge to birth, so why consider the birth throes in face of the fact that knowledge is being born?

Or why analyze the agony when one's mind should be stayed on the wisdom which will remain when the remembrance of the present torment will have been forgotten? You are born to rise aloft on the wings of wisdom, and not to be bound by the illusions of sense.

MEDITATION: "Give me understanding and I shall live."

BIBLE: Rom. 12:2; 1 Cor. 10:12; 1 Cor. 15:33.

ASTOR LEC.: P. 182 first par.; p. 183 first and second par.

### *December the seventh*

Through suffering knowing comes into being, and it is only by the face of knowledge that the energy of believing in illusion is awakened. Sorrow is the harbinger of wisdom, and by wisdom we are united to God. Rise, then, on the strength of your divine might and throw off the manacles of fear.

God has led you to this house and He will sustain you through it. Rejoice and be glad that you are found worthy of a trial which is "purging away the smoke stains of the world," or ignorance.

MEDITATION: "They that wait upon the Lord shall renew their strength."

BIBLE: Ps. 5:11; Ps. 90:14.

ASTOR LEC.: P. 166 first par.

### *December the eighth*

As the body is more than raiment, so is the life more than existence. As is the relation of the sun to the shadow, so is the connection existing between what is called life and what is experienced as existence. Life is the idea of divinity of which existence is merely a projection; a shape as it were, a finite variable conception of an infinite, invariable Principle. Life is the reality; existence is the illusion that mortals entertain of the reality. In other words, existence is merely an appearance. Life, therefore, is the reality, and behold you shall never die!

MEDITATION: "If a man keep my sayings, he shall never see death."

BIBLE: Is. 29:16; Is. 31:7; Is. 32:16, 18.

ASTOR LEC.: P. 246 first par.; p. 267 third par.; p. 269 second par.; p. 173 second par.

## *Sermonettes*

### *December the ninth*

The giving of names to thought was the invention of man by which the terms Good and Evil came into use. From the same source came the suggestion of heaven as a place of perpetual peace, and hell of eternal torment. God on the other hand, who made everything out of Himself, saw all that He made as perfect. Founders of faiths have fallen into the habit of labeling their particular belief good, and that of other people less good. Now, whereas, some beliefs are superior to others, no faith is perfected until it becomes understanding. It is then no longer faith.

Therefore rest from judgment and, like Jesus, cease to criticise. To God alone belongs judgment.

MEDITATION: "I wait for my soul to speak; it never errs."

BIBLE: Mark 9:38, 40; Luke 9:49, 50; Mat. 5:45; Mat. 19:17.

ASTOR LEC.: P. 99 first par.; p. 100 first and second par.

### *December the tenth*

The Cardinal of Albano was found in the garden of a convent washing dishes when the nuncios of Pope Gregory came to present him with his cardinal's hat. The saint requested that the hat be hung on a sprig of a near-by tree until he was ready to take it! It is thus that earthly honors affect a great mind.

For the stature of spiritual greatness is not increased by worldly honors, and none is other than as God sees him. In this lies our salvation, for Spirit sees us as spiritual. Hence we are the offspring of, and subject only to, spiritual law which is the decree of health and holiness.

MEDITATION: "I see all men not after the flesh, but after the spirit."

BIBLE: Luke 12:7, 24, 27, 29, 31.

ASTOR LEC.: P. 285 first par.; p. 286 first par.

### *December the eleventh*

Thought is the cause of all visible manifestation. By his mode of thinking man liberates himself from doubt, or binds himself to the demon of fear. Realize that men's affections and antipathies

"Produce the laws  
Ruling their mortal state;  
And the minutest throb,  
That through their frame diffuses



## *The Gleaner*

The slightest, faintest motion,  
Is fixed and indispensable  
As the majestic laws  
That rule yon rolling orb."

Then think in such a way, as to produce only laws  
that are subservient to Love and Truth.

MEDITATION: "Thou madest him to have dominion over the works  
of Thy hands; Thou hast put all things under his feet."

BIBLE: 1 John 4:18; Deut. 7:15; Ps. 91:9, 10; Luke 10:2-19.

ASTOR LEC.: P. 29 second par.; p. 35 first par. to end of chap.

### *December the twelfth*

Existence has for its ultimate goal the revelation to  
the mind of man of his own divinity. Hence it is but  
one chamber in one of the many mansions in Mind, or  
a preliminary epoch, necessary to a predestined goal.  
Every experience, therefore, that throngs its gloaming,  
or enlivens its gloom, is but as a problem, the solution of  
which places us higher in the scale of being. Then do  
not repine at seeming defeats, for

"He fixed thee mid this dance  
Of plastic circumstance,  
This present, thou, forsooth, would fain arrest;  
Machinery just meant  
To give thy soul its bent,  
Try thee and turn thee forth sufficiently im-  
pressed" with thine own divinity.

MEDITATION: "I will look for the divine purpose in every experi-  
ence."

BIBLE: John 14:1, 3; 2 Cor. 7:10; John 16:22.

ASTOR LEC.: P. 177 first to first on page 182; p. 280 first par.

### *December the thirteenth*

When coal is consumed it ceases to be coal, and  
when the mission of sorrow is understood it ceases to  
be suffering and becomes the preparation which ever  
precedes purification. The personality of Judas, which  
portrayed him a hypocrite ceased to be personality,  
and took on the form of individuality, when the unfor-  
tunate disciple sought death in repentance for his  
crime.

The individuality which ever characterized Jesus was  
a conscious state of oneness with the All.

MEDITATION: "I am ever one with the purity and strength of God."

BIBLE: Ps. 1:4; Ps. 7:15, 16; Ps. 37:1; Mat. 12:25; Heb. 12:29;  
John 2:15, 17.

ASTOR LEC.: P. 285 second par. to end of p. 287.

## *Sermonettes*

### *December the fourteenth*

Thought, transcending itself, becomes action. By governing one's thoughts, unworthy acts are denied birth, and by so doing men learn to live the life of soul in which the image of spirit is ever decipherable. By self-mastery the greatness of our soul becomes apparent, and the nature of God is apprehended.

Man is a God in the process of construction and his apparent failures are as necessary to his final evolutions as the chips that strew the ground are necessary to the falling of the tree. Be patient therefore with the foibles of your fellows. They are necessary to the perfection of your own-self-control.

MEDITATION: "For without me, ye can do nothing."

BIBLE: Prov. 16:3; Jer. 6:19; Prov. 24:9.

ASTOR LEC.: P. 90 first and second par.

### *December the fifteenth*

"I have created the murderer that exterminates," says Isaiah, and it is a statement requiring careful analysis, especially in this epoch of the world's history, for it places us in the position where we must close our eyes to the apparent and open our intelligencies to the perception of the actual. In that God is the only creator, all creation must partake of the essence of His eternity. Hence the so-called "murderer" is limited in his activities to the destruction of the apparent; the Real lies in eternal repose beyond his reach. Extermination then, is but the rooting out of existence and not the blotting out of life which, being as eternal as God, "survives all mortal change in lasting loveliness."

MEDITATION: "Be not afraid, only believe."

BIBLE: Mat. 24:6, 7, 22; Mal. 3:6.

ASTOR LEC.: P. 267 first and fourth pars.

### *December the sixteenth*

There is no nationality in art. It is the gift of God to His universe, and hence the artist bears the impress of the Universal and is entitled to the respect of all nations. Beware of letting your prejudices eclipse your understanding of this great fact so that you may be able to enjoy to the full the gifts of God and to see in the artist "the imprint

Of the eternal pleasure, by whose will  
Doth everything become thoughts."

## *The Gleaner*

MEDITATION: "God is the source of Art, and artists are those whom He selects to manifest somewhat of His eternal beauty, for *all* things come of Thee, O Lord.

BIBLE: Gal. 5:22; Eph. 4:29, 32; Eph. 5:10.

ASTOR LEC.: P. 285 first and second par.; p. 286 first and second par.

### *December the seventeenth*

It was St. Macarius who said to his soul: "Having taken up thy abode in heaven, where thou hast God and his holy angels to converse with, see that thou descend not thence; regard not earthly things." It is when the senses take up their abode in the secret place of the Most High, or under the administration of the Intelligence, that man rejoices in the friendship of God, which permits him to hear the unspeakable words of Spirit, which refreshes his mind and restores his body. Enter this sanctuary and be at rest.

MEDITATION: "Today I shall think only upon what is pure and lovely."

BIBLE: Luke 9:62; 2 Cor. 4:17, 18; 5:1, 7.

ASTOR LEC.: P. 282 first par.; p. 284 first par.

### *December the eighteenth*

An ant, lading itself with a straw many times its own length, attempted to cross a rugged road, but repeatedly losing its balance and falling, it invariably rolled back to the point of its departure. Surcharged with pity, and believing to lighten the insect's burden an onlooker stooped down and with a pair of scissors cut off several inches of the straw. Feeling the burden lighter, the insect dropped it and, seeking until she found the severed portion, she clasped it firmly and once more began her tireless journey. The spectator had learned the futility of attempting to fit burdens to the backs of others, and as he turned from the scene, he murmured "Go to the ant—consider her ways and be wise," for it can guess at the dimension of the straw required to carry out its design. Surely, God knows the experience that a soul requires in order that it may repose continually in Truth.

MEDITATION: "There are diversities of operations, but it is the same God which worketh in all."

BIBLE: Prov. 6:6, 9; Prov. 30:25, 28; Ps. 26.

ASTOR LEC.: P. 191 first par. p. 238 second par.

## *Sermonettes*

### *December the nineteenth,*

God is mind, and the light which leads us to the perception of that Intelligence by which Spirit may be apprehended is Reason. It is by intelligently knowing the truth that man puts off falsity, and from a slave of the senses becomes a freeman of spirit. By Intelligence life is understood, because life is the reality of Being and intelligence is the truth which "So penetrates the universe, according to its merit, that naught can be an obstacle against it."

To the truth there is nothing untrue. God is Truth, and the true man is like God.

MEDITATION: "Other foundation can no man lay than that which is laid in Christ."

BIBLE: Phil. 2:5; II Cor. 10:5; John 8:32; Eph. 1:17, 18.

ASTOR LEC.: P. 282 first par.; p. 281 first par.

### *December the twentieth*

Because you have made God your dwelling place, the evil of fear shall not enter your consciousness; neither shall the plague of doubt come nigh your dwelling, for Truth has given the Angel of Intelligence charge over your mind so that you will be kept in the remembrance of the omnipresence of God. This intelligent recognition of His presence will strengthen and uphold you above the temptation to doubt, to the end that in the midst of seeming death, you will be conscious only of a fuller sense of life. Ignorance shall not dash you against the hard stone of despair and, therefore, you shall go from strength to strength.

MEDITATION: "I dwell in the secret place of the Most High."

BIBLE: Ps. 23.

ASTOR LEC.: P. 288.

### *December the twenty-first*

In the might of mind you shall tread upon the asp of envy and the lion of avarice. Under your feet shall you trample the dragon of vice by the force of intelligence realizing God as the only power and presence. Because you understand that your essence is mingled with the divine Essence, you will be set on high in the throne of Spiritual Understanding which is the goal of Spiritual realization.

MEDITATION: "This day I shall be conscious of the Power and Presence of Good in everything."

BIBLE: Ps. 91.

ASTOR LEC.: P. 183 entire page.

## *The Gleaner*

### *December the twenty-second*

When you will have realized that God is Mind, you will know that you are an idea of Mind, and therefore divine. Then shall you call upon God, and Mind will answer by an increase of knowledge which leads to a clearer understanding of Truth. This is the Intelligence which will prevent you from believing in the reality of that which is opposed to God.

Thus you will be delivered from the torment of Ignorance. In the eternity of living you shall see the mortal embryo transmuted into the immortal man, and the man God become the God man.

MEDITATION: "He is my life and the length of my days."

BIBLE: Ps. 82:6; John 10:34, 35; Matt. 23:9; Mark 14:36.

ASTOR LEC.: P. 255 last par.

### *December the twenty-third*

As the deepening twilight reduces the sharp notches that characterize high mountains to a tender outline, so experience softens the tendency to judge and criticize which appertain to certain dispositions, and reveals the character of these persons as not unkindly.

Let us strive then, as did Paul. If meat maketh our brother to offend, let us eat no more meat; for it is necessary not only to avoid evil, but to abstain also from the very appearances of wrong doing if we do not wish to bear the responsibility of erroneous judgment on the part of those who have not learned to judge righteous judgment.

MEDITATION: "I will make no compromise with evil in any form."

BIBLE: Matt. 5:11, 12, 18, 44; Luke 12:11; John 14:18.

ASTOR LEC.: P. 148 first par.

### *December the twenty-fourth*

If there were not a principle of sight there would not be seeing, for principles only are demonstrable. Man sees; God is the principle, Sight. If it were not so He had not known how to frame the eye that it might see, or form the ear that it might hear. In that God is the principle of sight and hearing, these are infinite verities of being, indestructible and eternal. To realize this is to heal the dumb and to restore sight to the unseeing.

MEDITATION: I cannot be wholly conscious of health, while I see lack of it in others."

BIBLE: Matt. 12:22; Matt. 15:30, 31; Luke 11:14.

ASTOR LEC. P. 321-322 entire pages.

## *Sermonettes*

### *December the twenty-fifth*

The form of music is harmony; therefore wherever there is harmony, there is music. Likewise the form of God is Goodness, and where there is Goodness there is God.

Music takes shape in notes but there is a difference between the shape of music, and the form of harmony. In the notes there is a possibility of harmony; in its form there is the active expression of music. Man is the form of God. Wherever there is man, there is God. But in the creatures who are but shapes of men, there is but a possibility of God in embryo.

The real man is the manifestation of God. It is by the Power of Intelligence that the possibility is transmuted into the actuality. Pray for understanding to externalize your potential possibility.

MEDITATION: "I now relax my own efforts and wait for Truth to point the way."

BIBLE: Gen. 1:27; Ps. 8.

ASTOR LEC.: P. 255 first par.; p. 259 first par.

### *December the twenty-sixth*

As radium gives heat and light of itself continually "without apparent intermission or diminution," so Divinity is giving always of His Intelligent love and infinite care to mortals, without diminishing His external power to give, or slacking His willingness to continue giving.

If God can give to His creatures untiringly, might we not not give a trifle less measuredly? What if it does take more time to explain the truth to a child, than it does to put him off with a fable? Could time be more nobly spent? Or is it less than a child's due that he should know the truth? Think of these things and you will realize that to partake of God's largeness, we must give of ourselves unstintingly. The increase He will give pressed down and running over.

MEDITATION: "I lean not upon mine own understanding."

BIBLE: 2 Cor. 9:7, 8; Eph. 6:6, 9.

ASTOR LEC.: P. 253 twenty-sixth par.

### *December the twenty-seventh*

Evil exists to the same extent that darkness does, and in the same way. Evil is the deprivation of good, and



## *The Gleaner*

darkness the want of light. But darkness is not talked about so persistently as is evil, and consequently it does not present so unpleasant an aspect. Then why persist in enlarging upon shadow, when by lighting a match you can disperse it, or put evil on an altar instead of interring it in the sepulcher of silence? Light dissipates shadow, and silence is just as effectual in destroying evil, for it owes its subsistence to being talked about.

When evil approaches you in the form of gossip, don't talk to another about what you have heard, and you will be surprised to find how quickly the tale will fade from your mind, and how many other minds will remain unsullied by the fact that you have not repeated it.

MEDITATION: "My mind is the dwelling place of Truth, and I must keep it worthy of so noble a guest."

BIBLE: PROV. 16:28; PROV. 18:21; PROV. 16:20, 22; 1 PETER 4:15; 2 TH. 3:11, 17.

ASTOR LEC.: P. 43 first par.; p 44.

### *December the twenty-eighth*

As the vine strives with the fig tree as to which may bring forth the best fruit, so man may contend with man in the externalization of his divinity, but not as is the tendency to do, with the briar and the thistle, who strive as to which may be the greatest exhibition of unprofitableness to each other, and a source of annoyance to all who come in contact with them. Contention as to creeds is unnatural as well as profitless, as every creed represents a means adapted to the state of the temperament of its adherents.

When a sect or creed has outlived its usefulness in the divine plan it will no longer exist. Therefore religious strife is based on the cornerstone of zeal, not according to knowledge or ignorance. Strive hereafter for the externalization of the best in yourself and the noblest in others.

MEDITATION: "I rely upon the one Mind for my judgment."

BIBLE: ACTS 5:38, 39; 1 COR. 9:25; 2 TH. 2:2, 4; PHIL. 2:3.

ASTOR LEC.: P. 148, first par.; P. 183 second par.

### *December the twenty-ninth*

Shape is but the phantom of form, and existence but the abode of shapes—in which the rays of mind, which

### *Sermonettes*

we call the souls of men, "like unextinguished fire,"  
"Yet turns towards heaven,"

And

As the sharp stars pierce winter's air  
And gaze upon themselves within the sea,"  
even so Intelligence pierces the shape and gazes upon  
itself in the form of Man. Rise, then, from the con-  
templation of shadow that you may perceive the reality  
of substance, and find man co-existent with God.

MEDITATION: "I am made of that eternal and changeless substance."

BIBLE: John 7:24; Rom. 12:1; 2 Eph. 5:1, 10; Phil. 4:8.

ASTOR LEC.: P. 156 first and second par.

### *December the thirtieth*

Tertullan has said that "the purified, righteous man,  
has become a coin of the Lord, and has the impress of  
his King stamped upon him." It is the intelligence of  
man which is the impress of God, and which stamps  
him with the infinity of his Maker.

Use your mind to fathom this infinity of which you  
are so dimly conscious, that you may illustrate in your  
daily life, the will of Him whose impress you bear.  
Think of your own divinity, and it will enable you to  
realize your divine dominion over finite appearances.

MEDITATION: "I can never be separated from God who is my  
source."

BIBLE: Jas. 1:5, 17, 18; Ps. 43.

ASTOR LEC.: P. 113 second par.; p. 115 second par.; p. 116 third par.

### *December the thirty-first*

Ajax' prayer was a request for Light. "The light of  
heaven restore; Give me to see" he cried, "and Ajax  
asks no more." And what is light? Is it that form  
of motion traveling at the rate of over 180,400 miles a  
second, by which movement or vibration, action is  
brought to bear on certain nerves, thereby causing the  
sensation which we style light? No; it is more than a  
sensation; it is the Intelligence which said of Itself  
"I am the light of the world," the first-born of heaven!  
Pray, therefore, for intelligence, which is the light in  
which we see God.

MEDITATION: "That Light is in me, which was in Jesus, the Christ."

BIBLE: Mat. 5:14, 16; Mat. 6:23.

ASTOR LEC.: P. 325 first and second par.; p. 330 second par.

## How Sin Destroys Beauty

One of the most famous pictures in the world is the Last Supper by Leonardo da Vinci. The Saviour sits at the table with His twelve apostles. It is said that the artist sought long for a model for St. John, the beloved disciple. He wanted a young man with a face of innocent expression. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. The young man had a noble face and devout demeanor. Leonardo used him as a model in painting the face of the beloved disciple. Soon after this Pietro went to Rome to study music. There he fell among evil companions and was led to drink and then into all manner of debasement. Day after day the painter went on with his picture.

All the apostles were painted now save one—Judas, the traitor. Da Vinci went from place to place, looking for some one who would be suitable as a model. He was walking one day on the streets of Milan, watching the faces of the evil men he chanced to meet, when his eye fell on one who seemed to have in his features the character he sought. He was a miserable, unclean beggar, wearing rags, and with a villainous look. This man sat as the artist's model for Judas. After the face was painted, Da Vinci learned that the man who had sat for him was his old friend, Pietro Bandinelli, the same who had sat a few years before as the model for St. John. Wickedness had debased the beautiful face into hideous deformity.—Philadelphia Public Ledger.

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### PRACTITIONERS

MISS L. T. C. HOTCHKISS, 292 W. 92nd St., New York City. Tel. Riverside 2206  
MR. D. M. MURPHY, 113 W. 87 St. Tel. Schuyler 4145.  
MRS. MAY CORNELL STOIBER, 277 Quincy Street, Brooklyn, N. Y. Tel. Bedford 7808.  
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MRS. E. D. ACKERLY, 207 West 106 St. Tel. Academy 3190, by appointment

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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Extended To All*



# THE GLEANER

## The Fixed Heart

By W. JOHN MURRAY

"Thou wilt keep him in perfect peace whose mind is stayed on thee,"  
Isaiah 26:3.

IN times like these it is not easy to keep the mind stayed on God, notwithstanding a man's great desire is to do this, if for no better reason than a laudable yearning for mental and physical rest. He is a wonderful man indeed who can live in the world at the present moment and not be troubled by its seeming contradictions. As men and women who are striving to live in accordance with the requirements of the Sermon on the Mount, we find ourselves in our hearts condemning war and all that goes with it. Its atrocious aspects horrify us, yet we gladly give our sons to be offered up on the altar when our country requires the sacrifice.

This is one of the great contradictions; that we know war to be wrong and still add our mite to the error by going into it. The commandment, "Thou shalt not kill," is as imperative now as it ever was; nevertheless we ask God to protect our sons while they are engaged in the process. Under such abnormal conditions we feel that it is impossible to keep the mind stayed on God, or on anything else but what is transpiring at the Front, as we gather the information from our morning newspapers. The whole world vibrates to the tune of war so that all other subjects become secondary, if indeed they have any importance whatsoever.

How shall we continue to encourage our men to throw themselves whole-heartedly into this present day conflict and at the same time assure them that we shall pray for their protection? Can our women at home and abroad give their time and money and strength to the carrying forward of that which of necessity must result in the wounding and slaying of their fellowmen,



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and meanwhile call themselves followers of the man who preached and practiced the doctrine of unqualified non resistance?

These are questions which disturb and distress, and for which there seem no satisfactory answer. It is only as we begin to see the difference between Absolute Truth and relative phenomena that a rift comes in the cloud and we see how it is possible to suffer war "to be so now," as Jesus suffered water baptism, and at the same time pray for those who are engaged in it. If men were living and thinking on the plane of the Absolute, war would not only be impossible, but it would be inconceivable and it is for this reason that we are brought face to face with the necessity, first of all of getting a new conception of God, and secondly learning to think of man, as we see him, not as a finished product, but as a something in the process of unfoldment.

Slowly but surely it is dawning on the awakening mind of the race that God is not an idle onlooker at a tragedy over which he has no control, but that in all things there is purpose and law, and that this purpose and law are seen as much in the rise and fall of empires as they are apparent in the so-called rising and setting of the sun. In the moment we take our thoughts off God as a distant "personality, and fix them on Him as the all pervading Spirit which is above all, and through all, in all," in that moment we recognize that, despite all appearances, all things *do* work together for good. It may not be easy for us to realize this in view of all that is at present transpiring. When a dredger is at work on a muddy river bed, it is not easy for a child to understand why the water should be made so temporarily unfit to drink, in order that later it may become more permanently beneficial. When the cook insists on boiling and boiling the stock from which she is to make her consomme, so that the impurities will rise to the surface, it seems like a long drawn out proceeding, but she knows what she is about and so do we when later we relish the results of her culinary art.

On the plane of the particular all things are in a constant state of change, and this is as it should be, for the reason that change is necessary to unfoldment. The

### *The Fixed Heart*

acorn that is to become a tree must perforce go through many changes before it develops into that which is to be good for shade and ships. The intellect of man, while man is in a state of mental and physical infancy, delights itself with things; that is, with objects—but as it unfolds through education it enters the world of ideas and finds more satisfaction in contemplation than in observation. The majority of men are more concerned with what is going on in the world of effects than they are with the causes which have provoked these effects, and it is for this reason that evil effects continue to multiply themselves. The men who are accomplishing things in the world of affairs are the men who are constantly asking questions and seeking solutions for the world's problems. The man who says, "It has always been so, and it will ever continue to be so," knows nothing of evolution, mental or physical, and hence such a man rises above his self-imposed mediocrity.

The old idea that God is governing the earth from His distant home in heaven, spasmodically interfering with the plans of men, leads to many and divers questions. It is perfectly natural that men should ask why, if God is omnipotent, He does not stop this dreadful carnage that is destroying the world's finest manhood. It is easy for us to conclude that God is either not wholly good, a conclusion which is most repugnant if we have been taught to love God, or that He is not wholly omnipotent, a something which we have always believed God to be, if He is anything at all.

It is such questions as these which are making for so much that is perplexing and bewildering in the religious world. But may it not be that this very uncertainty concerning God's wisdom and power is the mental agitation which must take place before a fuller revelation of the true character of God, as Divine Mind, can come to human consciousness?

Already there has come to enlightened thinkers a conception of God which, while it displaces the old belief in a distant personality, furnishes them with an idea of God as the everpresent Principle of creation, forever at work through all the countless ages. The more rational view of God that is coming to the world

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is that which enables us to keep our minds stayed on Him in a way that was never possible before.

In the past we have thought of God much as we think of a man whose plans are so obscure to us that we never know what he is going to do next. Through ignorance of the working of Divine Mind we have been kept in a state of such uncertainty that all we could do was either to trust blindly to a Providence we could never understand, or almost to agree with the fool who said in his heart, "There is no God."

It is a great relief to learn through the newer thought that God, even though He is omnipotent, cannot interfere with His own unerring law, which is the law of necessary evolution for the human soul. When this law of God's evolutionary processes, at work in the minds and hearts of men, is better understood, it will be seen to be the only way by which error can be overcome by Truth.

War, famine, and pestilence are not due to bad management on the part of God, but are the natural consequences of spiritual ignorance on the part of men. All the so-called evil in the world comes from lack of understanding, and the remedy for it lies in a knowledge of the Truth. One day it will be seen that God's law of spiritual evolution is slowly but surely transforming the world, and that these distressing upheavels are nothing more than the preludes to a higher and better order of civilization.

Like the tank, which pushes everything from its path which would prevent its progress, the law of Divine evolution pursues its way regardless of everything that would offer resistance. From time to time this law meets with opposition from the things it is intended to destroy and then there is conflict. Impurities in local politics, irregularities in State government, grasping monopolies in the world of industry and always the forces of Imperialism which would dominate the world through tyranny and bloodshed, are among the many things which stand in the way of evolution, and which evolution must remove if it would pursue its beneficent way. In all these things men are used as instruments, with or without their consent, for the purpose of carrying forward the plan of progress. The men who have gone from America to assist in

## *The Fixed Heart*

making future wars impossible are the conscious or unconscious means to the necessary working out of this law which we are considering.

When the race rises to a more perfect conception of God, and man made in His likeness, war will cease; meanwhile it remains for us to keep our minds stayed on Him Who, despite all sense testimony, rules supreme in heaven and on earth. When Emerson said, "It is only the finite which suffers; the Infinite lies stretched in smiling repose," he furnished us with a clue to the situation. When we are tempted to ask if we can consistently consent to our boys going to war, and at the same time pray for their protection while engaged in it, let us remember that there is a region of their being that is always immune. If we look only at the surface we shall become mesmerized by appearances, and in this way become not only incapable of helping them, but positively injurious to them. We must learn, during our noon-day silence which we should observe wherever we are, to keep our minds stayed on God.

Perhaps some of you are asking what is meant by this statement. It may be that you have no very clear conception of what God is, and for this reason you are asking how it is possible to keep the mind stayed on God in the midst of so much that is confusing and terrifying.

We have said that our ideas about God are undergoing radical changes, and it is because of these changes that we are arriving at the conviction that it is possible to keep the mind stayed on God, and accordingly be kept in perfect peace. If we can once become persuaded that, no matter what is transpiring on the outer plane, that, "In Him there is no pain, no sorrow,

No anxious thought, no load of care.

He is the same today, tomorrow,

His Truth and Love are everywhere,"

there will come with this persuasion a tranquility which the world can neither give nor take away. When the temptation comes to us to fear for our loved ones in the so-called zone of danger, let us betake ourselves from the noise of things and silently keep the mind stayed on that omnipresent Love in which there is no fear and nothing to inspire fear.

In this way the individual mind operates in harmony

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with the Universal Mind, and the greater the number of individuals who work according to this intelligent method of prayers, the greater will be the results in the protection of our loved ones, and the greater the accruing benefits to those armies fighting to remove the obstructions in the pathway of evolutionary progress.

There is a fact that is tremendously helpful, when once we become fully aware of it. If the law of evolution at work in the larger world of general human consciousness makes for general disturbance, as it surely does, then we ought not be surprised when this same law makes for personal discomfort whenever we are living out of harmony with it. Instead, then, of bemoaning what we call our fate, we should look within and learn what is that in ourselves which is temporarily obstructing the healing energy of the Holy Spirit. Are the thoughts we are habitually thinking negative or positive? Are we more terrified by the accounts of the spread of influenza and the prophecy of a more virulent return of it next spring than we are comforted by the blessed assurance that to him "that dwelleth in the secret place of the most High, no plague shall come nigh?"

If the heart is fixed on the promises of God, rather than upon the prophecies of men, we shall neither be moved nor terrified by what is taking place in the world of illusions. If our minds are really stayed on God as the only reality, we shall not look through the casualty list for that which we do not desire to find. The declaration is, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." This Thee, which is mentioned, is that God to Whom all things are perfect and in Whom all real things subsist. With the mind stayed on God as the only Cause and Creator, we shall be able to look all appearances away. We shall be kept in perfect peace through the realization that only that is true of which God is the author.

When the temptation comes to you to be afraid because of external tumult, retreat within yourselves and commune with that Universal Mind from which all blessings and no curses flow. Concentrate on the omnipresence of God by eliminating from your minds the belief in any other presence. Cling steadfastly to the affirmative that "God is all in all," and peace, power, and plenty shall be your portion, now and always.

# Power—And Other Power

By EDITH M. THOMAS

## I

I had a dread of power my whole life through,  
And, lest by subtlest means, its love increased  
In me, from watchfulness I never ceased;  
So cruel mundane power—and sateless, too,  
As all must own who pass in strict review  
The World's long four-years' torment, West and East,  
Because of one whom men have named The Beast,  
Whom lust to rule did make—and did undo!  
Cruel such power, and boundless in its greed,  
Whether for sovereignty of things or souls;  
And they that taste it once, thereon must feed,  
So much the craving appetite controls \* \* \*  
I prayed: "Whom I love most, let me not sway—  
Heaven take desire of power from me away!"

## II

But, later, taking somewhat closer heed  
Of current Life, I said: "Can this be wise—  
To stand afar—no force to exercise—  
And see the counsels of the foolish lead  
(Blind guiding blind), nor stay by word or deed?  
Came then a Voice, soft falling from the skies:  
"There is a power that to all need replies  
Be still, and thou shalt have it at thy need."  
And I obeyed, was still. And, then, aware  
Was I of Influence that quickened thought;  
As earth, by sun and rain, and breathing air,  
So was my fallow heart to fruiting brought \* \* \*  
And others felt—yet knew they not the source,  
A warm, benign, o'erflowing, urgent force!

New York City, November 24, 1918.



# Life Eternal

By MARY L. S. BUTTERWORTH

"This is life eternal, that they might know Thee."

**T**HE words know and Thee are the important words, or the clue, as it were, to eternal life. Let us take up the interpretation of the word know first; it means to perceive or discern, to be convinced. It implies realization. To know is to be, and to act.

The word Thee, this mysterious something the world has ever called God, is the power that rules the universe and sets into harmony all beings that are. Thee, is the Spirit of Love and Truth and the Christ mind. Also the Saviour, and the Holy Comforter, even the spirit of truth, which is to lead into all truth, according to our daily unfolding.

Thee is the Principal which is life—intelligence—wisdom—truth—light—love, and all that bears anything of good. Thee is wisdom. Very well then; to know intelligence love, light, life, etc., is the eternal life that the children of God are to enjoy now upon this place we call the earth.

This life is the spirit that is without end—always was, is now, and ever shall be world, without end, or beginning. This life eternal has taken on form which we call material, or physical substance, and the body might be the case which contains the treasure.

We have this earthen vessel, but the treasure is the spirit, or the life that is indestructible and endless and endurable. Then it must be understanding that we need in order further to demonstrate the greater life. We need to exercise the life, giving principle and be doers of the Word that was made flesh and dwelt amongst mankind.

To know Thee, the Eternal principle of righteousness and love, is to become adept in the application of it, so that we shall demonstrate the desires of our heart-felt, happiness and prosperity. Thou art the Universal Creative Mind that is omnipresent and omni-

## *Life Eternal*

potent, and we must let this mind rule us in our affairs by becoming one with it and in harmony with its working.

"Thou hast nothing but thy own perfect substance to make the world of day by day."

What we need is the true consciousness of God—this ever present Thee—, the realization of living in this presence day by day. We are always in His peace because it is every where, and "when He giveth quietness, who then can make trouble?" What can trouble us when we turn ourselves to this indwelling—inborn spirit which is all good? "Thou shalt keep him in perfect peace whose mind, is stayed on Thee."

This Thee, is the only power there is, the only life and the only beauty there ever will be. God is the creator of every thing that is; and **YOU ARE**.

What you and I need is to get this Glory of the Perfect self so fixed in our minds, that the people will see this same Glory that shone upon the countenance of the spiritual and personal Jesus. It came out from his consciousness because he was conscious of what he was, and desired to live and express it, and therefore he was master. All that God is, we must be in due time, according to our unfolding and laying off the mortal, to put on the Immortal. God is no longer unthinkable, unknowable. Jesus was the complete manifestation in the flesh of all there was in God, and he has left us the rule or the **WAY**. God's Immanence is in you and me, but we, like Jesus, have to awaken to it and grow in the true likeness. "*Now*, are we the sons of God."

When you are plagued with the dark side of life, retire immediately to the Secret Closet and there hide yourself, so that you may rise also in your glorious majesty which God gave you at birth. Come in contact with this Universal; Love God, and feel the still small voice as your Holy Comforter. Renew your mind at this point. Soul why be cast down? God is the soul of you now. You know that God is Good, and God is all and in all. You need to recognize **Eternal Life, now**.

If your home surroundings are inharmonious, be the one to bring the harmony from within you. The Kingdom of all good lies within you. You were put

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here to demonstrate this law. Bless this home and reflect mentally the Christ Love more and more, until all the dissension flees off into its nothingness, and all bask in the Sunlight of God's unfathomable love. See the whole earth full of thy Glory. This Thee is within you, to live it here," and the travail of the soul shall be satisfied."

Every human heart needs to be reached through Divine Love. It will vibrate harmony with the Harmony in you too. We are all One.

"O be strong then, and brave; pure, patient and true. The work that is yours, let no other hand do. For the strength for all need is faithfully given, From the fountain within you, The Kingdom of Heaven."

This is the Thee that we are to Know, and know better each day as we live, so that we may ascend unto the Father—or Knowledge, more fully while in the garment of flesh.

"Acquaint thyself with God, and be at peace." It is Eternal life to know (perceive) Thee, the only true God, the Christ that was in Jesus, and the Christ that is within your consciousness.

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## **Within**

*By* ROXANN WHITE

Only by your own heart's blood  
May your soul be purged from sin;  
The darkness only may be pierced  
By a taper from within.  
Unto thyself be thou a God  
To judge thy human woe,  
A battle ground thy heart must be,  
To rout and worst the foe.  
As fishers we sit on the rim of Life,  
And fish in the depths of our souls,  
For deep, deep, deep neath our sin asleep,  
We find our own pure goals.  
Oh, not in the waters neath the earth,  
Oh, not in the sky above,  
But deep in you must lie the true,  
The great, white God of Love.

## Our Lord

By W. JOHN MURRAY

"And David himself saith in the book of Psalms,  
The Lord said unto my Lord, sit thou on my right hand.' " Luke 20:42.

ACCORDING to one mode of expression, the Divine Being is external, universal, and indefinable to the finite mind. According to popular thought, God is a Thing afar off, and not, as Paul would have us believe, is near to every one of us, "for in Him we live, and move, and have our being" (Acts 17:28). According to another mode of expression the Divine Being is near, particular, personified and discernable.

We read that God is invisible Divine Principle, that "no man hath seen God at any time and lived," yet on the other hand, we read that God has been seen face to face. We are told that "He is nigh unto all that call Him in Truth," that if we seek for Him as for hidden treasure, we shall surely find Him. And we have the glad promise that, "The pure in heart shall see God." Philip said to Jesus, "Show us the Father, and it sufficeth us," and from that day to this, humanity has echoed the same request, and the answer is ever the same, "He that hath seen Me, hath seen the Father." In "Divine Love and Wisdom," Swedenborg declares that the Lord is *God* manifested in the visible universe as *man*.

He means by this, however, not man as he appeals to the eye of sense, but as He is in Truth. *The Lord*, which is *Deity*, says to *our Lord*, which is "Christ, the first born of every creature, 'Sit thou on my right,' 'till I make thine enemies thy footstool.' "

These enemies are not personal men, but impersonal, false beliefs, upon which, when we know the Truth, we put our foot and rise by overcoming. God is the Lord *unmanifest*. Man is the Lord *manifest*. The "first man" (of which we are conscious) "is of the earth, earthy," the second man, (which we perceive through Divine Science) "is the Lord from Heaven."

In the first man there is just enough of *our Lord* recognized to keep us from moral and physical death. In the second man, our Lord is perceived as the Divine Image of *the Lord*, indestructible and eternal.

*Our Lord* is God in visibility, "The Word was made flesh," the Formless objectifying Itself in Form. When the individual recognizes the Lord in *himself* as the

## *The Gleaner*

Christ of God and lives in strictest accordance with his discovery, the nameless becomes the named, the Divine becomes human. In this way, "God is manifest in the flesh, justified in the Spirit, seen of angels" (spiritualized men).

To perceive the Christ in us as *our* Lord, we must have attained such spiritual insight and development as enable us to receive information *directly* from the only source of information, which is the Holy Spirit, "For now we see through a glass darkly, but then face to face; now we know in part; but then shall we know even as we are known." As God knows the Lord in us *and this only*, so the Lord in us shall know that God is the underlying Reality of all that is, ourselves included, and the attainment of this knowledge is the means by which the Kingdom of God is to be established on earth. This Divine Science, or knowledge of the Lord *in us*, is not given to the few and withheld from the many, but is as free as the air.

Now, as of old, God says, "Come ye to the waters, drink and be filled, without money and without price." The "mystery of Godliness, or Godlikeness," is immanent as well as transcendent. This is the point at which the New Birth takes place. That which has *de-scended* through generation now begins to *as-cend* through regeneration until it reaches, by a process of spiritual evolution, that state of illuminated consciousness where it is at once the Son of man and the Son of God, humanely-divine and Divinely-human.

Christ is the word which signifies this union of the unmanifested and the manifest, the absolute and the particular, or the eternal oneness of God and Man. Christ is not a person, but the central point in *every* person, where the divinity of man and the humanity of God are inseparably connected.

When the Initiate lives from the Centre, which he can do only as he withdraws himself from matter and materiality, he will hear the "still small voice" of God, and *the* Lord which comes down from above will say to *our* Lord, which ascends from beneath, "Sit thou at My right hand."

When Truth is comprehended, it brings with it "exceeding great and precious promises: that by these we

### *Seek Ye First The Kingdom*

might be *partakers* of the divine nature, having escaped the corruption that is in the world through lust."

We know that the Son of God is come (in us) and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

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## **Seek Ye First The Kingdom**

By LILIAN L. HADEL

**L**IKE all young Truth students, when I realized the glories of this teaching, and saw the wonders of it working in the lives of others and partially in my own, my first thought naturally was that I must learn to help others, and I earnestly studied and took class teaching to fit myself to do so. After a few years in Truth, when I found that I was indeed helping others, but that, with all my conscientious efforts and practice, there seemed to be no relief in my own home, my body and my affairs, I earnestly prayed for guidance, and one day these words came to me, "Physician, heal thyself." This set me to thinking more earnestly than ever, and one of the first thoughts that came was, that the only way, and the right way for one to win out in Truth, was to work from the center out, that the mistake I had been making was trying to heal the world without first having learned my own lesson.

I then began to work diligently with myself and my surroundings, and again this thought came to me, "Divine Love always has met and always will meet every human need." In studying what Divine Love meant, I found that it meant for us to express the highest most unselfed love that we as humans were capable of expressing, and to see *all* as God's children.

From that day I insisted in Divinely loving all with whom I came in daily contact, faults and all, for I now realized that anybody can love where there are no faults, for "do not even the publicans the same"? My task was to create harmony in my home, my body and my affairs, by seeing all as perfect, and knowing that their thoughts and acts were right, provided they did not deviate from Principle. It only remained for me to see their side of things, as the same Mind that was in me was in them also.



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Their way of looking at things was only another angle of Truth, and it was meant for me to find the intelligence expressed through them. I soon found what appeared to be fault-finding was not always fault-finding; it was the Divine message working through them, showing me what I needed to know. For we are all messengers of God one to the other. After that I listened gratefully for the message they gave, and found that, by following it and correcting what had been shown me to do, that life became happier and more harmonious all around.

By learning to put into daily practice this love that passeth all understanding, and bringing harmony and joy into my affairs; (for there was now peace where there was formerly the very opposite) all began to appreciate me as I appreciated them. They, too, began to change and grow in sweetness and love, and all in all there came into my life a change for good; it just was added naturally without any effort on my part. There was no necessity to concentrate on the things wanted, they came in the natural course of events. Daily I saw more and more that "Love is the only solvent," that if we sought first the Kingdom of Love all else would be added.

So let us FIRST find the Kingdom of Heaven within ourselves, and then work out until we reach the highways and byways. Did not even the Master the same? To seek this kingdom the first rule is to become unselfed, obedient, and see all as the Children of God, in spite of their seeming faults, and learn to realize that there is only One Intelligence, that it is always working through each and every one of us, and that it is for us to find the message. This can be done only by listening to others with an unprejudiced mind and if they say something that may appear unreasonable, it is necessary for us to weigh this most carefully, and if it does not interfere with our principles or hurt a fellow-creature, or rob us of our own Divine expression, then listen and joyfully act upon the message received. This will do away with all misunderstandings.

The wonderful part of my demonstration was that not only had it helped myself, but I was better able to help others when they came for help. I was also capable of showing them how to use the Principle of God or Good in their daily lives, whether they lived in a hut or a palace.

## Sermonettes with Meditations and Correlative Readings

### *January the first*

"Behold, I create new heavens and a new earth."

The new heavens and the new earth of God's creating is that which is formed in man's consciousness as man realizes that the things which are seen are "carnal and temporal," while the things which are not seen are "spiritual and eternal." Mesmerized by appearances, it is difficult for us to perceive those Realities of the Spirit which alone can bring lasting satisfaction, and it is for this reason that we seek and do not find until we come to the understanding that the invisible things of God are alone worthy of consideration. These invisible things are only invisible so long as we are blinded to their proximity. We live and move and breathe in the fulness of Divine Love, wherein is no fear and no cause for fear. Through spiritual enlightenment former things have passed away, and all things have become new.

MEDITATION: "God has not given me the thought of fear, but of power and of love and of a sound mind."

BIBLE: Is. 65:17; 2 Pet. 3:13; Is. 66:22; Rev. 21:1-5.

ASTOR LECTURES: Pages 81-2.

### *January the second*

"Ye have an unction from the Holy One, and ye know all things."

Man, reflecting Infinite Wisdom, does not depend upon outer sources for his knowledge of heavenly subjects. It is in the silence when the soul is free from the distractions of sense that the "still small voice" makes itself most plainly heard. We search the future and the past for that which lies within did we but realize it. Ten minutes spent alone with God is better than a day in the courts of the learned. Jesus declared that the Comforter whom the Father would send in his name would teach us all things, and "bring all things to our remembrance." We must learn to remember that we are "now the children of God", for the remembrance of this fact will endue us with power from on high. It will lift us up above the

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petty cares of the world by revealing to us our God-endowed potentialities.

MEDITATION: "I am now the expression of that unerring Intelligence which directs all creation."

BIBLE: John 2:20, 1:16, 2:27, 14:26; Acts 10:38; Col. 1:19; Ps. 23:5.

ASTOR LEC.: Pages 191-2.

### *January the third*

"I would seek God in every need and never seek in vain."

The demands of the day may be perplexing and almost terrifying, but He who fed Elijah will also feed me; therefore I shall not be afraid. Ignorant men say that to trust *God alone* in our hours of trial is to flirt with misfortune, but the wisdom of the ages has proved that trust in God is among our most necessary assets. When pressed by the fear of lack we should remember that, "There is no lack in Him in Whom all fullness is." The time to affirm abundance most positively is when we seem to have least in our pockets, anyone can affirm it when he is rolling in wealth. The time to say, "The Lord is my Shepherd, I shall not want," is when bills are due and there is seemingly nothing with which to pay them. Man's substance is the ever-present God of all things.

MEDITATION: "I cast all my care upon Him, for I know that He careth for me, and will supply me."

BIBLE: Job. 5:8; Gen. 18:14; Ps. 37:5; Phil. 4:6; 1 Pet. 5:7; Is. 37:14, 15; Is. 65:24; James 5:16; Ps. 116:12.

ASTOR LEC.: P. 310 second par.; p. 312 first par.

### *January the fourth*

"Where shall Wisdom be found?"

When confronted with problems which do not lend themselves to easy solutions, let us not become immediately distressed if men cannot, with their advice and suggestions, smooth out our difficulties for us. It may be that we are just ready to take God into our confidence, in which event it would be a profanity to seek counsel of man. In every experience there comes a time when nothing short of Divine Wisdom itself can satisfy our cravings for knowledge, and it is well for us then to know that "Nothing is too hard for Him." Let us say with the Psalmist, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight O, Lord, my Strength and my Redeemer." We must know that Di-

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vine Mind thinks through us, and that nothing can interrupt the free flow of Its unerring impartations.

MEDITATION: "The Wisdom of all the ages is my Wisdom, for there is but One Wisdom."

BIBLE: John 28:12; James 1:5, 6; Pro. 3:5, 6; 1 Timothy 1:17; Pro. 3:7; Jer. 1:6, 8; John 16:23, 24; Matt. 21:22.

ASTOR LEC.: P. 149.

#### *January the fifth*

"It is good for me that I have been afflicted: that I might learn thy statutes.

It has been said that there is nothing really calamitous, since all things have a tendency to turn us in time, like tired children, to the arms of Him Whom to know aright is life eternal. Our bitterest experiences are often the means by which we are led to seek Truth and, finding Truth, we learn that our bitter experiences were blessings in disguise. Difficulties are frequently the growing-pains of spiritual expansion. We do not so interpret them, but subsequent developments reveal the working of a Law which we, in our ignorance, could not perceive. If we could know that, "All things do work together for good," we would meet the trials of the day with the sure conviction of our personal superiority through Christ, and then nothing would "by any means hurt us."

MEDITATION: "The corrections of Love's Law are for my good; therefore I accept them with gladness."

BIBLE: Ps. 119:71; Heb. 5:8; Romans 8:17, 18; Job 23:10, 11; Deut. 8:2, 5, 6.

ASTOR LEC.: P. 83.

#### *January the sixth*

"Let the beauty of the Lord our God be upon us; and establish Thou the work of thy hands."

The beauty that is not skin-deep is the beauty which comes from the cleansing, purifying spirit of Love which must be felt within, if we would radiate that love in spotless complexions. Cosmetics are poor substitutes for those matchless colors which God supplies through nature's silent methods, working in and through every fibre of man's being whenever man is in tune with the Infinite. To be in tune with the Infinite one must ever behold one's self as the expression of Him who is altogether lovely. Remember that God is without spot or blemish, therefore man, made in His image and after his likeness,

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must also be without spot or blemish. This thought of one's self adhered to, will do far more for us than all the concoctions of human ingenuity.

MEDITATION: "God is the health of my countenance; therefore I am without spot or blemish."

BIBLE: Ps. 90:17; Ezek. 16:14; 2 Cor. 3:18; Ps. 128:1, 2; Pro. 16:3; Phil. 2:12, 13.

ASTOR LEC.: Pages 167-8.

### *January the Seventh*

When the great David asked that such thoughts as disturbed his sense of calm peace should be "confounded and put to shame"; and "turned back and brought to shame," he added "Let them be as chaff before the wind; and let the Angel of the Lord chase them," "that my sense of things shall be joyful in the Lord," and "rejoice in His salvation."

And why not follow the royal King's example and let that God-given intelligence, which is indeed God's Angel, chase from our mind the dark forbodings that fill our hearts with gloom, and the lives of those with whom we dwell, with shadow? Open the gates of your soul and let the divine angel chase therefrom every suggestion to the effect that there is aught but God, for these speak not peace.

MEDITATION: "Cleanse Thou my mind from every false belief."

BIBLE: Ps. 30:5, 6, 7; Ps. 37:3, 6, 25.

ASTOR LEC.: P. 309 first and second par.

### *January the eighth*

He that abides in the Intelligence that God is Omnipotent, dwells in the Light of Truth, the shadow of God. Such an one has made Truth his defence and hiding place, and in Intelligence has he put his trust. Therefore he is delivered from the snare of ignorance, with its offensive and health-destroying suggestion, which like a plague, is virulent to oneself and devastating to others.

This Truth shall cover him as a hen covers her nestlings with her feathers, and under the wings of this ample and impenetrable shield shall he be defended from the spoilers that throng the gloom of ignorance. How can fear penetrate the consciousness of the impenetrable Truth, for the night of ignorance, with its terror of suggestions, is but an illusion? Or how can one who knows that he partakes of God's eternity be pierced by the ar-

### *Sermonettes*

row of the fear of death, or "mistake heaven's distant lamps" for "funeral tapers"? There is no death. "The splendors of the firmament of time may be eclipsed, but are extinguished not."

MEDITATION: "He that hath the Truth hath life."

BIBLE: I Cor. 3:22; I Cor. 15:55; Rev. 21:4.

ASTOR LEC.: P. 152.

#### *January the ninth*

"The arrow that flieth by day," the thought that knocks at the citadel of Intelligence and would overshadow its light were it possible for it to enter, is the fear of death, not death itself. Individual Intelligence is not changed by time that it cannot enter into eternity.

"Dust to dust; but the pure Spirit shall flow

Back to the burning fountain whence it came,

A portion of the Eternal, which must glow

Through time and change, unquenchably the same."

Intelligence in which you abide assures you that "He lives, he wakes, 'Tis death is dead, not he."

MEDITATION: "To be spiritually minded is life and peace."

BIBLE: Luke 15:24; John 11:25; Rev. 14:13.

ASTOR LEC.: P. 245 first par.; p. 267 first par.

#### *January the tenth*

God is the soul of the universe which is everywhere reflected, and men and women are nothing if not individual rays of the one universal soul. Therefore, their life is inseparable from the One life. As a curtain by separating the sun's rays from objects, unites these rays more closely with their source, so do the clouds of sense hide from mortals the individual ray that has been so resplendent in their love, but succeed in uniting men more closely with the source of all Light, in the substance of which they discerned but the shadow—eternally abides. Then let us rejoice in that all that has been, is or shall be, is forever enclosed in the Mind which is God.

MEDITATION: "I have free access to all Power and Wisdom."

BIBLE: Ex. 20:3, 23; Ex. 23:20, 25.

ASTOR LEC.: P. 151 first par.; p. 152 first par. p. 186 first and second par.

#### *January the eleventh*

It was Marcus Aurelius who suggested that men are fitted by nature to bear whatever happens to them, or in



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other words, experiences never happen in vain, for they are the John the Baptist of events, whose duty it is to awaken mortals to their immortal potentialities. No one is conscious of his or her capacity to radiate divinity until such time as that one may be called upon to display divine forces, for virtue like an aromatic plant, never diffuses the entirety of its essence until crushed to earth. Experience is the lamp by whose light mortals are guided towards their goal, or out of existence into a larger measure of Life. Remember, then, that events are lighting your path Godward, and welcome them.

MEDITATION: "I welcome every experience that leaves me freer and more loving."

BIBLE: John 8:12, 10:10, 27, 28; Acts 17:24, 25, 28.

ASTOR LEC.: P. 186 second par. to end of chapter.

### *January the twelfth*

Do you remember what the Supreme Intelligence called for when in the beginning the earth took form. Light! He demanded and "there was light." And He called the light "Day" and the darkness He called Night. It was thus God distinguished between the All and the nothing, or Intelligence and ignorance. And the night of ignorance is far spent, and the day dawns.

Let us close the book of memory with its dark disguise of pain and lift up our eyes to the mountains of celestial possibilities, which are resplendent in the rays of Intelligence, which is the sunrise of God.

MEDITATION: "My words are life to those that find them, and health to all their flesh."

BIBLE: Is. 63:9; Is. 64:4, 6, 8; Is. 65:17.

ASTOR LEC.: P. 184 first and second par.

### *January the thirteenth*

The fear of death is the pestilence that terrifies ignorance; it is the destruction that wasteth the noonday of existence, by the noxious insinuation that death ends all. Instead death is a veil lifter, which permits man to see God dawn on the chaos of fear, and the mission of death is to instruct mortals in the knowledge of immortality, and to raise the spirit from the contagion of the stain of ignorance,—that "men like stars to their appointed height may climb."

MEDITATION: "If any man be in Christ, he is a new creature."

BIBLE: Phil. 1:38; 11 Tim. 1:37; 1 John 4:18

ASTOR LEC.: P. 268.

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### *January the fourteenth*

"I will not fail thee, nor forsake thee."

In the hours of our deepest trials we must not forget that Divine Love is able to deliver us as it delivered Daniel in the lion's den, and the three Hebrew boys in the fiery furnace. We shall let nothing affright us when we realize that God is the only real Presence. Our fears arise from the belief that another presence than the One and only Presence exists, and it is from this belief that all our trials and tribulations take their rise. He who has said, "I will not forsake thee," will not make His promise vain, but will ever redeem it, if we take Him at His word and rely implicitly upon it. "Be not afraid, Only believe."

MEDITATION: "What time I am afraid, I will trust in God, and I shall not be disappointed."

BIBLE: Jos. 1:5; Jos. 21:45; Num. 23:19; Deut. 7:9; Ps. 111:5; Is. 49:15, 16.

ASTOR LEC.: P. 28; p. 80.

### *January the fifteenth*

"The Lord is my helper, and I will not fear what man shall do unto me."

The fear of what other men will do unto us can never be overcome so long as we cherish any other idea of man than a purely spiritual idea. To know that Man as God made him is the expression of the Deific nature, is to know that this expression was not made to injure but to bless. It is through the conception of man as a child of the flesh that we see in man a menace to our happiness. Change this conception to the true conception of Man, "the image of God," and at once we lose our fear of being injured by other men, for we see in them only that which reflects their Maker. To know man as he really is in Truth, is to know that he is a channel through which the Holy Spirit ministers to Its other children. We shall not fear what man shall do unto us when we realize that he can do only that which is helpful to us.

MEDITATION: "Man is a channel in spiritual consciousness through which God blesses all other men, and never injures them."

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BIBLE: Ps. 9:2; Pro. 18:10; Is. 12:2; Ps. 37:25, 28; 1 Sam. 12:22;  
2 Cor. 1:10; Heb. 12:5, 6.

ASTOR LEC.: P. 90, second par. through p. 91.

### *January the sixteenth*

"One Thing Is Needful."

"With all thy getting, get understanding," said the wise man, and another wise man of a much later generation said, "What difference does it make how much you know if what you know is not true?" Just as certainly as it is not true that the sun rises and sets, but that the opposite is true, namely, that the earth revolves and the sun appears to rise and set, so it is not true evil is either a power or a presence. The knowledge that "God is the only Reality", is the one thing needful to that Peace which the world cannot give, nor take away. We have much to learn, for we are still in our spiritual infancy, but it will help us to "grow up" if we just cling to the idea that all things pass away but God and the things of God. Surface troubles come and go, yet within every human soul there is a region where unruffled serenity dwells supreme. Retreat within, for it is there the Kingdom of Heaven is.

MEDITATION: "The Lord which is in the midst of me is mighty; it is Love Divine."

BIBLE: Luke 10:42; Ps. 4:6, 7; Ps. 42:1, 2; Ps. 63:1; John 6:35; Luke 10:39.

ASTOR LEC.: Pages 124, 125, second par.

### *January the seventeenth*

"I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

The coming of our Lord Jesus Christ is the advent of that Truth which Jesus taught and demonstrated. This coming is a something which is taking place wherever man is ready to receive it. It is the revelation to human consciousness of man's unity with his heavenly Father which, when once accepted, makes for the purification of the sub-conscious mind, its conscious activities, and the body, which is the visible manifestation of thoughts

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and ideas. If we would be every whit whole we must make way for the coming of the Lord, not from afar off, but through us as that Light which enlighteneth every man that cometh into the world. It is not from without that we are to be preserved blameless but from within through our own thinking processes. Learning to think God's thoughts after Him,—we think purely and health of mind and body is the natural result.

MEDITATION: "My meat is to do the will of the Father, to live Love, and proclaim Truth."

BIBLE: 1 Thess. 5:23; Eph. 5:25; Col. 1:28; Phil. 4:7; Col. 3:15; Thess 2:16, 17; 1 Cor. 1:8.

ASTOR LEC.: Pages 191, 192.

#### *January the eighteenth*

"Praise waiteth for thee, O God in Sion."

As there is but One God, so there is but Cause, and everything that is real and true proceeds from this one and only Cause. The knowledge that evil and error do not proceed from Him Who is the only Cause equips the knower with power from on high. The Knower does not have to leave the world in order to find Peace, for Peace comes through the conviction that "God is not the Author of confusion," and if God is not the author of confusion, then confusion is a shadow which disappears with the coming of the dawn of Truth. By turning to God in thought, trouble flees before tranquility, disease yields its place to health, and after the long night of spiritual ignorance, "Joy cometh in the morning."

MEDITATION: "Divine Mind is the only Cause; there is no matter. Good is the only Creator; here is no evil."

BIBLE: Ps. 65:1; 1 Cor. 8:7; John 5:23; Heb. 13:15; Ps. 50:23; Rev. 7:9, 12.

ASTOR LEC.: Pp. 167-8.

#### *January the nineteenth*

"When shall I arise, and the night be gone?"

Encompassed about with a cloud of false witnesses born of the evidence of our senses, we cry like the Psalmist in our distress. We know that God is not the author of our difficulties; therefore we marvel that we do not more

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readily overcome them. May it not be that our knowledge is as yet only intellectual, and that it is for this reason that the way seems long and dreary. Let us not be weary in well-doing my brothers for, in due season, we shall reap "if we faint not." It is well to remember it is always darkest in the middle of the tunnel, and that it is just as near to the end where all is fair, as it is to the end from which we came where all is foul. Like Abraham of old, we might return to that country from which we came in search of better things, but what's the use? Let us press forward in the dark if needs be, but having put our hands to the plow, let us neither look back like Lot's wife, nor turn back like those children of Israel, who sighed for the flesh pots of Egypt.

MEDITATION: "My face is set in the direction of Him whom to know aright is Life eternal."

BIBLE: Job 7:4; Is. 21:11, 12; Heb. 10:37; 2 Sam. 23:4; John 14:2, 3, 17, 18.

ASTOR LEC.: Pp. 254-5.

## *January the twentieth*

### *The Measure of Faith.*

Faith is that quality of the soul which enables us to disown all that is unlike God. To walk by faith and not by sight is to be able to say to disease, what Jesus said to all error, "Get thee behind me, satan." When I know that my real self, and I have no un-real self, is one with Infinite Perfection, I deny disease as being any real part of me. It then becomes to me what a barnacle is to a ship, an excrescence, but no more a part of me than the barnacle is part of the ship. Giving up my belief in it as a part of myself, it loses its terror for me and, losing its terror for me, it disappears for its only food is fear, and being deprived of this, it dies for lack of nutriment.

MEDITATION: "In my real self—and there is no un-real self—I am well."

BIBLE: Romans 12:3, 14:1; Mat. 14:31, 15:28; Luke 17:5; Jude 20; Col. 2:7; 2 Cor. 1:21; 1 Pet. 5:10; Romans 15:1.

ASTOR LEC.: P. 258; p. 102, third par.

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### *January the twenty-first*

"Every branch that beareth fruit, he purgeth it."

"For a man who knows how to sorrow rightly, knows how to be glad with a holy joy; and when he is happiest, it is as though there were something of God throbbing in his bosom. It is as souls that we are happiest; and so suffering makes for happiness, because it helps to make the soul." Many of us, without sorrow, would never find Truth, for it is as true now as it always has been that, "Man's extremity is God's opportunity."

"Happy are they that learn, in Thee,  
Though patient suffering teach,  
The secret of enduring strength,  
And praise too deep for speech."

MEDITATION: "The healing energy of the Holy Spirit cleanseth me."

BIBLE: John 15:2; Mal. 3:2, 3; Romans 5:3, 5; Hebrews 12:7, 8, 11, 12.

ASTOR LEC.: Pages 274-5.

### *January the twenty-second*

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Man is not happy in himself, but only in God. God made us and we can have no real happiness and no real peace until we come into a conscious realization of our unity with Him, Whom to know aright is Life eternal. Peace consists in the attainment of our desires, providing our desires are in keeping with the plan of the Infinite. Some men find roses where other men find thorns and they are glad, while others find thorns amid the roses of the world and are miserable. We shall find peace if we look for it and expect it. True peace, which is heaven itself, is nothing else than a conformity, a cheerful conformity with the Law of Good.

MEDITATION: I am one with that Eternal Peace which pervades all Reality.

BIBLE: Is. 26:3; Ps. 55:22; Is. 12:2; Mat. 8:26; Phil. 4:6, 7; Is. 30:15; Is. 32:17; John 14:27; Rev. 1:4.

ASTOR LEC.: P. 83, first par.; p. 117.



## *The Gleaner*

### *January the twenty-third*

"My Father is greater than I."

As Cause is greater than effect, as the sun is greater than its rays, as Divine Mind is greater than Its eternal and changeless ideas, so the Father is greater than the son. But just as Cause cannot be divorced from effect, and as Mind cannot be separated from Its idea, so the son—and every man is the son of God—cannot be separated from his heavenly Father. The difference between Jesus and other men consisted in his knowledge of the fact of his inseparability from the Source of all life and true blessedness. But did he not assure us that we too are the "children of God?" Let us then begin at once to use his affirmation, "I and the Father are one." This affirmation, repeated and carried out in life practice, will do more for us than all, "burnt offerings" and self-depreciations.

MEDITATION: "I am one with the Source of all Life, Love and Truth."

BIBLE: John 14:28; Luke 11:2; John 2:17, 14:31, 15:9, 10, 87:2.  
ASTOR LEC.: Pp. 254-5.

### *January the twenty-fourth*

"Fret not thyself in any wise to do evil."

It is only when we become poised in true thought that we realize the essential difference between constructive and destructive thinking. The one is life-giving and power-generating, while the other makes for disintegration and destruction of mind and body. We should permit nothing from within or without—no dictum or opinion—ever to swerve us from the realization of God as the only Power for accomplishment in any large and vital sense. When we disregard this fact and endeavor to impose our own wills, or seek to avenge ourselves, we betray ourselves into ultimate and inevitable failure.

MEDITATION: "I seek not to avenge myself; I trust in God."

BIBLE: Prov. 14:19, 22; Prov. 17:13; Rom. 12:17, 21.

ASTOR LEC.: P. 66, first par.; p. 149; p. 82, first par.

## *Sermonettes*

### *January the twenty-fifth*

"Let us run with patience the race that is set before us."

It has been said that, "The clouds of impending evil are only the shadows of present good." If this be the case, and we feel it is, then we should, in moments of anxiety convince ourselves that the dawn is to follow our long or short night of unhappiness or disease, or whatever has been shutting out the light of God's Presence is very near at hand. It is only when we add the fear of tomorrow to the sufferings of today that we find ourselves incapable of rising above conditions which might easily be overcome did we but realize the Omnipotence of Good and the powerlessness of evil. The race that is set before us is the task of proving our spiritual supremacy, and God has abundantly provided us with power to accomplish this. "Let nothing affright thee."

MEDITATION: "What time I am afraid I will trust in the Lord."

BIBLE: Heb. 12:1, 2; Luke 9:25; Luke 14:33; Rom. 13:12; 1 Cor. 9:25, 27; Phil. 3:13, 14; Hos. 6:3.

ASTOR LEC.: Pages 40, 41, first par.

### *January the twenty-sixth*

"If ye will not drive out the inhabitants of the land from before you; those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

Just as it is necessary to remove the slightest trace of offending impurity before a wound can be successfully treated in surgery, so it is necessary to remove from thought every vestige of animosity and hatred if Divine Love is to do Its perfect work. We must not expect spiritual healing if we do not comply with its requirements. The obstacle in many a man's progress is the tendency to harbour a grudge. When Jesus advocated that we must become as little children before we can enter into the kingdom of health and happiness, I think it was because he knew that in the heart of a child, "There is no room for a grudge."

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MEDITATION: "I have no regret nor resentment. The past and the future have no terrors for me, for I live in the eternal present."

BIBLE: Numb. 33:35; 1 Tim. 6:12; 2 Cor. 10:4, 5; Rom. 8:12, 13; Gal. 5:17; Rom. 7:23; Rom. 8:37.

ASTOR LEC.: P. 95, second par.; p. 296, seventh par.

### *January the twenty-seventh*

"Be not afraid, for the battle is God's."

To one who has been struggling in what has appeared to be an unequal contest or a struggle with adverse conditions, the full realization of the import of this text must come as a tremendous relief. In order to reach this state of mind, however, one must banish all fear and apprehension of the outcome; he must know that he has fulfilled all conditions of right motives and absolute faith. As Emerson says, he has then put God in his debt and need not take heed of the particular ways and means of victory; he need only thank God that the fulfillment is at hand.

MEDITATION: "Oh God I thank Thee, that Thou hast covered my head in the day of battle."

BIBLE: Sam. 17:47; 11 Chron. 20:15; Gal. 2:16, 21; Ps. 88:1, 5.

ASTOR LEC.: P. 258; p. 250.

### *January the twenty-eighth*

"Thy will be done."

Why have we, all through the years, assumed that God's will toward us was only that of affliction, chastisement and bereavement? We have used this affirmation only when we wished to become resigned to a visitation for which we failed to account satisfactorily in any other way. God's will toward us is always to work peace, health and prosperity. It is only when we step without the scope of His law that we experience manifestations of inharmony. Let us, therefore, pray for His will to be done, knowing that He wills only the perfect, the beautiful and the harmonious, and any reversal of this beneficent law, is of our own doing.

MEDITATION: "I am ever within God's law of harmonious action."

BIBLE: Matt. 25:34; Luke 12:22, 32; 11 Peter 1:10, 11.

ASTOR LEC.: P. 266; p. 248.

## *Sermonettes*

### *January the twenty-ninth*

God has given you an understanding heart: therefore, you cannot fail to understand the opportunities that are given to you to prove, and thereby strengthen your faith in your understanding.

What matter if clouds temporarily obscure the Light, when you know that they are hurrying by, and soon the Light which is steadfast and eternal will be illuminating your understanding and quickening your intelligence to the extent that it will pierce beyond the glooming of sense perceptions, and perceive things as they are in the heaven of Mind. God is the only Power and Presence; the only Reality of Being; and man, as the highest expression of the One Power, is in subjection to nothing but the Will of God.

MEDITATION: "I can do all things through Christ which strengtheneth me."

BIBLE: Job 22:21; 28:28; Prov. 4:7 and 22; John 8:34.

ASTOR LEC.: P. 327, second par.

### *January the thirtieth*

In every walk of our life, thoroughness is necessary. There is nothing higher than present duty; so forgetting what is past, let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives. It makes for mental, moral and physical strength, and we are here to acquire it through the adjustment which results in a steadfast mind, through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is staid on Christ."

BIBLE: Rom. 12:2; Rom. 7:5; Eph. 4:23; Rom. 8:7; Phil. 2:5.

ASTOR LEC.: P. 148, first par.

### *January the thirty-first*

Beloved, it is God's will that you should be born of the Spirit, and His will is done on earth as it is in heaven. Therefore, the manifestations of sense that assail you and seem to close the heavens of God's protection against you, are cause for rejoicing and not for complaining.

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These are the travailing pains that precede the New Birth, and the more severe they are, the sooner Spiritual Birth will take place.

Be strong and of good courage, knowing that your heavenly Father will not suffer you to be tempted beyond your capacity to endure; but in proportion to your necessity He will quicken your faith and increase your strength that you may endure through the night as seeing Him who is invisible. When day dawns, you will rejoice and be glad, for God will have given you the victory. It is thus that there will be no more night in your consciousness, for the former things will have passed away.

MEDITATION: "I will not fear what men do unto me."

BIBLE: Rev. 21:4, 7, 23, 24, 25, 26, 27.

ASTOR LEC.: P. 177, first par.; p. 181, third par.

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From naked stones of agony  
I will build a house for me;  
As a mason all alone,  
I will raise it, stone by stone,  
And every stone where I have bled  
Will you show a sign of dusky red.  
I have not gone the way in vain,  
For I have good of all my pain;  
My spirit's quiet house will be  
Built of naked stones I trod  
On the roads where I lost sight of God.  
*Padraic Colum in The New Republic.*

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## PRACTITIONERS

MR. D. M. MURPHY, 113 W. 87 St. Tel. Schuyler 4145. Home Tel. Vanderbilt 4211  
MRS. ENGST, 128 Monmouth Street, Newark, N. J. Tel. Waverly 5578-J.  
MR. WINSLOW C. BEATTY, 601 W. 180 Street. Tel. St. Nicholas 323.  
MRS. ROSALIE M. BEATTY, 601 W. 180 St. Tel. St. Nicholas 323.  
MRS. LEONORE MARCY, 500 Fifth Ave. Tel. Vanderbilt 4599.  
MRS. RULO C. REESE, 51 West 81st Street, New York City. Tel. Schuyler 9571.  
MRS. E. D. ACKERLY, 207 West 106 St. Tel. Academy 3190, by appointment

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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# THE GLEANER

## The Real and the Apparent

By W. JOHN MURRAY

"Judge not according to appearances, but judge righteous judgment," John 7:24.

**I**T has been asserted that the end and aim of all religions is to so elevate the mind above the plane of the senses, that the truly religious man will be able to walk more intelligently by faith than the material man walks by sight. When Jesus said that we were to judge not according to appearances, he was speaking from the standpoint of scientific wisdom, as well as from that of spiritual necessity.

Today, after all the centuries of scientific investigation, the most thoughtful men of the race know what a foolish thing it is to base one's assertions on observed phenomena.

Looking at that which is now termed "the envelope of the globe," or what most people call the sky, one would imagine that he saw a beautiful, blue canopy, or covering over the earth. At one time, we are told this sky was considered solid. But today, every school child knows that what appears to be a solid substance, in which the stars are stuck like so many diamond pins in a blue cushion, is nothing more nor less than an appearance which the atmosphere assumes at a certain distance from the earth.

The child may think that a rainbow is a solid arch of rich color, but the tutored adult knows that it is an optical illusion resulting from atmospheric changes. There are times when the clouds move between us and the moon, so that we could swear that the moon is moving if we did not know better. Judging after appearances, men have assumed that when the sun appeared in the morning, the moon and the stars went off to do service on some other planet; whereas now we know that they are merely eclipsed by the stronger light of the sun. It is as when the candle, which has given

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light to us during the night, is scarcely observed when the shutters are thrown open and the light of day streams into the room. The greater obscures the lesser, but does not destroy it.

As Science advances it learns to discredit the senses because of their proven unreliability. That which we call the sky may still appear as solid as ever, but we know there is no such thing, and we are neither disturbed nor deceived by it. The earth upon which we are walking and sleeping is whirling through endless space with inconceivable speed, yet we would never know it from anything that our senses tell us. It seems to be immovable, but we know it is traveling at greater speed than the fastest express train. We know this, however, not because of sense observation, but because of scientific investigation. It is because of all this that Jesus cautioned humanity not to judge after appearances, and to some extent we have heeded the admonition.

We are now perfectly willing to admit that our senses are unreliable witnesses. They may tell us that there is a moon, but they cannot tell us the distance of that moon from our earth, neither can they tell us the size of the moon. If we wish to know these facts, it is to mathematics and astronomy we must turn for information, and hence it is that we have come to distrust our senses. Our eyes deceive us, and no matter how old we grow in years, if we do not unfold in wisdom, they will continue to deceive us. If I sit in a train with a little child waiting for that train to start, and a train pull in on the next track, it is as difficult for me as it is for the child to tell whether it is that train or the one upon which we are sitting that is moving. We seem never to outgrow these illusions; we merely learn that they are illusions and refuse to be disconcerted by them.

This attitude of mind should serve as a useful hint in the more vital things of life. It is very important for us to know what is, and what is not, real in order that we spend as little time as possible bothering about non-essentials. It might help us then at this point to know how the real is defined by our best lexicons, lest we be accused of placing a fantastic interpretation upon the word to suit our own philosophical purposes. The word "real" is defined in the Standard Dictionary as "The existent as opposed to the non-existent; being something as opposed to nothing; that which

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is Permanent, Unconditioned, Unrelated, Absolute; hence, opposed to phenomenal; having attributes apart from appearances to which they give rise." According to this definition, it would seem as if that only is real which is eternal and invisible to our senses, and this fits in exactly with the declaration of Paul the Apostle that, "The things which are seen (observed with senses) are carnal and temporal, the things which are not seen are spiritual and eternal."

Does this mean that we shall despise the things that are seen, simply because they are carnal and temporal? Or does it mean that we shall see them in their true light and treat them accordingly? It is a rapidly growing conviction with many very sane people that the whole visible world is a sort of moving picture show, a representation to our senses of something that is "real" and permanent back of it all, and that it is this real and permanent that is most worthy of our consideration. The materialist who sees the visible world as a system of realities has what he calls real pleasure; but he also has what he calls real pains. He lives in a world which is a strange admixture of beauty and deformity, success and failure, and living in such a world he swings like a pendulum between these extremes. Like the man in the Scriptures, he feels, even when he does not say, "In the midst of life, we are in death." In the full possession of the greatest blessings, he secretly fears that he may one day lose them all. His is the unhappiness of uncertainty. Not understanding what are the true riches, he dreads the loss of his spurious ones, whereas if he understood what are the "gifts of God" he might keep both.

When we say that the real world is the world of Ideas, it does not signify that we lose our appreciation of those symbols of beauty which we see in what men call visible nature. The rose does not become less beautiful to us because we perceive it to be, not the real rose, but a good counterfeit. A good reproduction in the world of art may not be as valuable or as acceptable as the original, but it ought not for this reason to be despised or destroyed; all we need to know about it is that it is not the original. It then takes on a new significance for us, for while it does not deceive us, it nevertheless charms us with its excellent resemblance to the real work of art.

The connoisseur is not, unless he is very affected, dis-

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tressed by the fact that he has to live in a world made up so largely of imitations. If he has a little common-sense in addition to his capacity to detect the real from the imitation, he is grateful that there are so many excellent imitations for us common people to enjoy. It ought not distress us when we are told that the visible world with all its joys and sorrows is only a poor representation to our senses of that invisible world of the Spirit which is ever striving to manifest itself through us, but which can do so only as we roll up the shades before the windows of our souls.

When God said, "Let there be light," it was not that light had not yet come into being, but that the window-shades of ignorance were causing the race to sit in "great darkness," and this same command is issuing today from that Supreme Intelligence which beholds nothing but the beauty of Its own creations. If the light that is in us is darkness, how great is that darkness; if all we know of creation is that which we see of it on the plane of the senses, then we are mistaking the apparent for the real, and disappointment will be our experience.

Man on the plane of the intellectual derives his information from two sources, the interior and the exterior. The exterior suggests the finite and the perishable, the interior the infinite and the imperishable, and he is wise who draws more upon the interior than upon the exterior, for such a man, like Jesus, may live in two worlds at once. When the soul opens itself to the light of Truth, it enters a world in which there is neither "sorrow nor sighing," disease nor dying, but ~~where~~ joy and gladness, for the former things have passed away in the light of Love's eternal radiance. It is when the intellect begins to materialize everything, and to regard the material world as real as the spiritual universe, that trouble begins. Any attempt to interpret Life from a physical standpoint, instead of from a spiritual one, is bound to produce confusion.

Inspecting Reality from the standpoint of the senses, all things become inverted, as when one looks through a photographic camera and sees everything before it upside down, and the right side on the left. God, seen through the camera of the carnal mind, appears to be a personality afar off, instead of an everpresent and imminent Life Principle working in and through its all-harmonious system of ideas.

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Through this same camera, man appears to be the ever-erring son of Adam, instead of the never-erring Son of God, and the universe of God's creating appears as a world of trouble and tumult, instead of an orderly cosmos wherein all things co-operate and nothing collides.

As human thought turns from the contemplation of Creation as its Creator sees it, the element of confusion enters in; complexity takes the place of simplicity, and bewilderment destroys that certainty which alone can make for rest of soul and health of body. Once accept the definition of "real as "That which is permanent, unconditioned, unrelated, and absolute," and you see at once that it refers only to God, and the things of God, and this brings us to the point of what is referred to by Jesus as "righteous judgment."

In order to pass judgment upon anything, we must be conversant with all the facts concerning that thing, otherwise it is "snap judgment" and as such it is worthless. The case before the Court of Spiritual Inquiry is the case of evil's supposed right to dominate the individual. It is asserted that evil is as real as Good, and if we judge according to appearances it would seem as if it were more so. Judging after appearances we say with Paul, "When I would do good I find evil present with me," but taking a more rational and idealistic view we say with him when he was in a more exalted state, "I can do all things through Christ which strengtheneth me."

It is through Idealism, then, that we are to distinguish between the Real and the Apparent; therefore, the senses can afford us no aid, and hence, it were folly to look to them for guidance. Idealism is not a word which implies a star-gazing attitude of mind, wholly impractical, and sometimes foolish, for Idealism is back of all that is creative and inventive, even on the physical plane. Bronson Alcott says, "The idealist is the true realist, grasping the substance and not its shadow. The man of sense is the visionary or illusionist, fancying things as permanencies, and thoughts as fleeting phantoms." It was the Idealism of Jesus which made of him the Redeemer of men and the Healer of their diseases. If Jesus had judged after appearances, he would have cast the first stone at the adulterous woman; but he judged righteous judgment and said to her after her accusers, whom he had shamed, had slunk away, "Go thy way, I will

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not condemn thee." If Jesus had judged after appearances in the cases of the palsied and the leprous, he would have admonished them to make the best of a bad and a so-called incurable situation, but instead he said, "Arise," to the one, and to the other, "Be thou clean."

Judging righteous judgment, Jesus could not be tempted into believing that the Apparent was the Real, and so he said to the Apparent, "Get thee hence, satan." There are, however, degrees of the Apparent; that is, some phases of it are more acceptable than others, but this is on the principle that some counterfeit works of art are better than others, and not because the best counterfeit in the world can never become the Real thing. If I should tell you that the best physical health in the world, which is based more upon what men call a sound constitution than upon a sound comprehension of God as Health, is only an imitation of the Real thing, it might surprise you. But when you see for yourself what a trifle it takes to convert a sturdy athlete into a confirmed invalid you are aware how carnal and temporal mere physical health is.

Only that health is enduring which is the consequence of communing often with the Source of health. Health which is merely the result of a sound constitution is apt to be abused. It is like inherited money, which is easily squandered. We all know how transient a thing apparent prosperity is, and yet if we are told it is not Real we smile indulgently and declare we would like to take our chances on more of the same kind of counterfeit. But with all the money in the world, and no sense of what constitutes enduring Substance, we should only be holding a shadow that might escape us at any moment, as shadows have a habit of doing. It is as true today as it ever was that if a man gain the whole world and lose his own soul (sense of what constitutes Reality) he profiteth nothing. The most priceless possession in the world is that of spiritual understanding, for included in this is everything else that is worth while. It is through spiritual understanding that we are able to separate the wheat from the tares, and to discriminate between that which is and that which is not.

Unwilling to admit that the apparent is only the apparent and not the Real, some declare that what we call evil is only more or less Good in the making, and in this way they can



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still cling to the statement that "All is Good; there is no evil." There is more sophistry than Science in this statement, it seems to me. Would it not be more in line with Truth to say that what we call Good in this world of appearances is only more or less bad? Good, or God alone, is Absolute or Real; evil is the relative and the unreal, and it is because it *is* relative and unreal that man has dominion over it, when he *knows* that it *is* relative and unreal. All that is not of the Father is of the world, and "the world passeth away," for the simple reason that it is nothing more nor less than what Schopenhauer said of it when he wrote, "The world is my presentation or mental picture—is what I represent it to be; it agrees with my thoughts; it is my thought."

To reduce this abstract philosophy to practical purposes, for it is of little real value unless it is so treated, we must, when confronted with conditions that are not calculated to increase our mental, moral, physical, and financial efficiency, ask ourselves in the silence of our closets of prayer if these conditions are Real or apparent, that is, if they are of God or of ignorant man. If they are of God, they are Real and there is no remedy for them, since that which God creates must stand forever. But if they are not of God, and certainly no evil is of God, then they are only apparent, and man, knowing this, at once becomes superior to them. So long as we view our difficulties and diseases as real, we shall never overcome them, for the Real is the Absolute, Unconditioned, and Indestructible.

It is for us then to decide, in view of all that has been said, what we shall accept as the Real and eternal, and, abiding by our decision, enter into the enjoyment of those Realities which God hath prepared for us from before the foundation of the world of sense, with all its manifold delusions. If it is true that man's real being is spiritual, then it is by virtue of its spirituality divine and immortal, and as such it is exempt from disease. When this is understood disease becomes to the spiritually awakened man a false seeming, a dream from which he has awakened, an illusion which has lost its power to terrify. Once this is accepted, we become loosed from our infirmities.

Remember then that the only Realities are those which God has created, and these are good and acceptable because

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they are good; all else is apparent and therefore unreal, no matter how real it seems to be. Just as you know there is no sky but only the upper regions of the atmosphere which take on the appearance of a solid body, so you must know there is no disease but only the appearance of a disturbed mental state registering on the body. Correct this mental state by knowing that you are the child of God, from whom no evil and no error proceeds, and when this is done, the offending cause of disease will be destroyed, and the bodily manifestation will disappear as certainly as the reflection of anything in a mirror will vanish when that object is removed from the range of vision.

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### *God's Way*

*By* MABEL GREGORY WUESTHOFF

I prayed the self-same prayer for many years,  
Nor doubted that some day it must come true,  
Because desire to such proportions grew,  
It left no room within my heart for fears.  
Habit is strong, and sweet hope often cheers,  
Although no answer comes from out the blue—  
The prayer became a part of me—I knew  
That God must listen—yet, I saw through tears.

There came a day at last when prayer was stilled;  
My heart no longer dared for gifts to call.  
I had asked much, but God had given All.  
So, overwhelmed to find what I had willed  
Was less than God had planned, my days were spent  
In striving to become what God had meant.

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"They might not need me, yet they might;  
I'll let my heart be just in sight,  
A smile so small as mine might be  
Precisely their necessity."

—Emily Dickinson

# Spiritual Healing

By MAY CORNELL STOIBER

**I**T is not necessary to affirm that cures take place without the assistance of drugs or knife, or that these cures are often made in cases that have previously been considered hopeless. Healing by spiritual or mental means has undoubtedly been practiced since the first dawn of man's intelligence, though without his recognition.

The early Christians demonstrated the healing taught by Jesus, the Christ, and some of the churches have still retained healing, but on the whole, it has passed out until recent years. In this country, Dr. Evans, the physician and metaphysician, published a book on Healing, in 1863, and then a little later came "Science and Health with Key to the Scripture," by Mary Baker Eddy.

Dr. Quimby, one of the pioneers in teaching healing, did not publish his manuscripts, but was contemporary with Dr. Evans, Mrs. Eddy and Dr. Dresser. We owe much to all these pioneers, for there was an uphill road with the unprepared minds of their communities, and the antagonism of clergy and physicians. Today the world is ready to listen, but not many are willing to leave all and follow Christ, this being the only way that perfect demonstrations can be arrived at.

Spiritual healing is the process of bringing a realization of the Christ consciousness; it is a picking up of the dropped threads that have left man's pattern of life less than whole, a reuniting of the links of thought, thus charging the body with health, happiness, and harmony.

Why do we need healing? Why are we not always happy, harmonious, and whole?

The answer is because most of us live in haunted houses. You do not think that pleasant, but has it ever occurred to you how many ghosts man entertains? All kinds of grim spectre-ghosts of heredity, ghosts of fear, ghosts of the ills that are to be, while living in poverty-haunted homes, hovels of the mind, desecrating or driving out the rightful heirs.

In my Father's house are many mansions of love and

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peace and power, but the temple of the Most High is often made a den of thieves. "Build thee more stately mansions, oh, my soul," and ye shall entertain angels. Ghosts live in haunted houses of the mind, and this effect is felt unto the third and fourth generation of them that hate Good. This law bears with it the destructive fruit of hate, but the angels abide, and the second law shows the light, "for thou shalt love thy neighbor as thyself," dissipates the darkness and brings forth beautiful homes.

Would you destroy a man? Teach him to hate.

Would you teach him life everlasting? Show him the truth of God's love.

Fear is a ghost of the mind that feeds on disaster, drawing it in with the breath, and sending it out in poison, so that had we not learned some lessons of mastery, we should pass out as it sweeps by with its passion of contamination.

In one of Guy de Maupassant's short stories, he tells of a woman of the middle classes who was desirous of going to a ball, and who wanted to shine as many a neighbor would. So she went to a friend who owned a necklace of pearls worth a fortune, and borrowed them to wear to the ball. She has her triumph, but her agony follows after the ball when she discovers that they are lost. Then follows a scene between the husband and wife in which they see prison imminent, for they have very little money. They leave their home in secrecy, and both start to work to make enough money to pay for the jewels.

For many years they work in poverty, depriving themselves of all but the barest necessities. Finally an old man and woman bent with care and toil, return to their native town to make good the price of the jewels. The wife calls on her friend, expecting to be immediately accused of theft but, to her surprise, that is not mentioned, so she tells of the loss and offers the money.

Her friend laughs and, producing a jewel case, shows the necklace of pearls. "Those were only paste I loaned you; my jewels were at my banker's."

Haunted houses of the mind produce suffering that is both cruel and unnecessary. Just as a false belief will bring about suffering, so a belief in the efficacy for good has been known to bring about healing, whether the agency were a religious relic, a bit of bone or wood.

## *Spiritual Healing*

Denseness to inner truths projects ills of mistaken belief,  
and makes us suffer from unrealities.

“Ever the words of the gods resound,  
But the porches of man’s ears  
Seldom in this low life’s round,  
Are unsealed that he may hear.”

The inner voice calls but, like Samuel, man does not hear it or thinks it external to himself, thus following the outer instead of the inner vision.

One is often asked: Of what effect are affirmations and denials in healing? Denials are the process of elimination, of clearing out false ideas, such as sickness, envy, pride and criticism. Affirmations are placing new ideas of construction in the consciousness. Denials are clearing the mental house. But the last state may be worse than the first, unless new ideas are placed in the vacancy through affirmations, and in a higher development through realizations.

To go to a sick room, where a patient is suffering from a broken arm produced by a fall on the ice, and to remark, “You never fell; you have no pain” is irritating to one with a very real belief in that pain, and who does not understand that you are speaking of primary causation. It were better to “Be still and know that I am God, in the midst of Thee, Mighty.”

Affirmations strengthen the reality of the God presence and power; they are steps toward dominion, and valuable ones.

The first experience with affirmations that I had was many years ago. On coming out of church, we found the rain had turned to ice and the streets were slippery. I took a lady’s arm to assist her, and I noticed that her lips were moving. I asked her what she was saying and, without cessation, but louder, she continued, “My understanding is perfect; my understanding is perfect.” “Foolish,” thought I, “your understanding would be better if you would leave off high heels in this weather.” However, affirmations were a door for her, and she passed to higher understanding, making a demonstration of perfect health, after having been an invalid many years. The affirmations are impressed on the mind and the body works out the mind’s impressions.

Spiritual healing is the death of the old and the birth of the new. Man dies daily through casting away old ideas; he is born daily through the birth of new ideas. As Moses lifted up the serpent in the wilderness for the healing of his people, so Jesus said, "And I, if I be lifted up, will draw all men unto me."

Lifting up the "I Am," the Christ within—not the personal I, but the divine Spirit—will glorify the body and lift it to a higher consciousness. What heals? The I AM heals.

Dr. Evans says, "It has been established by spectrum analysis that every object in nature, every animal, vegetable and mineral substance is surrounded by an atmosphere composed of the subtle atoms and essences that exhale from its existence. The rays proceeding from each object, passed through a prism and magnified, form a rainbow peculiar to it, which distinguish it from all other objects. So, there surrounds every human soul, every spirit and angel, an emanative sphere of their affectional and intellectual life."

Not what I say, not what I do, but what I am—the emanative Christ heals. If this consciousness is given lodgment in the mind of the patient, it will heal; if not, it will somewhere contact a more receptive thought. This is spiritual contagion; it is more catching and vitalizing than "the flu," and could well be released and allowed to permeate the world thought to-day.

The I AM, the emanative consciousness that heals, is love. She who was healed by touching the robe of Jesus glimpsed the highest truth. No more she saw earth or sky, but just God—God—and this was the only mind present. There was no possibility of failure. A few days ago I read this, "The New Thoughtists and Christian Scientists seem so engrossed in health for body only that the great fact of the redemption of the world through love seems vague to them." Is this true or false? By their fruits ye shall know them.

One of the biggest lessons to learn is this, "To find myself I must lose myself." The day for the recluse who condemns the world without lifting a hand for its betterment is passed. The Christ must mingle with the world, though not be of it.

The beginner is apt to think that if he demonstrates prosperity, or power or health, it is because of superior holiness, and on the rock of inflated ego he often falls. Power, health, wealth, are all good, are of God, but are for serving



## *Spiritual Healing*

His world, and not for enthroning a personality. The devil took Jesus up into a high mountain and promised him all the kingdoms of this world if he would bow down and worship him. This is the deification of self, and any but a Christ consciousness would fall on this stumbling block.

A noted healer in New York did marvelous work. She was power personified; she built a church, and proceeded to deify herself. One day she met her God (power) face to face, but it had no power to save her. She had fed on the husks of personality, instead of living in her Father's house. To heal through the Christ consciousness one must keep true humility, which is all power through the God within, realizing that of one's self one can do nothing. This metaphysician had the anti-climax that is pathetic, for, like Cardinal Wolsey, she might say, "Had I but served my God as I have served my King, He would not have deserted me in my old age."

Has a drug any power? A drug has as much power as the mind gives it, also as much medicinal quality, or properties. The emotions are continually setting up new forms of chemicalization which may, or may not, agree or harmonize with the drugs administered. A drug is given and apparently restores natural conditions.

The chemist or physician has given a medicine which the state of mind has taken into harmony, hence it helps. But again ideas have changed; new states have been set up. Without consulting the patient's psychology, again the same drug is administered and the result is failure. The higher therapeutical agent of mind could have helped in both cases.

Food will nourish the cells of the body if the patient agrees with it; otherwise fermentation and indigestion take place. Again the avenue through which to work is the mind.

To remain healed and well, means a re-forming of ideals and states of consciousness, and abiding therein. It means being so filled with the Spirit of all life that every atom of being responds to the call to rise, to be lifted up. Lift up the God consciousness within the self, and a glorified health consciousness will be the natural result.

*Cincinnati, Ohio.*

## **If Any Man Be in Christ, He Is a New Creature**

*By* MARY L. S. BUTTERWORTH

**W**HILE the plague of disease seems to be very present to many minds just now, through the large headlines of the newspapers which help to encourage the fears of the average person, let us not forget the most important point of all at this time—that “God is in His HOLY Temple,” and that you are this TEMPLE, NOW.

Error and disease do seem to be present, but so also are God and His Divine Love, to those who seek the Great Secret Place of the Most High within us.

Ah, this Secret Place! this Kingdom, that the great teacher taught was within the heart or mind of Man, how the world has forgotten and “would not”! How they have hardened their hearts and become puffed up with the little self. If Jesus were now here in person, no doubt he would be in tears with us, as he was over Jerusalem, when “they would not.”

It is a grand thing for us who know Truth’s and Love’s Way, to be able to be in the Consciousness of Our DIVINITY, our ONENESS with this EVER-PRESENT GOD; for being present with God, is to be absent in the body where all are afflicted with the prevailing plagues or epidemics.

It shall not come nigh the one that dwells in the Secret Place mentally and spiritually, and if we are doing this mentally and spiritually, we are very sure to be attuned physically.

What a glorious thing to see things in their true light, and not to forget that just because error is present God is also present. What we need today is the consciousness more and more, and deeper and deeper, of the Presence, and we need to get into this place of stillness, where we can still the senses and hear, and feel God Who, or Which, is our very being.

God is Life, and the life that flows through you now is, therefore, God. God is Light, and the light that gives you your daily sustenance is, therefore, God. God is Intelli-

## *If Any Man Be in Christ, He Is a New Creature*

gence-Mind, and the mind of Intelligence you now are thinking with is God, for this is the only Mind there is. God is Love, and all the Love that you can let flow through you is the Healing power of the mind and body, for Love is God. God is strength, and all the strength that you want comes from this SOURCE of ALL GOOD THINGS—God Strength is spiritual, then mental and then physical, and God is your strength.

In order to treat yourself for the fear of disease, poverty and all ills, take time for your true worship in the Spirit, and not merely the letter of what you read or say.

Say these affirmations with all your mind, strength, and soul; then do your part in allowing God to bring you your heart's desires. God shall not withhold any good thing to those who serve Him, or It, aright. God is the provider, but we have to deserve our portion.

Now, all this is being—BEING—in Christ, living the Christ in the fuller measure in consciousness, and then you can expect to be the NEW CREATURE—whole, happy and prosperous. Stop asking God, but grow in your true likeness so that you will be rewarded through God's just law of Compensation.

The newness of the Christ is yours now, and it is the oldness of the Christ that was predicted in the Old Testament, and it came in the fullness in Jesus, even that he demonstrated life over death, supply over lack, and health over disease.

"Putting on the Christ" is the wearing it in our daily living to that one to whom it seems most difficult to express it. This makes for the new, wholesome and clean creature of God that always was, is now, and always will be.

*Philadelphia, Pa.*

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### "A NEW ARITHMETIC"

"I am not much of a mathematician," said the Cigarette, "but I can add nervous troubles to a boy, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."

—*State Industrial School Press, Ogden, Utah*

## *The Gleaner*

### **God**

In the ancient days, when the first quiver of speech came to my lips, I ascended the holy mountain and spoke unto God, saying, "Master, I am Thy slave. Thy hidden will is my law, and I shall obey Thee forevermore."

But God made no answer, and like a mighty tempest passed away.

And after a thousand years I ascended the holy mountain and again spoke unto God, saying, "Creator, I am Thy creation. Out of clay hast Thou fashioned me, and to Thee I owe mine all."

And God made no answer, but like a thousand swift wings passed away.

And after a thousand years I climbed the holy mountain and spoke unto God again, saying, "Father, I am Thy son. In pity and love Thou hast given me birth, and through love and worship I shall inherit Thy kingdom."

And God made no answer, and like the mist that veils the distant hills, He passed away.

And after a thousand years I climbed the sacred mountain and again spoke unto God, saying, "My God, my aim and my fulfilment; I am Thy yesterday and Thou art my to-morrow. I am Thy root in the earth, and Thou art my flower in the sky, and together we grow before the face of the sun."

Then God leaned over me, and in my ears whispered words of sweetness, and even as the sea that enfoldeth a brook that runneth down to her, He enfolded me.

And when I descended to the valleys and the plains, God was there also.

—*Kahil Gibran*

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### GOD IS ALL THERE IS

There is nothing to know but Truth,  
There is nothing to do but Love,  
There is no place where God is not.  
The whole wide world is a garden spot  
Where the flowers of Truth eternally bloom,  
Where the weeds and the tares can find no room,  
For there is no place where God is not.

—*Anon.*

## The Hunger for Growth

The study of mysticism would in most cases be harmless if one regarded it as a sort of scientific diversion, an attempt to arrive at some consistent hypothesis on the nature of the soul and God and their relations. But it is far from harmless when it diverts attention from the practical problems of life and growth. There are those who neglect all the patent duties of life in order to sit at the feet of some "teacher" and dream on problems which do not bring them one step further. There are systems of philosophy without end, each fascinating and consistent within itself, but inconsistent with the others. The pleasure we experience in grasping one of these is frequently mistaken for realization of truth. But it is not this; it comes rather from the perception of logical relationship, which may exist as much in fiction as in truth. One has but to observe the various cults, whose devotees think that they have found the truth and rejoice with exceeding joy, when what they have found is not truth, but a logical and harmonious system, possibly wholly fictitious. We all know the person who goes from one cult to another, each time thinking "Now I finally have the truth," only to be disappointed and to pass on to something else.

Those systems of mysticism which aim to make one feel good rather than take up self-sacrificing work are the most popular. He who claims to teach how to reach "God-consciousness" or to get in touch with a Master by whatever means—fancy methods of breathing, looking for hours at the tip of one's nose, meditating on "OM," or what not, meets with ready acceptance because he deludes one into the notion that he is "growing." And the same may be said of those systems which employ ritualistic methods. They are all based on cultivating the "hunger for growth," combined with a method of gratifying it—quite a delusive method, because the devotee does not manifest any difference in his daily life from the common herd; he is as selfish, as prone to return evil for evil and to slander his neighbor as any. And they all substitute one or another form of spiritual sensualism for the true growth which, like the growth of the flower, is unconscious.

—From *"The O. E. Library Critic"*

## **Sermonettes with Meditation and Correlative Readings**

*February the first*

"God is love."

A fire which is spent is no longer fire, and love which is not efficacious is not love. To love God is to serve man, for the love for divinity and humanity are two branches of a single trunk, springing from a single root. Therefore, God is best loved by the one who most serves humanity, for the service of man is born of that love of God which is constant in application, universal in adaption and efficacious in action. It is the love which characterizes the man who has learned to loathe sin with a perfect hate, or to abhor the fault while loving the faulty. This is the perfection of love which, like the beneficent dew, falls alike on rose and thorn, including in its ministrations everything within its reach. Let us strive to love with the perfect love which includes in its benefactions all creation,

"That looks on tempests and is never shaken,

.....  
And yet—O more than all! untired by time."

MEDITATION: "I am God's love in manifestation."

BIBLE SELECTIONS: Matt. 5: 43 to end of chapter.

ASTOR LECTURES: P. 1 to end of chapter.

*February the second*

"Through thy precepts I get understanding."

It was St. Tomaso who decried speculative faith and insisted upon practical faith. He said that merely to believe is not enough, for belief, to be genuine, must reveal itself in action. Hence, faith must crystallize in works or it is merely a valueless speculation. The will will not bend itself to the action unless the intellect gives its consent. Therefore, the route to active faith is meditation upon the real. As the grain of mustard seed develops its latent possibilities in the silence of the tomb—where the least of all seeds puts forth power which enables it to become the greatest among herbs,—so faith develops its creative



## *Sermonettes*

forces in the chamber of imagery by meditation upon the real. It is in meditation that the speculative becomes the practical, and the inert belief takes on the form of the earnest action. Think then of your birthright, and meditate on your inheritance as a child of the Most High, and so be at peace.

MEDITATION: "The law is my meditation."

BIBLE: Is. 14: 24; Phil. 4: 8; Phil. 4: 7; Prov. 23: 7.

ASTOR LEC.: P. 251 to second par. on P. 252.

### *February the third*

"What time I am afraid, I will trust in thee."

Time is a sigh of eternity. Who lives in time lives in sighing, for time is but a sensation. Grief multiplies the seconds and happiness forgets the hours, thus proving that time depends upon the testimony of the senses for its existence. Educate the organs of sense so that they may testify to the eternal verities of Being, which are hidden from mere sense perception, and time will become nothing if not a herald of Eternity. Simultaneously the crypts of existence will be transformed into tabernacles of Life, in which all the good, which time sought to consume, shall be restored to you fourfold.

Close, therefore, your eyes to the shadows that haunt the past, for these but testify to the presence of the substance yet to be restored to you. Close your ears to the malign suggestion that you can be separated from that which God has given you, and lift up your understanding to the plane of realization in which you will see God as the repository of all Good, and yourself, here and now, as the heir to all that the Father hath.

MEDITATION: "I live in Eternity, not time."

BIBLE: Luke 15: 31; 1 John 5: 19 and 20.

ASTOR LEC.: P. 288, second par. to end of chapter.

### *February the fourth*

"My times are in thy hands."

Existence is hampered by two unique illusions, time and its twin brother space. Time would prove that the interminable is terminable, and the illimitable is limitable, which, if true, would cripple existence. Space would es-

## *The Gleaner*

tablish that the inseparable may be separated and the indivisible may be divided, which, if true, would nullify the science of Being, for it would separate humanity from divinity; part the Creator from His creature. In reality there is but the eternal Now, the everlasting Here! Therefore, Now is the day of salvation, for the *Now* contains all the possibilities of the past, and all that which is practicable in the future, and the *Here* is filled with the presence and power of God, and *You* are the instrument for the revelation of that All Power and Presence.

MEDITATION: "Now is the moment of my redemption, and Here the place of my liberation."

BIBLE: I John 3: 2 and 3; Jude 24 and 25.

ASTOR LEC.: P. 173 to end of chapter.

### *February the fifth*

Love casts out fear; therefore, Love is the only remedy for fear. Love betokens your lack of confidence in the omnipotence of God; a disbelief in His omnipresence, and a doubt in His omniscience. To be afraid is to dishonor God; to close the shutters of our dwelling against His spiritual Light; and there is no cure for fear except more Love for God and greater respect for His creations.

No matter what we fear, the result is the same, because to fear anything is to manifest an unmistakable lack of confidence in God. To overcome fear we must increase our faith in God's goodness, and thus decrease our belief in such things as would deny the reality of God.

God *is*, and there is none beside Him.

MEDITATION: "I abide in Love; therefore, I know not fear."

BIBLE: Psalm 23:4; 27:1, 2, 3, 5. Rom. 8:31. Phil. 1:27.

ASTOR LEC.: Page 107, 1st and 2nd pars.; page 108, 1st par.

### *February the sixth*

There is no regret in God. To regret the past is to limit the future; for remorse cripples our present possibilities, and the future will be born of our present achievements.

If we have made mistakes and have recognized them as such, we should endeavor to forget those things which are behind and press on to future accomplishments. To sin

## *Sermonettes*

and be sorry is not so important as to rise from the ashes of our mistakes, wiser because of our experiences; and, therefore, less liable to stumble again.

It is easy to fall, and to wonder why he fell is natural to him who falls, but it were better to rise from the fall, glad that the consequences have not been more serious, and hasten on with surer steps, knowing that a fall is but the signal to rise again.

MEDITATION: "I will walk in the Spirit."

BIBLE: John 12:32. II Cor. 10:4. Gal. 5:1.

ASTOR LEC.: Page 296, last par.; page 297, 1st and 2nd pars.

### *February the seventh*

Strength comes to him who uses it, and the greater the occasion for strength, the more will be at hand. The supply always exceeds the demand, and no matter how great the emergency, the strength which is God, is ever equal to the demand made upon it. Ask, and it shall be given unto you in good measure, pressed down and running over, if you have used all that you had before asking for more. God wills that His children should ever depend upon His bounty, because in no other way could He insure His supply to be equal to their demand.

Therefore, my brother, use all you have of the attributes of God in well doing, that God may refill your storehouses with greater fullness of joy and pleasures, that you may manifest God to your fellows.

MEDITATION: "God is my strength forever and in *all* ways."

BIBLE: Deut. 33:25. II Sam. 22:33. Psalm 27:1. Isa. 40:28. II Cor. 12:9.

ASTOR LEC.: Page 145, 2nd par.; page 146, 1st par.

### *February the eighth*

What has been is no criterion for what will be. Yesterday we saw through a glass darkly; hence we worked with the blunt instruments of materiality. To-day we see that God is omnipotent, and this knowledge puts us in possession of the finer sensibilities of the Spirit of Christ which doeth the work unerringly.

## *The Gleaner*

In the past we asked God to do that which to-day we realize He has given us the power to do for ourselves. Hence, to-day we work; whereas yesterday, we waited.

In the past we were ignorant of our own potential power to overcome all that is opposed to God. Now we *know* that we have all the power that God is.

MEDITATION: "God works through me."

BIBLE: Job 33:4. Psalm 36:9. Rom. 8:2. Col. 3:4.

ASTOR LEC.: Page 264, 1st par.; page 265, 1st par.

### *February the ninth*

Appearances are merely the surfaces of things. And the Truth that God is the only Reality enables us to live above the scum of seeming by the simple art of mentally dwelling upon the things of Spirit, instead of the negative shades which color existence with a sombre hue.

To think is to be; and the nature of our thinking determines the state of our being. We are the expression of what we think; hence, our existence is dependent upon our thoughts.

Think health, and the body assumes its shape, for the mind is more than the body; therefore, the body is in subjection alone to Mind. I pray you, therefore, to let that mind be in you which was also in Christ Jesus.

MEDITATION: "I express God's thoughts."

BIBLE: Rom. 8:7; 3:4. Psalm 17:15. Matt. 5:48.

ASTOR LEC.: Page 331, 1st and 2nd pars.

### *February the tenth*

The Father is in you, and you are in the Father. Your innermost being is indissolubly and perpetually linked with His; therefore, you may truthfully affirm that "the thread of your life, without a break, is ever unwound from His life." It is not enough to love God; you must know Him—for how can you know yourself without first having known God, Who is yourself.

God acts from within—from the realm of ideas, and the Almighty is glorified by His thoughts. This is also true of man, whose existence is "the periphery of a circle" of which thought is the living center,—and what occurs therein, pro-

## *Sermonettes*

ceeds from that creative center. Therefore, man is glorified by right thinking.

MEDITATION: "I and my Father are *one*."

BIBLE: I John 3:1, 2, 9, 20. Rev. 3:12.

ASTOR LEC.: Page 277, 1st par.

### *February the eleventh*

Truth comes to us from the innermost recesses of our own being. It is a something so interwoven with us that it is inseparable from ourselves, even as we are inseparable from Christ in whom abides a wealth of mental treasures.

To abide with Christ is to have access to the universal source of life whereby we may communicate Spirit. Know yourself as the measure of God, and apply your measure to your fellows in order that you may raise them to their divine level and lead them to your goal and their goal. It is an ancient truth that "one mind," by Divine influence, can raise "another mind to a higher level," spiritually. For this cause were you born.

MEDITATION: "I am the dwelling place of God."

BIBLE: Col. 2:3. James 1:17, 18. Rev. 19:6, last clause.

ASTOR LEC.: Page 279, 1st par.; page 280, 1st par.

### *February the twelfth*

Time is a link in the endless chain of eternity; therefore, Time is another name for Opportunity. The opportunity to help another is the greatest opportunity in life. And to help through the channel of a pure mind by the arrow of thought which pierces space as though it were not, is the highest ministry. The thought, warm with Love and strong with wisdom, goeth forth freighted with the potency of its spiritual quality to heal and to bless.

Only the pure soul can transmit the highest thoughts. Only the soul, perfected in sacrifice, can radiate the light and warmth of Love that make for healing balm. Be true to the Highest; for in no other way can you heal as the Master commanded that you should heal.

MEDITATION: "I am true to my highest Self."

BIBLE: Gal. 6:10. John 13:34, 35. John 14:12, 15.

ASTOR LEC.: Page 165, 1st par.; page 166, 1st par.

## *The Gleaner*

### *February the thirteenth*

Man is not at the mercy of outside influences. Instead, by reason of his own divinity, he has power to subjugate and control these influences. Will is that which connects thought and deed. There is but one way to develop the power of the will, and that is, by action. When we learn to lay our self-will on the altar of sacrifice, we find it again on a higher plane of Spirit.

Through self-renunciation, the soul has direction from her Lord, and is illuminated by the light which never shone on land or sea, and yet lighteth every man that cometh into the world. Self-sacrifice is the path to celestial glory.

MEDITATION: "Let the light shine upon me, in me, and through me, now and forever."

BIBLE: Isa. 43:11. I Chron. 29:12. Rom. 13:1, 2.

ASTOR LEC.: Page 237, 1st, 2nd and 3rd pars.

### *February the fourteenth*

When all is centered in the One, there will be a differentiation in thought qualities which will make a pleasing variety in character and power. But there will be no antagonisms or repulsions. Everyone who sends forth spiritual, instead of selfish thoughts, is unconsciously acting as a peace-maker. Good thoughts have the power to change the quality emanating from the lower plane of thought, for that which is lower can be raised; but that which is higher cannot be lowered.

Therefore, Jesus said, "If I be lifted up, I will draw all men unto me;" for that which is lower is changeable, but that which is higher is enduring.

MEDITATION: "I am lifted up."

BIBLE: John 12:34, fourth clause. John 14:17, 18, 19, 20. Col. 3:2.

ASTOR LEC.: Page 156, 2nd par.

### *February the fifteenth*

Have you noted that musical instruments of different form and kind, if keyed to the same note, will all echo the note if it be touched on but one instrument?

Sound waves touch the sympathetic key with unseen



## *Sermonettes*

fingers and they answer in tones respondent to the key note. So you, my brother, are sending forth tones of melody or discord, according to your aim or purpose in life, and these thoughts go forth to your fellows, whether in wail or song. Mentally to minister to minds diseased, bodies racked with pain, or hearts wrung by deceit through thoughts, it is necessary to think only the highest thoughts; so that the putting forth of streams of peace, health and strength will reveal to the one receiving them the perfect wholeness, peace and beauty of His spiritual being.

MEDITATION: "Use me, O God, as a channel of thy power."

BIBLE: Isa. 35:6; 61:1. Matt. 10:8. Mark 16:17.

ASTOR LEC.: Page 266, 1st par.

### *February the sixteenth*

Concentrate yourself anew to greater faith and holier living that you may liberate the prisoner of sense and lift the broken hearted from the lower plane of sensation to the higher plane of being by the unspoken word.

Inoculate the patient by the power of Spirit, which is using you as its channel. As your thoughts pass to the consciousness of the patient, the power of God is transmuting them into the spiritual power which will redeem him from his sorrows and heal him from his wounds. Only selfishness and lack of faith can retard the healing message.

MEDITATION: "Cleanse me, O God, from all unrighteousness, that I may be a perfect channel for Thy healing power."

BIBLE: Acts 3:11, 12, 16. Acts 5:15. Heb. 11:13, 34, 35

ASTOR LEC.: Page 263, 1st and 2nd pars.

### *February the seventeenth*

One asks "If thoughts are free to go and to come, even without direction, and every thought is charged with power of its own quality, why would not humanity be exposed to thoughts as it would be to bacteria?"

"They are so exposed," replies the Wise One; and only in proportion as they live above the mists and storms of selfishness and ignorance can they be exempt from the dire effects of vagrant thoughts. God-like thoughts, inspired by love of Good are of such high vibration that they make no connection with gross thoughts.

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To keep the thought centered on Good is positive protection against the effect of negative thinking.

MEDITATION: "God thinks through me, and His thoughts are Substance, and they are Life."

BIBLE: Jer. 6:16. Isa. 26:3. Prov. 24:9, 1st clause. Isa. 32:17.

ASTOR LEC.: Page 274, 2nd and 3rd pars.

### *February the eighteenth*

All changes are wrought and all things brought forth through the Law of creative thought; therefore, by the power of right thinking, all things may be subdued.

It has been given to man to know all the harmony and complexity of the infinite variety of the perfect thoughts of God, by whom all things are made in orderly sequence and placed in perfect array.

Words are the moulds in which thoughts are shaped; therefore, use wisdom in choosing the channels which are to convey God's thoughts to His people in the pure language of Spirit.

MEDITATION: "Let the words of my mouth and the meditation of my heart be acceptable unto Thee, O God."

BIBLE: Phil. 2:5; 4:8. I Peter 3:8. I John 3:18.

ASTOR LEC.: Page 152, 1st par.

### *February the nineteenth*

It has been said that "The universe is the autograph of God," and "Every leaf and grass blade are letters dropped from Him."

Man instructeth himself by his thoughts; but by speaking he teacheth others; for the end of speech is to communicate; and what is worthy of communication, but God's message? Hence, it is written "Man who art greatest of all created things, speak thou in eloquent words the majesty of His Law. 'Tis thus thine every word like a radiant jewel by its beauty and priceless value will cause thy wandering brother to seek the path of righteousness which leads to God."

MEDITATION: "I wait to know, that I may know to work."

BIBLE: Psalm 19:14. Prov. 7:1. Prov. 15:28. Prov. 8:8. Prov. 15:26, last clause. Matt. 4:4. Heb. 4:12.

ASTOR LEC.: Page 115, 1st par.

## *Sermonettes*

### *February the twentieth*

"Man is the innate germ of God's own essence." Thus is the seed of divinity, the real man, and it is the divine privilege of this Man to instruct the man who knows not his divine birthright, and teach him how he can build his character so that it will bear the seal of God's approval.

"But seek not to force unwilling minds, for unrightness doth prove unrightness." Hold thyself to be as true and fair a picture of consistent thinking as thy faculties permit, and thus in speechless eloquence be the revelation thou wouldst voice.

MEDITATION: "Reveal in me, O God, thine own perfection."

BIBLE: Gen. 1:27. II Sam 23:3. Prov. 10:23, 2nd clause. Prov. 14:7. Eph. 7:25.

ASTOR LEC.: Page 126, 1st par.; page 127, 1st par.

### *February the twenty-first*

It has been said, "God geometrizes—in all he buildeth." Saith one, "In the process of crystallization, nature first reveals herself a builder."

Thus, the snow-flake, the markings of the matchless colors on the bodies of insect, bird, or beast—these and innumerable other forms—prove the plan, design and inspiration of the Great Geometrician of the Universe, who has revealed the Perfect Law from the smallest seed to the largest star. Law, Order, Perfection—these three words you must hold constantly in mind and heart if you would geometrize your own life.

MEDITATION: "I am the expression of Law, Order and Perfection."

BIBLE: Heb. 11:10. Psalm 118:22. Matt. 21:42. Ezek. 36:10.

ASTOR LEC.: Page 114, 1st par.

### *February the twenty-second*

Man is God's epitome; His summary. Therefore, in man are to be found all the qualities of God which but lack the divine touch to evoke all the radiant harmonies of the spheres. It is this touch that brings divine system out of what appears to be mortal chaos. Perhaps, thou son of man, thou art destined to wake thy brother from his day

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dream of ignorance! Therefore, lift up thy soul continually in prayer, that thou mayest be given power from on High to remove the clay of carnality that hides the inner revelation of the Spirit. Put thy soul in touch with Truth that thou mayest become the precious instrument that God intended to call His children home.

MEDITATION: "I am God's messenger to man."

BIBLE: John 21:15, 16, 17. John 15:13. I John 2:8.

ASTOR LEC.: Page 147, 1st par.; page 144, 2nd par.

### *February the twenty-third*

A seer has said, "Men are symbols and inhabit symbols. Workmen, work and tools; words and things; birth and death are symbols. The visible universe is the embodiment of the Divine Life, a synthetic unity wrought of differentiation."

Since the Great Architect revealed majesty of His plan in the building of His outer temple in symbol form, can man do otherwise than clothe his faculties in some befitting form? Form is the method by which God individualizes His ideas. God's form is *oneness*, and in that, man is like God. Man is the image of God's oneness: the likeness of His divinity.

MEDITATION: "In the beauty of God's perfectness, I see my true self revealed."

BIBLE: Psalm 94:9. Isa. 44:21, 1st clause. Amos 4:13. Zech. 12:1, 1st and last clauses. Gal. 4:19.

ASTOR LEC.: Page 153, 1st par.; page 150, 1st par.

### *February the twenty-fourth*

"An indispensable requisite to a blessed life is that this living religion in us should at least go so far as to convince us entirely of our own nothingness in ourselves, and of our being only in God and through God; that we should at least *feel* this relationship continually and without interruption; and that, even though it should not be expressed either in thought or language, it should yet be the secret spring, the hidden Principle of all our thoughts, feelings, emotions, and desires."

This religion described by Fichte has come to represent the kingdom of God within man.

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MEDITATION: "It is through Christ, my hope of glory, that I can do all things."

BIBLE: Matt. 6:33. I Cor. 4:20. Eph. 4:6. Acts 17:27, 28.

ASTOR LEC.: Page 252, 1st and 2nd pars.

### *February the twenty-fifth*

To think is to exist; to know is to *be*. It follows, therefore, that if we form the true idea of man, hold it steadfastly in mind and believe in its realization, and apply it to ourselves, the result will be a body re-created after the pattern of that mental type.

To heal by a mental process is the art of imaging, and in the proportion to the divinity of the idea, the body will reflect the qualities thus embodied. Think, then, the thoughts that you wish to see crystallize into form; for thought is the creator of form.

MEDITATION: "Unto the hills will I lift mine eyes, and there behold the image of Thy radiant perfection."

BIBLE: Prov. 23:7. Phil. 4:8. I Cor. 13:4, 5. Isa. 14:24.

ASTOR LEC.: Page 289, 1st par.; page 173, 1st par.

### *February the twenty-sixth*

"In that solitude of mountains and the stillness of primeval forests, one feels himself to be a part of a harmonious whole; for the outer senses are silenced by the majesty of silence, and the inner senses are opened and the secret of God is inscribed on the heart." Seek each day to be, at least for a little while, alone with Silence, for it means to be *alone* with God.

It is only in the Silence that the innermost voice of Spirit "utters its voice in the soundless and ineffable Word, which is the Light that cometh down from heaven."

MEDITATION: "I am immersed in the effulgent Light of Divine Love."

BIBLE: I Kings 19:11, 13. Rom. 8:26.

ASTOR LEC.: Page 149, 1st par.

### *February the twenty-seventh*

Thought sets in motion creative forces, and the quality of every thought is determined by the motive which sent it forth. Anxious thoughts disturb the peace of mind, which

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reacts upon the body in the form of physical discomfort; whereas, a beneficent thought uplifts the mind, and thereby restores the body to harmony.

Good thoughts are the angelic impartations which stir the waters for thine own and others' healing. It is thy privilege to become the master of conditions, and the means of becoming is to lift thy consciousness from the lower to the higher plane of being.

MEDITATION: "The knowledge of God is my knowledge."

BIBLE: Job. 33:4. Deut. 30:11. Prov. 16:22. John 6:63.

ASTOR LEC.: Page 169, 1st par.

### *February the twenty-eighth*

The Word of God is "the inmost reality and the inmost essential in the universe"; hence, the Divine is the beginning of all Being, and were it possible to subtract God from Being, nothing would be left. Paul understood this when he declared his inseparability from God; and Jesus affirmed his oneness with his Father.

Because of this, we must view our life as a stream that issues from the inexhaustible fount of Being; and consequently, we have no independent existence of our own.

MEDITATION: "My life is hid with Christ in God."

BIBLE: Rom. 8:37, 38, 39. Psalm 103:2, 5.

ASTOR LEC.: Page 248, 1st and 2nd pars.

## NOTICE

In Philadelphia, at Truth Center of Divine Science, 1328 Walnut Street, Mrs. M. L. S. Butterworth will give the interpretation of the "Astor Lectures" by Rev. W. John Murray, on Thursdays at 3 o'clock. These talks are open to all, and will give those who are unable to attend her Tuesday Evenings an opportunity to hear the Truth in the afternoons. Mr. Murray's books are sold at this Center.

(Cut this out and mail it to a friend whom you think might be interested.)

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## PRACTITIONERS

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# THE GLEANER

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Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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# THE GLEANER

## Beginning at the Beginning.

By W. JOHN MURRAY

"On the first day of the first month shalt thou  
set up a tabernacle." —Exodus 40:2.

Tennyson, in his well known poem, says:

"Ring out the grief that saps the mind  
For those that here we see no more."

It is a wise injunction, but how shall those who have lost their all pay heed to it? Some ring out the old year in ribaldry and recklessness, while others wring their hands "for the touch of a vanished hand" that once caressed them. It is a strange world and one must needs look away from it occasionally in order not to be mesmerized by its rapidly changing scenes.

The past year has been filled with momentous events, and some so tragic that it were dangerous to dwell upon them, for the "grief that saps the mind" is something we must guard against as we would avoid that which makes for debility. It must not be when one is killed that ten die, as is often the case when we grieve in such a manner that we cease to be of service and become like dark spots in the otherwise cloudless skies of our friends and relatives. When the New Year makes its appearance let us welcome it as a period in which to make up for much that we have either neglected to do, or have for one reason or another been prevented from doing. Longfellow says, "Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future without fear, and with a manly heart."

The command of God to Moses to set up a tabernacle on the first day of the first month is nothing more nor less than an injunction to celebrate New Year's Day in a constructive manner. It does not say, "Ye shall make good resolutions"; it says ye shall do something, ye shall "set up a tabernacle."

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A tabernacle was a receptacle that was constructed by the Israelites for the purpose of putting something in it that was precious, that must needs be carefully guarded. When we warn our children not to squander their New Year presents in foolish purchases, but to put them in the bank, if they happen to be in cash, we are telling them to "set up a tabernacle." This is one of the methods of beginning at the beginning, before our children form the habit of spending their change as fast as they get hold of it.

So also in the matter of their habits. If we would protect them against soul and body destroying tendencies we must begin at the beginning by preparing their minds for the approach of the enemies of their health and happiness, instead of waiting, as so many do, for the enemy to enter their mental territory, and then working frantically to eject it, or perhaps chiding our children for doing that which we have not protected them against by sound counsel. In these cases, as in all others, to be forewarned is to be forearmed, and hence the wisdom of beginning at the beginning. It is better for a modest parent to inform his own child concerning intimate things he ought to know than that he should get debasing information from strangers. Beginning at the beginning of a child's education, we teach him to build a tabernacle of Thought or a force for righteousness which makes for subsequent purity and power. It is in this way that our children shall rise up and call us blessed.

When our children commence to go to school they, too, must go through the process of beginning at the beginning. It is not with the Second Reader but with word building which the child is started on the long road which leads to love of literature and an acquaintance with the world's best thought; neither is it multiplication nor long division but the numeration table which the child must learn if he would enter the maze of mathematics and come out victorious. And when all these preliminaries of education are completed, there is still another process of beginning at the beginning in the school of business, or in what has been called "The College of Hard Knocks." Some of the greatest men in the world of industry were those whose beginning at the beginning was anything but pleasant or promising.

Carnegie and others are men whose beginnings have been used to encourage millions of others who were hypnotizing themselves into the belief that their origin was of too lowly a

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character to admit of their entering the race of life against those who were born with silver spoons in their mouths. Could there ever have been a more inauspicious beginning at the beginning than that of President Lincoln? Yet see what came of it. The beginning at the beginning of Jesus of Nazareth was not one that has any particular attraction for the ordinary man who wants his child born under the most favorable conditions, yet it has comforted mothers who have been compelled to give birth to their babies under most unpleasant circumstances to remember that the Example after whom they wish their children to pattern was born under even worse conditions.

The law of necessity makes it imperative that we begin at the beginning and not in the middle if we are to succeed, and the sooner we accept the law's requirements and go to work accordingly, the sooner we shall arrive at the fulfillment of our desires. Just as the foundation is the beginning of the beginning of the new building, and as the keel is the beginning of the beginning of the new ship, so Thought is the beginning of the beginning of everything that is worth while in the universe. On the first day of the first month we are to set up a tabernacle; that is, we are to open a new chapter in our books of life. We must say with the man of old, "If I have done iniquity I shall do so no more." If during the past year we have "done those things which we ought not to have done, and left undone those things which we ought to have done," let us not add to our crimes the debilitating sin of a vain remorse. It is enough to know that we have been remiss, and then, with stern and uncompromising resolve, set our faces in the direction of the new and better way.

Contrition and repentance we must have, but it must be of the character that makes for reformation and not for retrogression. To cry over spilled milk is not nearly so useful or helpful as to get another pitcher full; yet there are those who bemoan their past in such a way as to annoy their friends and interfere with their own spiritual and material welfare at the same time. To sit in the ashes of sorrow for wrong-doing too long is to run the danger of becoming too stiff in the joints to make much headway when we do arise. Shall we not be sorry for the sins of our youth? says one. Certainly we should; but we must see to it that our sorrow does not forever cripple us. It is when we add the sins of yesterday to the temptations of today that the job seems too big for us.

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"If you only knew what my past life has been you would not wish to have anything to do with me," cries a man who wants us to take an interest in him. What do we care what his past life has been, if only his present desire is to follow after righteousness? What did the past life of Levi the Publican, or Mary of Magdala mean to Jesus if they were only desirous of mending their ways? When a man comes to Christ he should put off his past as he discards a soiled garment. Just as a man cannot run very fast or far with a ball and chain attached to his ankles, so we cannot accomplish what we should in the present if the past is ever before us. To live on twenty-four hours a day is an art which we can acquire only as we dismiss the yesterdays and the tomorrows from our thoughts.

In making our New Year resolutions let us promise ourselves, if we have not been doing it in the past, that we shall have morning devotions. If we are alone let us have our devotions alone with God, if we are the heads of families let us institute on the first day of the first month the custom of family prayer, for a family without prayer is like a house without a roof; it is uncovered and exposed, and it is in this way that things creep in that doctors cannot always put out. Family prayer has grown sadly out of style of late years and its restoration will mean the restoration of domestic peace and national prosperity.

Another thing we might resolve to do, and that is to institute more system into our personal lives. The Bible says, "Let everything be done decently and in order." System should be as much a part of a man's religious life as it is a part of the life of a well organized railroad or large manufacturing plant. Inefficiency spells all too frequently lack of system; therefore, while we are making our New Year resolutions we should resolve to be more systematic. It might astonish some people to be told that one of the most prolific causes of domestic unhappiness is that lack of system which manifests itself in personal disorderliness. An expression which I often hear in my practice is, "It gets on my nerves," and this refers to the little things in life which ordinarily ought not to amount to anything. The orderly housekeeper, who has a place for everything and keeps everything in its place, is sometimes worn to a shred by a husband or a child who leaves shoes and stockings, overcoats and everything else in the form of wearing apparel everywhere but where they should be. One disorderly person in a house can make it difficult to keep servants, for even servants who are



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well trained tell us that it gets on their "nerves" to have to run after certain members of a household "picking up after them." Here is a man who has learned the necessity in his business of having a place for everything and everything in its place whose nerves are on edge more than half the time in his own home because his things are never in the same place twice. He is the personification of order, while his wife is disorder embodied, and she cannot understand why a man who was so amiable before marriage should since have become such an irritable person.

These are things almost too trifling to mention in a dignified discourse were it not for the fact that they are the little offences from which big tragedies grow. Where there is no system there is no peace, and where there is no peace there is no prosperity. System is a great labor saving device, for it enables men and women to save their feet through the intelligent use of their heads, and this is no small thing when every movement should count for gain instead of loss, as is so often the case. Mail should be answered as soon as possible after its receipt, otherwise it will rebuke us by its persistent presence on our ill-kept desks. If these things seem trifling and unimportant we should remember that it is the accumulation of little things that make for the mountains of trouble later on, therefore let us resolve if we have been lacking in system heretofore we shall guard against it in future, as we would guard against anything that would interfere with our peace or progress.

It is inconsiderate for a man to leave a trail of wearing apparel from the front door up to the attic for someone else to pick up, just as it is inconsiderate for a woman to put a man's slippers where his collars ought to be, or vice versa. In this as in all things we should begin at the beginning. Put things in their proper places and in a larger measure than we are aware of it will avoid the friction which follows so frequently the failure to do this. If the small things in life, which make for discord, were avoided we should have fewer nervous diseases, and this is no exaggeration. System then should be one of the New Year things to include in our Resolutions, for it is to a business or to a home what oil is to machinery, a reducer of friction.

There is another department of life wherein the necessity of beginning at the beginning is most important, and that is in the matter of overcoming our maladies, for it is a truth that,

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"Prevention is better than cure." Locking the stable door after the horse is gone may prevent another horse from being stolen, but it is beginning at the wrong place. Trying to cure a disease of long standing is not always an easy matter, even in Divine Science, and for this reason we should inquire into the causes which lead up to disease and forestall it by intelligent application of the Laws of Thought. Apart from the little things which get on our nerves, there are the fears and anxieties and apprehensions which are the seedlings of diseases which presently assume such concrete form that modern surgery informs us they can be removed only as you would remove an abnormal growth from a tree.

Intangible thought becomes a tangible and painful growth in the human organism. Admitting all this, how shall we begin at the beginning so that intangible thought will ultimate itself in health and happiness, instead of in sickness and unhappiness? Is thought a something which comes without the thinker's volition, or is it a something which man may give such direction to as he pleases? There was a time when men believed that thought was a something over which man had no control, but that day has gone by, for now we know that thought is the steam power of the mind, and that we can give as intelligent direction to it as we can to the steam which issues from the kettle.

We now know that we can inhibit negative thoughts and cultivate positive ones, and we also know that this is the real way to begin at the beginning of the solution of the vexing problems of life. A little study of the subject of Divine Science quickly reveals that one of the most prolific sources of unhappiness is the all too common tendency to self-centredness. We allow the mind to revolve around the personal self until we cease to have any thought for anything but our own bodily sensations, and these we interpret to mean the approach of this, that, or the other disease. Through self-centredness we become, as one has said, like a cow in a pasture going around a stake to which she is fastened, and always in the same direction. As it is only a question of time until the cow, by such a proceeding shortens the rope so that she is limited in nibbling space to the foot of the stake, so it is only a question of time when the self-centred person will have nothing to feed upon but his own miserable reflections, and these being of a negative character, he will, according to law, reap negative consequences.

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It is a comforting thought, however, to know that there is some difference between the average man and the average cow, for while the average cow has not sense enough to turn about and go in the other direction, the average man has, or ought to have. One of the first lessons we learn in the science of right-thinking is that of "reversal of process," so that if we have been going around the stake of self-consideration until we have nothing left to nibble at but our own morbid thoughts, we begin at the beginning by cultivating thoughts of consideration for the other person and this presently loosens us from our own tangle, and gives us a more healthful and constructive outlook.

### **An Exact Science.**

#### **FALSE DIAGNOSES.**

*Special to The New York Times*

ATLANTIC CITY, N. J., January 25.—Many physicians were misled by the presence of unsuspected foreign substances in lung cavities and rushed patients to California and other distant places to recover from purely imaginary tuberculosis, declared Dr. Chevalier Q. Jackson of Pittsburgh in an address today before the American Roentgen Ray Society at the Hotel Traymore. He advocated that persons believed to have bronchial affections should submit to the Roentgen ray at least once a year.

In a resume of doctors' errors, Dr. Jackson told of the discovery of an inverted staple in a man who had been under treatment for tuberculosis for eighteen months, and of the finding of the top of an atomizer in a patient who had spent much time in California. He said that the rays had discovered an umbrella tip in the body of a daughter of a physician after the girl had been an invalid for six years, of the location of a six-penny nail which caused "unmistakable symptoms" of tuberculosis, and of the finding of tacks which also confused the diagnosticians.

# Letting the Light Shine.

By SARA VAN ALLEN MURRAY

At last autocracy has yielded to the ruin it has wrought, and the Masterpiece of Ignorance which men call war is done!

It is silenced—the roaring of cannons which, for what seemed an eternity of time, thundered the death march of the numberless martyrs who, sustaining their ideals through an infinity of agonies, won earth's noblest title—death!

It is stilled, the diapason of lead which knelled the martyrdom of wifehood and motherhood as the heart's blood of women distilled in tears! The night, consecrated to rest, is no longer disturbed by the moans of the anguished-dying.

Neither are the winds that stir in the darkness, longer moist with tears that have mingled with the life blood of the world's best and loveliest youth! Nor do the dead now stare with sightless orbs as the moon with alchemistic art, transmutes the crimson blood of slain men into the ideals of God, in the laboratory of night on the battlefield! Yes, war with "all that the mind would shrink from of excesses" is done, and in the hollow clanging of bells that sound from the thousand repositories of creeds which mock the Christ, the mob is forgetting that the undoing of worlds is not the saving of nations, forgetting that the hydra-head of commerce cut off on an Empire will immediately grow again upon a kingdom, if the greed for gain is not subordinated to the love of Christ.

Yes, war is done, but will this restore eyes to the empty sockets which seek the light in vain? Will it give back members to the empty sleeves which mock the impulse to extend in supplication the wraiths of arms that attend upon a cripple's forgetfulness!

Weep not for the dead! Their's was but a moment's forgetting, and then all was Life again! Weep not for the dismembered ones to whom pleasure can only come as a phantom, while the monster pain "like the gnawing sloth on the deer's tender haunches" must abide, while existence wears the disguise of life!

But weep not them. Rise and go to their assistance. Be eyes to see that their needs are supplied, that their weakness is protected and their strength increased. Dry the tears of their little children and be arms to sustain these men when they stumble in the dark in the desert of doubt.

## *Letting the Light Shine*

"Let there be blood says man, and there's a sea!" And the world was mirrored in it but God was not in the reflection that the sea of gore imaged back of slaughter! It was the world, with God left out!

"Let there be light! said God, and there was light!", but the light "shineth in darkness" and the darkness does not comprehend it.

Let the Light shine through you in holy ministry and the Intelligences in Heaven will see the faces of tired men and weary little children diffused with smiles, and they will be glad and rejoice, and men will glorify God!

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Sure, this world is full of trouble,  
I ain't said it ain't.  
Lord, I've had enough and double  
Reason for complaint.  
Rain and storm have come to fret me,  
Skies were often gray;  
Thorns and brambles have beset me  
On the road, but say,  
Ain't it fine TO-DAY!

What's the use of always weepin'  
Makin' trouble last?  
What's the use of always keepin'  
Thinkin' of the past?  
Each must have his tribulation,  
Water with his wine.  
Life, it ain't no celebration.  
Trouble? I've had mine—  
But TO-DAY it's fine.

It's TO-DAY that I am livin',  
Not a month ago,  
Havin', losin', takin', givin',  
As time wills it so.  
Yesterday a cloud of sorrow  
Fell across the way;  
It may rain again to-morrow,  
It may rain—but say,  
Ain't it fine TO-DAY?

—*Author unknown*

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### **It's All in the State of Mind.**

(The following verses were given to the editor of "Trench and Camp" by a lieutenant colonel of the British Army, who said he caused a copy to be placed in the hands of every soldier coming under his command. They were recently read at a dinner of the Men's Club of the Church of Divine Science, and were so highly approved that they were recommended for publication in *The Gleaner*.)

If you think you are beaten, you are,  
If you think that you dare not, you don't,  
If you think you'd like to win, but you think you can't,  
It's almost a "cinch" you won't.  
If you think you'll lose, you've lost,  
For, out in the world, you find  
Success begins with a fellow's will;  
It's all in the state of mind.

Full many a race is lost  
Ere even a step is run,  
And many a coward fails  
Ere even his work's begun.  
Think big, and your deeds will grow.  
Think small, and you'll fall behind.  
Think that you can, and you will;  
It's all in the state of mind.

If you think you're outclassed, you are,  
You've got to think high to rise;  
You've got to be sure of yourself before  
You can ever win a prize.  
Life's battles don't always go  
To the stronger or faster man:  
But soon or late the man who wins  
Is the fellow who thinks he can.

Dr. Robert T. Morris, whose reputation as a skillful surgeon is international, was sued yesterday in the Supreme Court for \$250,000 damages. He is charged by Robert E. Cusack with having removed, surreptitiously, a part of his body, during an operation, and engrafted this part on the body of an unnamed person.  
—*New York American*.



# The Silence.

By LILLIAN L. HADEL

In my beginning in Truth, as with every one else, the Silence was a great stumbling block, for invariably in the midst of my concentration or meditation these thoughts would come:

"How shall I start?  
What shall I say?  
How shall I say it?"

And why is it that I hear of others having visions in the Silence, or seeing symbols and signs? And then again some see colors and illuminations; yet all I get is a quiet feeling of peace and satisfaction. And again, at other times, I experience no feeling whatsoever; in fact sometimes I am not able to become quiet at all, and the best I can do is make statements of Truth.

It is now over ten years since I first saw the light of Truth, and my experience has been that it matters little whether you feel anything or not, the Word of Truth invariably does the work, for in the beginning was the Word, and the Word was God. Often when I felt the best during the time of Silence, expecting almost to see my patient translated, I would find him worse, then again, when there was no especial feeling or consciousness of the Truth, the work was done and the patient was healed.

This has given me the confidence to tell all who ask me, "Just leave it to God," that all we have to do is to lead a clear, pure life, to be earnest, desire the right, and God will surely do the rest. Even the mechanical word of Truth, if honest, will do the work, we must learn to let go and trust the infinite Wisdom to know that before we ask He will answer, providing we do our part. This means the patient as well as the practitioner. The practitioner may be ever so pure and willing to help, but if the patients do not co-operate and do all that the Law requires of them, there will be very little headway. I find that the reason that there is not more healing done is that most people want to be shown before they spend a nickel, and thereby they keep their good from them. Remember Thomas got the sign he was looking for, but he never reached the heights nor got the realization at the time that the others did who had faith enough to believe without a sign.

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So we learn that whether we are conscious of anything or not in the Silence is not of great importance, all that is required of us is to let go of destructive and negative thoughts, words and deeds, and also to put the Law of giving and receiving into active operation. Giving freely and gladly means even doing without something ourselves, so as to be able to give and to be able to prove our faith, then letting go and trusting the Ever-Present God, believing that He will always hear and answer all that we ask for; in fact, more than we ask for shall be added unto us. For this is Law, and even our Father could not change it if He would. It may always be depended upon, although it may not always come as we anticipate, but it will always be the way of Divine Wisdom.

I also learned that it matters not what language we use, for our dear Father will always understand. If we feel that we cannot say "All is Good," not yet having reached this consciousness, we can wish for it or pray for it, and stamp this wish or prayer with the faith that God can and will do it if it is for the Good of all. God will do anything we ask of Him, whether we speak in queen's English, slang or Hindoostan. God is no respecter of persons; the Hottentot is as much loved by Him as is the most advanced student. If the desires of our heart are pure, and we wish for them with all our heart, and with all our might, and with all our soul, coupled with the faith of a grain of mustard seed, we will get it even before we ask.

It is true we will get nothing if we wish to consume it on our lusts, or if we think we have nothing else to do but just to sit in the Silence and wait for the things to come to us. That is not the way of Wisdom. All things come in the natural way, for the good of all, in Divine order, according to Divine Law, so that we may grow in patience and grace to the full stature of the manhood of Christ Jesus. I have found that the Silence is simply an eye opener wherein we become awake to our opportunities, also that in it we get the wisdom, desire or impulse, to do things that will bring us what we prayed for in a perfectly natural way. For instance, we pray for wisdom or prosperity, we may have thought we were too old to study, but after being in the Silence the thought comes to us "I am not too old; I can do anything through Christ," and if we are obedient to this small still voice we immediately take steps to learn something that we know will be of service to mankind, and bring us a greater degree of prosperity. You see we have

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gained knowledge and demonstrated prosperity, also have gained confidence in ourselves, and always with the thought that God is with us, and we must win. Therefore we have gained many ends with one thought—confidence, more wisdom, more money, more of life and youth, and trust and faith to try again and again, realizing that if it worked once it will surely work again. The Silence always imbues us with courage to do things that we formerly feared to do or thought impossible for us to attempt.

Never forget that God is All Wisdom, and does not need to limit Himself to signs or symbols. He can speak to us through our own mind, in our own language, and there is nothing esoteric or mysterious about God. That is why the Master said to come as a little child. He, no doubt, wished to break the hypnotism that bound the Jewish race at that time, and for all time. Paul did the same when He told the Athenians that they were too superstitious. They all believed that everything coming from God must come as a mystery. If you are mysterious when explaining anything to children they will soon let you alone, they do not want a sign of a pig when you wish to explain pigheadedness or gluttony, or a dozen other things for which a pig may be symbolic. They expect a teacher to be definite and accurate, so as to make things clear to their understanding, and naturally they feel if this is not done it is the fault of the teacher not the student, and in this conclusion the child is right.

God is accurate, scientific. He does not put in our minds the things He wishes us to know in such a haphazard way. That is more like man's way. Man likes to be mysterious. Why? Because he is still full of superstition, and is so comfortable in his old false habits, that he would rather not know the truth about himself. God is Wisdom and works in Wisdom's way, and teaches us all that we should know, in the thoughts to which we are accustomed. This is the common-sense way, and if wisdom is not common-sense what is it? I always love to hear the song "God does not put strange flowers in old familiar places," and that does not alone apply to us as we pass on, but right in the *now* for the dear souls that are trying so hard to grow from sense to Soul.

Jesus said men could not gather figs from thistles. Neither can we reach the goal to Spirit in any other way than the way the Master taught, and that is "to love God with all our heart,

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and with all our mind, and with all our soul, and love our neighbors as ourselves." Love and Truth is the Christ way, there is no other. If we do this we can go into the Silence and ask what we will and it will be given unto us; in fact, we need ask nothing, for our dear Father in His infinite Wisdom will give us more good than we ever dare ask for.

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### **One With God.**

We are created One with God; we are the direct spiritual offspring of God; we live and move and have our being in God, whether we are conscious of it or not; and the Truth, Love, Health, Light, Power, Peace, Wisdom, and Faith of God dwell eternally in us—live, move, and have their being in us.

This glorious reality does not depend in any way upon our consciousness of it; but all our Health and Happiness, Truth and Wisdom, Peace and Plenty, Love and Usefulness, Faith and Power, come directly from our consciousness that we are always in personal contact with our heavenly Father.

Sin may destroy completely the consciousness of our contact with God; but it can never destroy the contact itself, nor God's power to save us from our sin and to restore us to the saving knowledge of our everlasting oneness with our Creator and Father, our Strength and our Redeemer!

—*Viola Mizell Kimmel*

## Sermons with Meditation and Correlative Readings

### *March the first*

To live the life which is divine is to drink of Christ's cup. It is to be in the world, but not of the world. It has been said that existence has been given to man in order that he may use it to weave the drapery which is to clothe him in his heavenly life. And what is it that man is weaving here that will avail him in a larger sphere if it is not deeds of love and kindness toward his fellows, that they may see the reflection of their divine parent in the ministry of their consecrated brother? Like Christ, he who dedicates his life to service comes not to be ministered unto, but to minister.

MEDITATION: "I am Christ's minister."

BIBLE SELECTIONS: Gal. 5:16. I John 3:1, 2:9. II Cor. 5:17.

ASTOR LECTURES: page 280, 2nd paragraph.

### *March the second*

Selfishness must be uprooted from the life which is to manifest the spirit of Truth, for self-consideration is fatal to spiritual progression. It was because the Nazarene was so unselfed that he radiated the all of Spirit. The love of Self is opaque to Truth.

To live in Spirit is to know Life as one; for in the realm of Spirit all self merges into the universal life of non-separateness and man appears co-existent with God.

MEDITATION: "My *Self* is a quickening Spirit which is hid with Christ in God."

BIBLE: John 1:4; 5:24. Col. 3:3. I John 3:14; 3:16.

ASTOR LEC.: page 144, 2nd and 3rd paragraphs.

### *March the third*

God is Cause, and man is the effect of Cause. Thus it is, that man is a part of all that is. On this Truth is based the brotherhood of man, and thus what affects one, affects all. Jesus proclaimed this Truth when he declared that an insult offered to man was an offense to God.

It is madness, therefore, to indulge in criticism, despite the fact that it is "much easier to be critical than to be correct."

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Men would do better if they better realized the consequence of wrong-doing, and when censure is replaced with brotherly love they will do better.

MEDITATION: "*I am my brother's keeper.*"

BIBLE: Psalms 46:10. Isa. 29:24; 50:4; 54:13.

ASTOR LEC.: page 105, 1st paragraph.

### *March the fourth*

Each day is an opportunity for man to prove his divinity. The "full stature of the Christ within" cannot be attained tomorrow unless he begins today to assimilate the characteristics of divinity in his conscious existence.

Emerson says, "Only *one* man in all human history was true to that which is within you and within me." Then let us rise from our beds of sickness, cast off our shackles of sin, and enter into our inheritance as Sons of the Most High God!

MEDITATION: "Be still and know that I AM God."

BIBLE: Psalms 82:6. I John 3:2. John 1:1, 4, 12, 14. Gal. 4:7.

ASTOR LEC.: page 90, 2nd paragraph.

### *March the fifth*

Diogenes says: "Calumny is only the noise of madmen," but Napoleon warns that there are calumnies against which even innocence loses courage; hence, it behooves students of Truth to take refuge in their own innocence, and trust God to renew their courage which enables them not to confound the slanderous tongue with the realities of Being.

"Be thou chaste as ice, as pure as snow, thou shalt not escape calumny," but if you abide in the omnipotence of Good, the only power of defamation will be to drive you into a closer realization that "nothing can by any means hurt you."

MEDITATION: "One with God is a majority."

BIBLE: Isa. 26:3. Matt. 5:11, 12, 14.

ASTOR LEC.: page 150, 2nd paragraph.

### *March the sixth*

"Get but the Truth once uttered, and 'tis like  
A star new born that drops into its pace,  
And which, once circling in its placid round,  
Not all the tumult of the earth can shake."



## *Sermonettes*

What does it matter, then, if "Truth is forever on the scaffold and wrong forever on the throne?" Truth is immortal, and to love Truth for her own sake is to draw near to God. As a sun-beam cannot be soiled by outward touch, so Truth is impervious to taint, whether on the scaffold or in the heaven of Mind.

MEDITATION: "I am the expression of Truth."

BIBLE: Isa. 65:16. Psalms 15:2. Prov. 12:19; 16:6. John 18:37. III John 4:1—4.

ASTOR LEC.: page 321, 1st paragraph.

### *March the seventh*

There is no well-being apart from well-doing. The Science of Being is bound indissolubly with the action of doing. In the vineyard of the Lord no man can taste the fruit but of that tree which he has planted.

Salvation is withheld from him who does not serve. Verily, he who would "be chief among you, let him be your servant."

MEDITATION: "I am the servant of all who need my help."

BIBLE: Matt. 20:27, 28. Matt. 25:21. Luke 12:43.

ASTOR LEC.: page 69.

### *March the eighth*

Life is the Substance of God, and whatever lives, partakes of that substance. Man's life is measured by his thoughts and is valuable or not, according to the thoughts he entertains.

The fluctuations of life, as well as its vast concerns, are controlled and governed by thought. It behooves us, therefore, to think wisely if we would live well.

MEDITATION: "Lord, teach me to think wisely."

BIBLE: John 6:35; 1:14; 5:24; 6:63.

ASTOR LEC.: page 288, 3rd paragraph.

### *March the ninth*

Seneca said, "Live with men as if God saw you; converse with God as if men heard you." Try this for one hour and it will save you from vain regrets; try it for one day and you will taste of heavenly delights.

It is the one way in which you can live with your fellows to the glory of God. You are God's children; hence, all belong to one grand brotherhood, and it behooves each to live in harmony with the whole.

## *The Gleaner*

MEDITATION: "God is my strength."

BIBLE: Matt. 4:4; 20:38. John 11:25. Acts 17:28. Gal. 2:20. Romans 12:28. II Cor. 13:11.

ASTOR LEC.: page 148, 1st paragraph.

### *March the tenth*

In every walk of life thoroughness is necessary. There is nothing higher than present duty, so, forgetting what is past, let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives. It makes for mental, moral and physical strength, and we are here to acquire it through the adjustment which results in a steadfast mind through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is stayed on Christ."

BIBLE: Rom. 12:2, 7:5. Eph. 4:23. Rom. 8:7. Phil. 2:5.

ASTOR LEC.: page 148, 1st paragraph.

### *March the eleventh*

Faith is the anchor that holds reason's tiny craft and prevents it from being swept away by the billows of discouragement. In the night of gloom "when no man can work," if we feel the motion of the little boat, let us be not afraid, for Hope has only lifted the anchor that Reason may enter a "larger place" in the Universe of Love and be refreshed by heavenly manna.

Faith is the eternal gift of God to His people; a lamp whose bright rays illumine the darkest hour and enhance the brilliancy of the grandest victories of the soul in her struggle for spiritual supremacy.

MEDITATION: "Lord, increase my faith."

BIBLE: Heb. 2:4; 11:3. Matt. 9:24; 22:21. Mark 5:34.

ASTOR LEC.: page 99.

### *March the twelfth*

Love is the reflector of the thing beloved, and it behooves us to set our affections upon noble things. Love aspires to what it loves, and therefore, it inspires to immortal deeds. The office of Love is so precious that we cannot afford to waste the smallest particle of its substance, and he who loves according to needs and not according to merits, loves most worthily. Love

## Sermonettes

is long suffering and patient; it is gentle and kind; it is tender and forgiving, for Love is the form of God.

MEDITATION: "I am immersed in that Love which is God."

BIBLE: Luke 6:27. John 13:34; 14:15, 23. I John 3:23.

ASTOR LEC.: page 104, 2nd paragraph.

### *March the thirteenth*

"God is of too pure an eye to behold evil." As the sun beholds nothing but the brightness of its own glory, so God is conscious only of that which He creates. Good destroys evil, as the light destroys darkness, not by being conscious of it, but because to the Good, evil is non-existent.

In a universe that is filled with the presence of God, there is no room for evil. It is only as we walk with our backs to the sun that we see our shadows.

MEDITATION: "God is Good, and God is All; hence, All is Good."

BIBLE: Psalm 37:1. I Peter 3:17. III John 1:11.

ASTOR LEC.: page 74, 2nd paragraph.

### *March the fourteenth*

Intellectual wrestling must give place to spiritual understanding before Peace can be established as a permanent guest in the mental household. Fear and anxieties would obstruct our path, but the promise of the Master is that "None of these things shall by any means hurt thee." The shadow of error shall disappear at Truth's advance as the darkness vanishes in the wake of the searchlight. The way of him who trusts in His promises is made clear from day to day. Live and think *today*, for thou canst not live tomorrow before its time.

MEDITATION: "Thou, O Lord, art my guide, and thy Truth leads me."

BIBLE: Isa. 40:11, 57:18. Psalms 23:2.

ASTOR LEC.: page 251; page 252, 1st and 2nd paragraphs.

### *March the fifteenth*

Ignorance engenders fear, which is the most destructive element in the universe, and makes for all the misery to which the human race is prey. In the proportion that man puts on understanding he puts off fear; hence the wisdom of Solomon who asked only for understanding! To under-

## *The Gleaner*

stand is to realize the Truth of Being; it is to feel the omnipotence of God; it is to let Him be True, and all else false.

MEDITATION: "Give me understanding that I may keep thy Law."

BIBLE: Prov. 1:5; 3:5; 9:10. Psalms 147:5; 119:144.

ASTOR LEC.: page 60, 1st and 2nd paragraphs.

### *March the sixteenth*

The rest that remaineth for the people of God is the abiding consciousness that "All things work together for Good." Be still and know that God through unerring Law, is separating the dross from the gold in the alembic of sorrow. Tears are being used to wash away the stains of yesterday's mistakes and to prepare the way for a new and welcome guest in the form of Christ,—Truth. When this takes up its abode in the "inner room" of your receptive heart, all sorrow and sickness will flee away.

MEDITATION: "God works through me to do His will."

BIBLE: Psalms 145:5, 13, 14, 18, 19, 20.

ASTOR LEC.: page 113, 2nd paragraph to 2nd paragraph page 115.

### *March the seventeenth*

There is no lack in the realm of the Real; therefore, be not overcome by the fear of that which does not exist in Truth. Man's birthright is unqualified dominion over all that would make for inharmony. Let him claim it, insist upon it as his god-given right, and he shall prove his sonship in possession.

All things work for man's highest good; but within lies the source of all supply. He must ever remember that "It is his Father's good pleasure to give him the kingdom," and then labor to become worthy to be the heir of all that it contains.

MEDITATION: "My God shall supply my needs according to His riches."

BIBLE: Luke 12; 27 to 33 inclusive.

ASTOR LEC.: page 303, 3rd paragraph.

### *March the eighteenth*

Hope is the magnet which attracts the things hoped for. Hope is the way which leadeth unto Life and Joy, and into the realms of celestial bliss.

"Why art thou cast down, O my soul? Hope thou in God." Have faith in the Good. Charge your soul with it. Affirm it

## *Sermonettes*

to be the only power and presence. Hope for the Best, and the Best shall be your constant companion. You *believe* that God is able to redeem His promises; when you trust Him, then will you *know* it.

MEDITATION: "My mind is stayed on thee; therefore, I am in perfect Peace."

BIBLE: Psalm 16:9. I Peter 1:3; 1:21. I John 3:3.

ASTOR LEC.: page 103, 1st and 2nd paragraphs.

### *March the nineteenth*

In the olden times, runners were stationed on the highest outposts to watch for the approach of the enemy. Today, the duty of the Christian soldier is to walk in advance of humanity's long train and reveal to it the vision which has transfigured his own soul.

There is no greater service than to be a courier of the Christ message, and he who would herald the dawning of the Perfect Morn, must ascend to the loftiest peaks of Spirit's realm.

MEDITATION: "I will lift up mine eyes unto the hills, from whence cometh my help."

BIBLE: page 166, 2nd paragraph.

ASTOR LEC.: page 81, first paragraph page 83.

### *March the twentieth*

Jesus took on physical *shape* in order that he might reveal the indestructibility and immutability of Spiritual *Form*. He came down *apparently* in order that we might ascend to the realm of true Spirit. He redeemed us from the Law of the flesh, by making it clear that there is but one Law operating in the universe, and this, the Law of Spirit. We have experienced the second birth when we learn to close our eyes on the world of seeming and open them to behold the glories of the Spirit realm.

MEDITATION: "As a Son of God, I am joint heir with Jesus to the kingdom."

BIBLE: Gal. 6:2. Phil. 2:1. Col. 1:27.

ASTOR LEC.: page 203, 2nd paragraph.

### *March the twenty-first*

The Principle of Being is ever greater than the Idea which expresses it. Cause is supreme over all its effects, for it includes all. Even so, is the Father greater than the Son.

## *The Gleaner*

By knowing that he is inseparable from the Universal, man comes into the consciousness of God-derived and God-sustained Power. He knows God as the only Reality, and with his lips can he speak the healing word of Truth.

MEDITATION: "My God is my Protector; in Him will I trust."

BIBLE: Prov. 28:21. Psalms 37:3; 34:14; 145:9.

ASTOR LEC.: page 224, 2nd paragraph.

### *March the twenty-second*

When we realize that we are the Sons of God and not the sons of men, we shall claim our inheritance to the kingdom of Peace, Power and Perfection. If we *believe* that we are the offsprings of the flesh, we shall have to battle with all its so-called weaknesses; but if we *know* that we are the children of the Spirit, we shall transcend the plane of limitation, and eat of the fruits which ripen in the Garden of Harmony.

MEDITATION: "Freedom is mine, and I claim it through the Spirit of Truth."

BIBLE: Heb. 10:26. James 1:18. II John 1:2. I John 3:18.

ASTOR LEC.: page 271, 1st paragraph; 272, 1st paragraph.

### *March the twenty-third*

"Pray without ceasing," is an admonition which the children of Light should follow. Protection lies in the constant affirmation of the omnipresence of God,—the ever remembrance of the truth that there is no *other presence*.

As a child of the Most High God, man's birthright is freedom; but unless he is conscious that "The Spirit maketh free," it avails him naught. The Christ must be born in the manger of his conscious existence, else his eyes will be holden to the Good which surrounds him.

MEDITATION: "Divine Love surrounds me, I shall not want."

BIBLE: Isa. 30:15. Prov. 3:26. I John 3:21. II Cor. 5:6.

ASTOR LEC.: page 73, 1st paragraph; 80, 1st paragraph.

### *March the twenty-fourth*

"To us there is but one God, the Father," the one Source from which all *real* things proceed. Our God is the Universal Mind of which all men are expressions in particular. Jesus acknowledged no other Power or Presence save that of Good, and only as we behold Good as the only Reality, do we put on that mind which was in Christ Jesus.



## *Sermonettes*

If Good is the one Reality, then evil, the opposite of Good, is unreal. Hence we overcome evil by knowing its nothingness, and not by resisting it.

MEDITATION: "There is but one power, even God."

BIBLE: Col. 1:16 and 17. Matt. 28:18. Luke 10:19. I Cor. 4:20.

ASTOR LEC.: page 282, 1st paragraph; 274, 1st paragraph.

### *March the twenty-fifth*

Love lightens the load which unwillingness would make impossible to carry. "It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear."

By the power of Divine Love, our most painful experiences may be transmuted into ladder-rungs on which we mount to higher things. In the laboratory of Reality, the alchemy of Spirit transmutes weakness into strength; hate into love; sorrow into joy; pain into pleasure, and sickness into health.

MEDITATION: "My strength is that of the Spirit within, even the Christ."

BIBLE: Hosea 12:3. Isa. 30:15. Hab. 3:9.

ASTOR LEC.: page 164, 1st paragraph.

### *March the twenty-sixth*

If we be risen with Christ to the comprehension of the Truth of Being, we have ascended to that realm where we behold things as they *are*, and not as they seem. We have put off the carnal, and walk forth clad in that which has been "fashioned like unto His glorious body."

God is the only Power, and the only sin consists in giving power to that which has none. As God dwells in the consciousness of man, let us give Him royal welcome by granting Him the freedom of the whole, and sweeping it clean of all else but that which will reflect His radiant Beauty.

MEDITATION: "Reveal to me thy Truth, that it may lead me."

BIBLE: Prov. 13:34; 24:9. Isa. 59:12; 44:22.

ASTOR LEC.: page 329, 1st paragraph.

### *March the twenty-seventh*

True self-denial consists in the rejection of any other thought of self than that which reveals the likeness of the Divine Creator. Man has only one Self. He is Spirit, created in the

## *The Gleaner*

image and likeness of the All-perfect One. The *real* Self is that which is without beginning of years or end of days. It knows neither birth nor death, and sin and sickness have no part of its existence.

The real Self of man is God; acknowledge Him in all thy ways.

MEDITATION: "My ways I commit unto thee, O Lord; and Thou wilt sustain me."

BIBLE: I John 4:12; 5:20. III John 5:11. John 4:20.

ASTOR LEC.: page 228, 1st and 2nd paragraphs.

### *March the twenty-eighth*

Today has been given you by God that you may dedicate it to His service. Remember that you are the instrument chosen of God to represent His divinity by your humanity, and *through* you He makes the seemingly impossible task easy of accomplishment.

God does not work *for* you, but He works *through* you to the end that His will is done on earth. Your part in the scheme of things is to *do*, and God's part is to give the increase.

MEDITATION: "There is nothing impossible to me through God."

BIBLE: Romans 11:36. I Cor. 8:6; 12:6, 25.

ASTOR LEC.: page 310, last paragraph.

### *March the twenty-ninth*

It is pleasing to Divine Love that in you should "all fullness dwell." It is the Father's good pleasure to give you the kingdom and all that it includes. It was the message of the Master that man is heir to eternal "riches in glory," and by his life he weaves the invisible fabric which binds the mortal to the immortal.

Be of good courage, for through you God will overcome the world. Be not disturbed by appearance. These are but shadows cast by His presence. Shades will disappear in the proportion that you discern the Sun of Righteousness.

MEDITATION: "Thy excellencies will I sing, O Lord. Let me not be confounded."

BIBLE: Deut. 4:35. Isa. 45:6. John 21:15, 16, 17.

ASTOR LEC.: page 104, to 2nd paragraph on page 105.

## Sermonettes

### March the thirtieth

Our eyes are opened to behold the Good, the True, the Permanent. With eye single to Thy glory we know that there is nothing that is not pure; no picture that is not beautiful; no sound that is not harmonious; no supply that is not unlimited. We awake to know, and to realize from the very depths of our being that "God is not the author of confusion, but of Peace."

"Whatsoever things are true, honest, just, pure, lovely, of good report,—if there be any virtue and any praise, *think on these things.*"

MEDITATION: "In the tabernacle of my God do I abide."

BIBLE: Prov. 24:10. Gal. 6:9. Heb. 12:5. Isa. 40:29, 30, 31.

ASTOR LEC.: page 330, 1st paragraph.

### March the thirty-first

"If a man thinketh himself to be something when he is nothing, he deceiveth himself." Apart from God, man is a lonely cipher, neither adding to, nor detracting from Reality. The value of the cipher is dependent upon its relation to the One. Alone, or on the left side, it is without value; but when it is placed on the right side it increases the value of the unit.

Even so, when man ascends to the consciousness of his unity with the One, does he sit on the right hand of God, the Father; and verily, in every thought and deed, does he "magnify the Lord."

MEDITATION: "My humanity proclaims Thy divinity, O God. Guide Thou me."

BIBLE: Matt. 6:13. II Tim. 1:7. Romans 8:38; 13:1.

ASTOR LEC.: page 285, 1st paragraph.

## *The Gleaner*

### **What of To-morrow.**

"Lie still," "Be strong," to-day; but Lord, to-morrow.  
What of to-morrow, Lord?  
Shall there be rest from toil, be truce from sorrow,  
Be living green upon the sward  
Now but a barren grave to me,  
Be joy for sorrow?  
"Did I not die for thee?  
Do I not live for thee? Leave me to-morrow."

—Christina Rossetti

A day will come when war will appear as absurd and be as impossible between Paris and London, between Berlin and St. Petersburg, as it would be between Boston and New York.

A day will come when you, France; you, Russia; you, Italy; you, England; you, Germany; when all of you, nations of the Continent, will, without losing your distinctive qualities and your glorious individualities, be blended in a Superior Unity and constitute a European Fraternity, just as Normandy, Brittany, Burgundy have been blended into France.

A day will come when the only battlefield will be the market opening to commerce and the mind opening to new ideas.

A day will come when the bullets and bombs will be replaced by the Universal Suffrage of Nations, by the general arbitration of a great Sovereign Senate which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France.

A day will come when a cannon will be exhibited in public museums just as an instrument of torture is now, and people will wonder how such a thing could ever have been.

A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen standing before each other, extending the hand of fellowship across the ocean, exchanging their products, their commerce, their industry, their genius, their arts, cleaning the earth, propelling, improving, creating and uniting for that Good of all those too irresistible and infinite Powers, the Fraternity of man and the Power of God.

—Victor Hugo, 1849

## Gleanings.

To limit future good is unquestionably to limit God.

—Rawson

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The gods we worship write their names in our faces.

—Emerson.

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"There is no disease in the world not caused by using thought, and none that cannot be cured by concentrated right thinking."

—Dr. Cabot, of Harvard College, before the U. S. Medical Conference in Philadelphia.

---

The *natural, normal life* is by a law divine under the guidance of the Spirit. There is a divine current that will bear with us with peace and safety on its bosom if we are wise and diligent enough to find it and go with it.

The higher insights and powers of the soul, always potential within, become of value only as they are realized and used. Evolution implies always involution. The substance of all we shall ever attain or be is within us now, *waiting for realization and thereby expression*. The soul carries its own keys to all wisdom and to all valuable and usable power.

To follow the higher leadings of the soul, which is so constituted that it is the inlet, and as a consequence the outlet of Divine Spirit, Creative Energy, the real source of all wisdom and power; to project its leadings into every phase of material activity and endeavor, constitutes the ideal life.

—Ralph Waldo Trine

---

The Man of today is ushering in the Man of tomorrow, and we are now commencing to express some of his powers in controlling health, extending physical life, comprehending truth, and solving problems which have been obstacles to progress until almost the dawn of the twentieth century. This new man stands forth as a product of eternal evolution in the World's great drama of life—a human God that is destined to reveal to mankind the mystic and perfect order of Creation's plan.

—Floyd B. Wilson.

## *The Gleaner*

"To think you can, creates the forces that can."

—Marden

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I believe that the fulfillment of the teaching of Jesus is possible.

—Tolstoi

---

I believe that the will of God has never been more clearly, more fully expressed than in the teachings of the man Jesus.

—Tolstoi

---

Look on our divinest symbol; on Jesus of Nazareth, and his life, and what followed therefrom.

—Carlyle

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There comes to most of us at times a perception that we are living but half our lives, and that if we could unlock powers which we feel vaguely stirring within us, we could do our work swiftly and joyously, could live lives of health and power and serene mastery.

The supreme truth upon which joyous and successful living is founded is that man is but the outward terminal of a successful life and power, and that fully and perfectly to express this unseen life, he must bring his desires and activities into harmony with its purposes and laws of action.

The life and substance back of us, ready to be expressed through us, are limitless; but only as we obey the laws implied in the eternal purpose of Divine Life, can we draw upon this infinite resource.

—Paul Ellsworth

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This then, is the foundation upon which all Truth teachers, all Truth students stand. I am Spirit—not part Spirit and part matter—but *I am Spirit, I am Spirit, I am Spirit*. That is where the Truth starts out, and we are to build all of our superstructure, all of our principles, all of our ideals, all of our philosophy, all of our methods of government, every deduction of our lives, upon this fundamental concept.

—From "*Right Identification*" by Rev. A. C. Grier,  
in "*The Truth*."



## *Gleanings*

God is in you without doubt; but God is likewise in all men who people the earth.

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—*Joseph Mazzini*

The knowledge of God, heaven and our real selves is a true mental science, demonstrable through the rule of right thinking.

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—*Rawson*

A solemn mission is ours; to prove that we are all sons of God, and brothers in Him.

---

—*Joseph Mazzini*

"He is true to God who is true to man. Wherever wrong is done to the humblest and weakest 'neath the all-beholding sun, that wrong is also done to us and they are slaves most base whose love of right is for themselves alone and not for all the race."

## Notice.

In Philadelphia, at Truth Center of Divine Science, 1328 Walnut Street, Mrs. M. L. S. Butterworth will give the interpretation of the "Astor Lectures" by Rev. W. John Murray, on Thursdays at 3 o'clock. These talks are open to all, and will give those who are unable to attend her Tuesday Evenings an opportunity to hear the Truth in the afternoons. Mr. Murray's books are sold at this Center.

(Cut this out and mail it to a friend whom you think might be interested.)

## Practitioners.

MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.  
Home Tel., Vanderbilt 4211.  
MRS. ENGST, 128 Monmouth Street, Newark, N. J. Tel., Waverly 5578-J.  
MR. WINSLOW C. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.  
MRS. ROSALIE M. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.  
MRS. LEONORE MARCY, 500 Fifth Ave., New York. Tel., Vanderbilt 4599.  
MRS. RULO C. REESE, 51 West 81st St., New York. Tel., Schuyler 9571.  
MRS. E. D. ACKERLY, 207 West 106th St., New York. Tel., Academy 3190, by appointment.  
MRS. HELEN M. RICE, 142 East 27th St., New York. Tel., Mad. Sq. 4480.  
GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Tel., North 4493-J.  
Office Hours: 10 to 12 A. M.  
MARY SAGE PARMELEE, 257 Elmwood Ave., Buffalo, New York. Tel., Tupper 4668-J. Office Hours: 4 to 6 P. M.  
EMMELINE BERTLING, 86 Inwood Pl., Buffalo, New York. Tel., North 885-W.

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*  
DANIEL M. MURPHY, *Assistant Editor*

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## The First Church of Divine Science

W. JOHN MURRAY, Pastor

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*A Cordial Welcome  
Extended To All*



# THE GLEANER

## "The Seat of Sensation."

By W. JOHN MURRAY

"It is the Spirit that maketh alive,  
the flesh profiteth nothing."

—John 6:63.

It has been said that the mission of Jesus was to reform the sinner and heal the sick by revealing unto them certain scientific facts which, when once accepted, worked automatically in the process of their recovery. Perhaps no error of the human mind is so responsible for sin and sickness as that of believing that the seat of sensation is in the body. To the natural man the declaration that sensation is not in the body is foolishness, and yet there are those advanced thinkers who can appreciate it, even if at times it seems as though they perceived it "through a glass darkly." A noted physician writes, "There is no such thing possible as a headache. \* \* \* Pain can no more be predicated of the head than of the hat or the bonnet." Dr. Carpenter, in his "Principles of Human Physiology," declares that we do not speak in exact accordance with the truth when we say that we feel a pain in the hand, for the hand, independent of the conscious mind, is as incapable of feeling pain as is the glove which covers it.

The following despatch from the New York Evening Sun may be accepted as corroborative evidence of the statements of these learned gentlemen:

### PAINPROOF SOLDIER IN CANADIAN ARMY

#### NERVOUS FREAK IS FOUND IN BRITISH HOSPITAL

LONDON, Nov. 18.—The negro who scratched his head when hit with a crowbar has nothing on this British sailor, now enlisted in the Canadian army.

He cannot feel pain, cold or heat, has no sense of taste or smell, does not know what fatigue means, and is apparently without any emotions, affections or dislikes. When his nervous system was put together these things were left out.

## *The Gleaner*

He was discovered recently at a hospital at Aldershot, where he was being treated for mumps, according to Capt. E. D. Roberts, R. A. M. C.

"I myself have seen him hold a burning taper against his naked arm for ten or fifteen seconds and then unconcernedly pick off the charred epidermis," Capt. Roberts says. "Blows on the head with a poker and plunging his fingers in hot water produced no effect; when his eyes were closed he didn't even realize anything was happening.

Otherwise he is normal."

This is an exaggerated illustration of the statement that, "There is no sensation in matter." But may it not furnish us with some suggestion of the method by which men in all ages have triumphed over conditions which might otherwise have overcome them? During the late war innumerable instances have been recorded of men under the influence of great stress losing fingers and even arms, without being conscious of it until after the excitement had abated. Is it not possible that the natural oblivion to pain in the case of the sailor mentioned, and the unconsciousness of pain in the cases of those who unknowingly have lost fingers or arms might be a something susceptible of rational demonstration?

Many of the most important things in the world of progress today were stumbled across quite by accident, and in like manner these instances which seem to prove that the seat of sensation is more in mind than in matter, may be of real value to us if we will set aside our prejudices long enough to examine them. The phenomenon of misplaced sensation is very familiar to any physician of long standing and large practice. The slightest pressure on the nerve centre in the brain of the ulnar nerve will cause most acute pain in the little finger. It is not at all infrequent for one who has lost a hand or a foot to complain of pain in the hand or the foot which has been removed. All these instances prove that sensation is more a state of mind than a sensation in matter. De Fleury in his book "Medicine and Mind" gives a case of a woman who saw a heavy dish fall on her child's hand, cutting off three fingers. At once she felt pain in her own hand, and on examination the corresponding three fingers were swollen and inflamed. In



## *The Seat of Sensation*

twenty-four hours incisions were made and pus evacuated. Dr. Schofield says, "A gentleman known to me, seeing a friend with stricture of the gullet, soon experienced an increasing difficulty in swallowing, which ultimately was a cause of death."

We mention these cases merely to prove by medical authority itself the point we wish to emphasize. The popular fallacy that there is sensation in matter will presently become as obsolete as the belief in a rising sun, and mankind will be all the holier and healthier in consequence, for to know where the seat of sensation is, is to become master, not only of sin, but of sickness also. When it is more generally understood that what is called nervousness is not in the nerves but working through them from a disordered state of mind, there will be less nervous disease and more intelligent self-control. It is now an established fact that with the increase of occupation for mind and body, as a result of the war, there has been a steady decrease of nervousness in all its forms, particularly in England.

This does not mean that so-called nervous patients have been maligering; it simply means that the mind is incapable of entertaining more than one big idea at the same time, and since the idea of doing something became the paramount purpose, there has been less sickness from over-coddling. When we are told that nausea is not in the membranes of the stomach, but that it is due to a conscious or unconscious repugnance of antipathy in the soul we are astonished until we begin to take a common-sense view of some of the most commonplace occurrences with which we are all more or less familiar. Is it not almost generally admitted that the very *thought* of a disgusting object will, to use a common expression, make one "sick at the stomach"? The mischievous boy knows something of the power of thought to produce physical sensation when he stands before a street band and deliberately sucks a lemon in order to see the clarinet, cornet and flute players, filling their instruments with a mentally produced and exaggerated flow of unnecessary saliva.

These illustrations are only a few of the great number which might be used to show that the seat of sensation is not where we have supposed it to be, but if we merely accept the fact without trying to make some practical use of it,

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there is no real gain. When the boy sitting by his mother's kitchen fire perceived that the steam from the kettle had enough energy to move an object in front of it, he might have accepted the fact and let it go at that, but he was not satisfied with his mere discovery. He pursued his inquiry and that investigation has resulted in our being pulled from one end of the country to the other by means of that same kind of steam which issued from the spout of his mother's kettle. It is from the small and seemingly insignificant things that men of inquiry draw so much inspiration. The flight of the bird suggests the possibility of the aeroplane to a man who sees small things as harbingers of great ones, and the antics of the fish suggests the possibility of the submarine to another who does not "despise the day of small things."

When the observant mind discovers that matter in any of its forms, whether it be the body of a tree or the body of a man is, as matter, incapable of sensation, that observant mind is at once furnished with the key to some of the perplexities of human existence. One of the most perplexing problems in the world of industry and economics is that of drunkenness among the skilled and unskilled wage earners. The drink habit has been the curse of England, and statistics may prove that it has cost that country more men and more money than all of its wars, including the one just ended. To some extent this is true also of this country, so much so that universal prohibition is now felt to be the only remedy, but before this law is enforced it might be well for those who are afflicted to learn a few truths about this cursed habit, so that when the law is enforced it will not work an unnecessary hardship to them.

The cure for drunkenness does not consist so much in depriving a man of whisky as in destroying his appetite for it, and this can be done by explaining the power of the mind over the body. It is a mistake for a man to believe that there is such a thing or sensation as *bodily* craving, for it is now an established fact that the body, as such, can crave nothing. In the first place, the body has no intelligence, and without intelligence there can be no desire, not even a sinful desire, therefore it is not in accordance with common-sense that the stomach can crave whisky, as some drunkards tell us it does. It seems to do so, but this is because the drunk-

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ard is a victim of misplaced sensation. He is like the man who feels a tingling sensation in a foot which has been removed, and so long as he believes this, the only remedy (so called) is another sensation in his stomach which he believes whisky alone can supply. If he could realize that neither of these sensations is actually in his stomach, that there is neither craving nor satisfaction in the body, he would overcome his false craving in one instance and find his satisfaction in moral supremacy in the other.

This holds true of all debilitating habits, for all such are the direct consequence of believing in sensation where there is no sensation. Those other mistakes of believing in sensation in matter, or those sins by which the world becomes over-populated with the offspring of the morally and physically weak on the one hand, and clean minds and bodies become polluted on the other, are mistakes which might easily be corrected by a true mental science. We have been taught that the body has sensations of its own, independent of the mind which should govern it, and which would govern it if we were properly educated, and because of this mis-education we have wrestled with our poor bodies when all that was necessary was to cultivate the mind, and the body would respond to that education as it will float when a man overcomes his fear of sinking, for he does not swim until he believe he can, and never would, even if he had as many legs as a centipede.

The victim of a habit will never overcome that habit so long as he believes that it is stronger than he, for he will be overcome more by his beliefs than by his inclinations. When a man realizes that his cravings are smaller than he is, he will rise above them. On the principle that the body is larger than any of its members, so mind, being greater than its fears and false appetites, can rise above them, and the best aid in the accomplishment of this grand necessity is to be thoroughly convinced of the demonstrable Truth that there is "no sensation in matter." The reason why some seem to enjoy the same pleasures more than others, and some seem to suffer more pain from the same afflictions than do others, is not because of any difference in their material or nervous construction, as we are told, but because of a very decided difference in their mental construction.

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If it is true that the seat of sensation is not in the body, and that the realization of this Truth will make free the man who believes he is a drunkard, may it not also be used to liberate humanity from its pains? Once let the invalid realize that if there is no pain in Spirit, and "there is no sensation in matter," in that moment he will be loosed from his infirmity. We may be asked if pain is not in the body, as seems a logical conclusion, and it is not in Spirit, as we can easily accept, then where is it? To this question we can reply only that it is a false belief like the belief in a rising sun or a mirage on the desert; it is something which seems to be but which is not, and it is the office of Spiritual Knowing to correct this false impression with divine understanding.

If the consequences of misplaced sensation have been so disastrous to the race, and they have, if it has been responsible for all the sickness and sin among men, then it were the part of Wisdom to give a new location to sensation, and while we are about it we might as well locate it outside of the body altogether. This is possible just as it is possible to locate pain in the body when there is no physical cause for it. A noted psychologist says, "I am confident that I can fix my attention to any part until I have a sensation in that part." What he should have said was that by fixing his attention to any part he could create such a vivid mental picture that that misplaced sensation would *appear* to be in the part to which his fixed attention was most persistently directed. It is related of Braid, the celebrated hypnotist, that on one occasion he took four men and told them to fix their attention on their hands for five minutes. One, a member of the Royal Academy, felt intense cold in the hand; an author, darting and pricking pains; a mayor of the city felt heat; and a scientific man had the arm catelptically fixed to the table. These genuine experiments prove, not that there is sensation in matter, but that fixed attention can make it *appear* to be there.

Hack Tuke, the noted authority, assures us that mental therapeutics (without hypnotism), can cure toothache, sciatica, painful joints, rheumatism, gout, colic, epilepsy, whooping-cough, contracted limbs, paralysis, headache, neuralgia, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, typhoid fever, and avert impend-

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ing death. We believe this serious statement because in some measure we have been privileged to demonstrate it, but the question which naturally arises in our minds is why should this secret, if indeed it is a secret, be not more generally known and made of greater service to the race? It is now generally admitted that some of the secrets in the world of patented articles are of such a simple character that nothing but the patent right protects them, for a child could understand them. In the early days of priestcraft only the initiated were permitted to learn the so-called secrets of the occult, and when these enlightened ones had learned them they were so simple that they were ashamed of their own stupidity in not knowing them before. But they were not permitted to tell others and so, for most people, the "Mysteries" remain to this day.

When men did not know any better it was believed that iron would not float, but now we know that both iron and stone will float, as witness the steel and concrete ships of the world; it is all a question of displacement, and the secret is out. Perhaps the riddle of the universe is just as simple if we only knew it. In our effort to cure ourselves and others of injurious appetites and distressing diseases, we have indulged in much that has been pure guess-work. We have tried to solve the riddle of human health and happiness, and most of our efforts have taken the form of ministering to the body while leaving the mind largely untouched. And so the riddle has remained unsolved, for men have gone on being sick and sinful, even when their desire has been to be neither. To fight sin and sickness as if they were bodily conditions, instead of mental states, is almost as absurd as to apply remedies to a man's overcoat while leaving the man himself to freeze. Even the most intelligent have their pet superstitions, and the belief in sensation where there is no sensation is one of them.

It is said that in the system of Jesus "the body was healed by saving and restoring the soul." This being the case, the system of Jesus is worthy of more consideration than is usually accorded to it, if for no better reason than that it compares more than favorably with other methods. Remember that the key-note of his system is embodied in the statement, "There is no sensation in matter." This is applicable to the belief of so-called pleasurable, as well



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as painful, sensation in matter, for if the victim of sensualism, as well as the victim of so-called physical suffering, can persuade himself of this Truth he will rise above his passions on the same principle by which the invalid will rise above his pains.

If the explanation seems too simple, recollect that the explanation of some of the most important discoveries in the world are so simple as to make a man feel foolish for not having discovered them for himself. If you have not already made this discovery, just begin at once to experiment with it. If you are tempted to think your stomach craves whiskey, or any other debilitating thing, just say to your subconscious mind, "There is no sensation in matter," and if your body seems to be suffering from any cause whatsoever, say to your subconscious mind, "There is no sensation in matter." The importance of this procedure cannot be over-emphasized, for if it is done faithfully it will reward you in ways that you have never suspected. It will prove to you as nothing else can prove to you the truth of those words of Jesus, "It is the Spirit that maketh alive, the flesh profiteth nothing."

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A lesson to the student in Divine Science may be found in the story that in the studios of the great artist John S. Sargent it was recently discovered that he had made 148 sketches of *one* of the figures for the mural decoration he is painting to be placed in the Boston Museum of Art. When one considers the many lines needed to make each one of the 148 figure sketches, it is obvious how thoroughly alive the artist is to the amount of work needed to produce a successful painting. As there are to be several figures it would appear almost a life work to bring the decoration to completion. Still he works on to bring about the desired result.

Are we as students of Divine Science making as persistent an effort for our Spiritual Life? Our souls should and must be of equal importance to a mural decoration. We can only achieve success in a true realization of oneness with our Father by a conscientious constant concentration in right thinking.



## Prayer.

By MARTHA M. LOCKWOOD

God of all! Thou knowest my need!  
No earthly power or churchly creed,  
Or human love, can e'er supply,  
But Thy love only, to which I fly.

May I ne'er falter by the way,  
Nor courage lose or hope I pray;  
But ever toward the highest goal  
Press on and up with eager soul.

Then shall my pathway more bright,  
Ever widening Oh God of Light!  
In loving service day by day,  
Seeking only Thy will—Thy way.

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“Regeneration is not a matter of growth, progress, evolution or experience: it is a question of Realization.”

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“Philosophies change in different men, but the love of God is the same in all men.”

—George Moore.

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The *living* Bible is within man—that Something that pulses with Life, that discerns Truth, that radiates Love; there we find God's real Word.

—Divine Science Weekly.

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It is a well known fact that there are two general ways of taking life, commonly spoken of as optimism and pessimism. There is always an element of good in the least attractive person, and an element of good fortune in every unpromising event. Seek the good quality, make the most of it, and you will find that it grows upon you. Acquire the habit of looking first for the good, and you will observe that your attitude toward life will change. You will become more positive, affirmative. You will expect health, happiness, freedom, good fortune. There will be less and less room for fear, anxiety, criticism, complaint or rebellion. You will become more Godlike and more creditably human.

—Horatio W. Dresser.

## Taking "Fool Trouble."

By E. A. B. .

We make difficulties for ourselves. Our fears and apprehensions have the curious effect of clouding our judgments and distorting our visions so that we mistake petty crevices for abysses, and mole-hills for Alps. We agonize over these imagined obstacles and obstructions in an expenditure of energy and vitality that, we presently learn, was altogether unnecessary, there having been a smooth, untroubled way of accomplishing the desired result. We have this experience repeatedly, but it does not seem to quicken our intelligence to a better understanding how to avoid this tyranny of unwarranted fear.

The fault, to be sure, lies wholly within ourselves, subject to our own correction. There is a sovereign remedy. The fear that makes us stumble, or flounder, or fail has a perfect antidote in Moral Courage. That property of the soul, when given dominion, instructs and fortifies all the faculties and senses. The man sees clearly, unmistakably, acts with discernment, discretion, judgment, achieves with precision and easily; does that which is miraculous in the opinion of the subjects of fear. Strange that there have been so few exponents of moral courage in the world's history. A page of this magazine would contain the names of them all. Moral courage never compromises, never shares authority; for moral courage is enthroned only when there is that spiritual mindedness which sees with the eye single. That, however, should not discourage us. If our own moral courage seems to have journeyed into a far country, it has not left the kingdom without viceroys, and these will serve us to the extent of our earnest demand.

The chief of these viceroys are Faith in the justice of the King, Confidence in the word of the law which is always a law of promise. Fear cannot stand in their presence, and where there is no fear, uncertainty may not come, and where uncertainty may not come judgment will not falter, and clearly directed service will not fail. Through these avenues we can come into such knowledge of the sovereign property of our soul that presently, in the twinkling of an

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eye, we shall discover that there was no journey to a far country, that moral courage is always on the throne to the fear-free vision.

To obtain that vision we need start with no more preparedness than that of the two blind men who followed Jesus, as he left the house of Jarius, crying, "Son of David, have mercy on us!" that they might see. There was but one thing required of them; it was implied in the question, "Believe ye that I am able to do this?" They said unto him, "Yea Lord." He touched their eyes. "According to your faith be it unto you." They opened their eyes and saw. There is the answer to every problem. "According to your faith be it unto you." We do not always catch the significance of this remarkable incident in which the Master made a concrete statement of the entire science of life and being. We name this one of the miracles of Jesus, whereas it was no miracle of his or another, merely a demonstration by the blind men themselves of the spiritual laws he had explained in many discourses, and in which they sufficiently believed to apply them to the satisfaction of their most eager need. They understood enough for that; the trouble with them was that of the most of us—we set bounds and barriers that narrowly limit our faith. We fix upon externals the forbidding sign, "Thus far, but no further," ignoring the supreme spiritual law, "If thou canst believe; all things are possible to him that believeth."

It is really ludicrous that we flounder into perils and hardships and miseries of body and mind that might be averted by a little more reliance on the guidance of the inner serene monitor. There is a good servant of the household who would lead us into pleasant comfort and wise counsel could we be persuaded to take his hand. It is the good servant Common Sense, doorkeeper to the palace of Truth, in the kingdom of heaven, where the sovereign Power resides.

Partly illustrative of the human tendency to make unnecessary difficulties in quest of health, safety and happiness is a dream I had a little while ago. I was battling with great waves far out at sea, making desperate, almost despairing efforts to reach an ocean steamer that, singularly enough, seemed to be riding at anchor. As I drew near the tossing vessel I saw the anchor chain at the bow, and

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made for it. The rise and fall and plunge of the steamer made the gripping of that chain a dangerous feat, uncertain of accomplishment, but I managed to seize it, and, smashed by the waves, fearfully jarred by the lunge of the vessel, painfully, laboriously I shinned up until I could catch a swaying rope dangling from the bow and start to climb for the rail. But I was about to let go from sheer exhaustion when a huge wave hurled me up and flung me to the deck where I lay stunned and half unconscious until some sailors came to my relief. When in a condition of such comfort as my bruised body permitted, I answered the questions of an officer who talked with me sympathetically, and told him of my perilous exploit.

"You took a lot of fool trouble to come aboard," he said. "Look here."

He led the way to the ship's lee side and there, leading down to comparatively smooth water, was a gangway apparently newly painted white.

"You might have come up at your ease if you had had sense enough to look about you from the top of a wave."

But fear had robbed me of a Common Sense, and I took the "fool trouble."

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"Understanding is for me the priceless thing of life. I often think how lamentably good we are at pushing each other off. We seem to do it in our sleep, as it were. You know the story of the two travelers—a very big man and a very little man, who had to share a bed. In their sleep the big man pushed the little man out on the floor. The little man didn't say anything but he got up, climbed very carefully over the big man, who was still asleep, got his back to the wall and his feet against the big man's back; and he gave a great revengeful push—and pushed the bed away from the wall and fell down in between. England and America must not push each other off, even in their sleep."

—Galsworthy.

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"Hell is for rent," is Billy Sunday's characteristic comment on the victory of the Prohibition amendment.

*The World Tomorrow.*

## The Office of Faith.

*Notes from a sermon by Rev. A. C. Grier*

As a guiding note to the words I am to speak to you, I shall read two sentences from the words of Jesus to his disciples, "I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

It may be many ages before the glory of the thing which was revealed to Jesus will break upon any considerable number of men. There was a parting of the curtains for him—he looked into the inner recesses of the laboratory of God and beheld wonders which had never before been seen by the mind of man. Two thousand years have passed since Jesus tried to tell a sense-conscious world of the glories which he visioned, and as yet very few of earth's people have believed in their existence. Let us realize, too, that these things are not matters of curiosity alone. There are many people who would like to break into the realm of Reality to hear its wonderful music, to see its wonderful light, or to be able to foretell events which are coming to pass, but Jesus apparently did not concern himself with these manifestations—he looked into the interior mechanism of life and discovered its unerring laws. I do not know how he could tell the world anything more stupendous than this. I repeat—he revealed not merely the mechanism of existence but the laws, the principles, through which the infinite machinery of God operates. I have indicated to you more than once something of the magnitude of the task that he had, in endeavoring to picture to his age the things which he saw. If you have ever visited the Grand Canyon and then have come home and have tried to describe it to your friends, you remember how you went about it. You said, "Wonderful! beautiful! sublime!" but what did that mean to them? And if it is impossible to portray the glories of the Grand Canyon to people who understand your language, do you realize the impossibility of the task which Jesus undertook in reporting the wonders and the marvels of the

realm of Reality to a world which had not seen or dreamed of these things? In addition to all this, Jesus tried to make known to his hearers the laws which are in operation in that realm, in order that they might enter into Life because of a knowledge of the laws of Life. Two thousand years have passed and only a few of the sons of men have any intimation of the wonders which he saw and reported. I presume, too, that the things which Jesus did not see, because he was not able, are as much greater than those he did perceive, as the ones he visioned are greater than the mind of the ordinary man can understand. In other words, throughout eternity—and that is a long time—there will be a continual unfoldment of the glories of God.

Jesus looked into the wondrous realm of Realty. He knew that it was impossible for him to report to his Disciples the things which he saw, but he felt sure that he could give them something which would put them on a high-way that would lead them forever aright. He said to them, "I have many things to say unto you, but ye cannot hear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth." I wish I might be able to say to you that my preachments in the future will be concerned largely with those other things which Jesus told his disciples they were not yet able to bear. Do you realize the problem which confronted Jesus? It was his business to get into the mind of man as much of the knowledge of the glories he visioned as it was possible to introduce, but there was a barrier in the way. It was not the limitation of his seeing or of his capacity of expressing; it was the limitation of their capacity to receive, therefore Jesus did not try to tell them of the supersensuous things which he saw. He did try to give his disciples a clue—he put into their hands an instrument by which, in due time, through their unfolding souls, they should discover the things that are inherently the possession of mankind. I shall not be happy in passing on until I am sure that you understand this. He surrendered the privilege of reporting the picturesque, the marvelous, that he might spend his time in doing two things—in the first place, he laid down the simple principles which should help humanity to life eternal; in the second place, he tried to make man conscious of an inner Guide. Jesus knew that the Holy Spirit would serve as the



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sufficient and perfect guide for humanity through all time—that as the soul was ready to receive it, it would open up to man the wonderful glories of the invisible kingdom of God.

The word “faith” is used only twice in the Old Testament. Is not that an astounding thing? In the New Testament, it is used over one hundred times. That shows the emphasis which Jesus laid upon it. He placed this tremendous force within the reach of his disciples. He said, “Have faith, have the faith of God”—not faith in God, but the faith of God—he knew that this faith would open to them the possibility of the Holy Spirit’s operation in their lives, and that every good which he possessed would be theirs through the leadership of that Holy Spirit. Jesus saw things impossible to express, impossible to see with the visual eyes, impossible to understand by the sense-consciousness of man, but he was not dismayed. He did the one possible thing—he gave to his disciples the key by which door after door of the mysteries and the wonders and the glories of God should be opened. That key is faith. But somehow or other it has seemed to the world that it does not work perfectly. I believe that comparatively little progress has been made by humanity since Jesus lived upon earth, in matters of real concern to the soul, and I think this has been largely due to a misunderstanding of the nature and office of faith. The general idea is that it is simply a belief in a higher Power, a conviction that we have no right to complain—we may as well accept what comes to us and make the best of it; or if we ascend to a higher plane than that, our thought is that by a belief in God, He will be moved to do something for us—as if a great king should say to his subjects, “If you will show faith in me for any specific thing, I will be persuaded into doing that thing for you.” We see the same principle in the political life of our country. A politician steps into power and bestows favors upon his henchmen, because they somehow or other “get right” with him or because he desires their good will, or for some other extraneous advantages for himself. Many people have felt that this was the relationship which man bears to God—that faith is a sort of political influence which may be used with Him, and so the world has based all its operations, when it has attempted to live the life of faith

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at all, upon some such foundation as that. Men think that the only thing to be done is to acquiesce in the will of a God, who sends all manner of troubles upon them, or else they believe that the will of God can be altered by their knuckling down to Him. So not much has been accomplished. It could not possibly be accomplished with such beliefs. We have gone far enough, in our study of life itself, to know that it is orderly. God is consistent. The universe is as absolutely to be trusted as mathematics. There is an integrity about mathematics to which a man must bow, and there is an integrity about the universe which the highest soul that ever lived must meet with bended knee. Jesus saw its essential soundness.

What is faith? It is breaking with an order of delusion and deception and error, and entering into the right vision of the reality of Being. Do you not see that the office of faith is a fundamental trust in the integrity of God and the laws which have created and are re-creating the universe in which we live? This new concept is not a break with the order of things; it is an understanding of the order of things as they are in God—an understanding through which we enter at once into the possession of the good of that perfect God as manifested in His perfect universe. To me this is revelation. The reason why faith heals is because it takes the soul out of an attitude which is at enmity with the law of Being and makes friends with the law of Being. If anything is wrong in our lives, it is because, somehow or other, the soul has tilted its sail athwart the breeze of God. Faith is the changing of the attitude of the soul toward God and His good. The wrong tilting of the sail has prevented His blessings from entering in upon us; faith makes the entrance of all-good absolutely necessary. Whenever the soul is turned toward God, whenever it sees God and His universe as He sees it and as it is, the good of that universe and the good of God must enter. Thus we see the connecting link that lies between the outer man and the operation of the law. God is not spurred into some new activity which He is not already performing; the soul of man has taken such an attitude toward Him that His good becomes an immediate asset. Jesus made the discovery that the infinite good sweeping through this universe is God Himself, and so there is nothing but good. Cancer, consumption,

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danger, accidents, and death are but distorted images upon the lens. There is only one way to rid the world of them. It lies in the readjustment of the lens of the soul until it reflects, not a false image, a delusion, but the perfect rays of God's radiant light. Father God, we thank Thee for the power which lies in the human soul to overcome all injury, all disease, all calamity, and to bring our lives into perfect harmony with the life and law of the All Perfect.

—From "*The Truth*," Spokane, Wash.

### **Clear the Way!**

Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper—aid it, type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way!

Lo! a cloud's about to vanish  
From the day;  
And a brazen wrong to crumble  
Into clay.  
Lo! the Right's about to conquer;  
Clear the way!  
With the Right shall many more  
Enter smiling at the door;  
With the giant Wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought and men of action,  
Clear the way!

—Charles Mackay.

## Sermons with Meditation and Correlative Readings

*April the first*

O Lord, our Lord! How excellent is Thy name in all the earth! Immortal man walks in the vineyard of eternal Joy, Peace, Harmony and Love. The roseate hues of the morning sky and the sunset's golden glow greet him with the splendor of Thy majesty. The birds sing his welcome, and flowers adorn his pathway with blossoms.

Yea verily, hast Thou made him a little lower than the angels and crowned him with glory and with honor!

MEDITATION: "I will claim my inheritance through the Love which the Father hath bestowed."

BIBLE SELECTIONS: Psalm 8; Rev. 21:7.

ASTOR LECTURES: Page 117.

*April the second*

Blessed are the pure in heart, for they shall see God. Purity of thought and act has been the precept of all religious teachers. Impurity is the scum which hides the imprisoned soul from the radiance of Spirit's beneficent rays. Sordid thoughts that lurk within the temple of the mind besmirch the windows of the soul, and man knows not that he bears that "light which lighteth every man that cometh into the world."

In the Secret Place of the Most High, only he whose mind is attuned to the heavenly vibrations can commune with the Father which dwelleth therein. The highest vibration is Love, and he who would ascend to the pinnacle of conscious union with the Father must be consumed in the transforming flame of Divine Love.

MEDITATION: "Grant me a clean heart, O Lord, and renew a right spirit within me!"

BIBLE: Psalms 24: 3, 4, 5. I Tim. 1:5; 3:9.

ASTOR LECT.: Page 249.

## Sermonettes

### *April the third*

Would you live the Perfect Life? Would you feed the poor, heal the sick and raise the dead as did the lowly Nazarene? Would you have the chief of sinners and the mostly holy saints find comfort in your presence, and little children flock to greet you as you pass by?

Then live the life which Jesus lived. Think the thoughts which he thought. See yourself as the Divine Son of the Most High to whom all things in heaven and on earth are given, and you shall enter into the realms of the "just men made perfect."

MEDITATION: "Let me be conscious of that Perfect Mind."

BIBLE: I Kings 8:61; Luke 6:40; Matt. 19:21; Matt. 5:48.

ASTOR LECT.: Page 82, first paragraph.

### *April the fourth*

Desire is the invisible drapery which separates us from that which we shall ultimately become. It is the vesture of the soul as it evolves to conscious immortality. Desire which seeks self-gratification enshrouds the soul with so sombre a veil that even the effulgent Light of Spirit cannot pierce it.

In its highest phase, desire is aspiration. Then lift thine eyes unto the hills, O Soul, and blot out all desire save the desire to be as thy ideal, and verily, as thou thinkest in thy heart, so shalt thou be.

MEDITATION: "My one desire is to *be*, O Lord; and *being*, I shall *know* and *do*."

BIBLE: Psalm 119:40 and 174; Psalm 63:1.

ASTOR LECT.: Page 251.

### *April the fifth*

Faith is that golden cord which leads directly from the heart of man to the throne of God. A perfect life is the noblest expression of a perfect faith. It causes us to *live* that which we believe. It is the pathway which leads into the Edenic Garden, there to eat of the tree of *knowledge* of the goodness of God.

## *The Gleaner*

We are that which we *believe*; but we shall become that which we have faith that we can become. Only by using that faith which we have can we ever attain to an understanding of divinity.

MEDITATION: "I walk by faith."

BIBLE: Rom. 1:17; Rom. 4:20, 21, 22; I Cor. 16:13; Gal. 3:11 and 26.

ASTOR LECT.: Page 102, first paragraph.

### *April the sixth*

"The end of knowledge is to *know* God, not only to believe; to become one with God, **not only** to worship afar off. Man must know the reality of the **Divine Existence**, and then know that his own innermost Self is one **with** God, and that the aim of life is to realize that unity. Unless religion can guide a man to that realization, it is but as sounding brass or a tinkling cymbal."

Religion, then, is personal. In man's innermost Self he has always been one with the Father, and when he brings the inner to outward manifestation, will he in reality become a "god, and son of the Most High."

MEDITATION: "The Father is in me, and I am in the Father."

BIBLE: Dan. 2:21, 22; Matt. 7:21; Matt. 11:27; John 17:20, 21.

ASTOR LECT.: Page 128 to end of chapter.

### *April the seventh*

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world began;" thus proclaimed Paul in his message to the Corinthians. The Pearl of great price is not one upon which the multitude can gaze for it cannot be seen by fleshly eyes. It is hidden from the eyes of monarchs, and even the princes of intellect have not the understanding to fathom its mystery, but "God hath revealed unto us by his Spirit," that "the glory of this mystery" is "Christ in you."

"The things of God knoweth no man but the Spirit of God," and it is this Spirit of the Perfect Christ within that links the heart of man indissolubly with the heart of God and transforms all into His Ineffable Likeness.



## *Sermonettes*

MEDITATION: "Christ *in* me, is my hope of glory."

BIBLE: John 3:5; John 4:23, 24; Rom. 8:9, 10; Rom. 8:14, 15, 16.

ASTOR LECT.: Page 271, last paragraph.

### *April the eighth*

The Cross which Jesus bore on Calvary did not pay the price of universal redemption. The equation which he solved was completed by the same rules which are given us. In the proportion that we apply the same Law will we bear the same Cross, and as we climb the steps to conscious unity with the Father, the cross of shame becomes transformed into the glorious Cross of Love, and the crown of thorns is exchanged for a Diadem of Service.

Jesus drank the dregs of the bitter cup, and he who would "overcome the world" must be prepared to taste it also. Let me be strong in the faith, for "henceforth there is laid up for me a crown of righteousness."

MEDITATION: My strength to conquer is in Thee, O Lord."

BIBLE: Matt. 10:38; Matt. 16:24, 25; Luke 14:27.

ASTOR LECT.: Page 265 to middle of page 266.

### *April the ninth*

In Silence God speaks to the heart of man. In Silence the flood gates of Spirit are opened, and if he will, it is then that man may gaze on that ineffable One, and sip the elixir of Everlasting Life.

The mind of man is the distributing station of the power-house of God. In the Silence, the mind enters the sanctuary of the Secret Place of the Most High, and there communes with its Father in Heaven. Thus it is, in proportion to his understanding, "He that prayeth in secret, shall be rewarded openly."

MEDITATION: "The Father Which dwelleth within, answereth my prayers."

BIBLE: Matt. 10:20; Matt. 6:5, 6, 7, 8.

ASTOR LECT.: Page 70, first and second paragraphs.

## *The Gleaner*

### *April the tenth*

Appreciation is that faculty of the human soul which intuitively recognizes the value of that appreciated. Hence, it follows that one's capacity of appreciation is indicative of his own appreciative value. Only like can know like, and on this truth is based our sure hope of divinity. If man had not the Divine Spark within, how could he know God?

Then let us rise to the consciousness of God-hood, and build into our conscious existence the characteristics of God-likeness, and verily, we shall be made perfect, even as the Father in heaven is perfect.

MEDITATION: "My mind is stayed on Christ."

BIBLE: I Cor. 8:3; I Cor. 13:12; I Cor. 2:16.

ASTOR LECT.: Page 36, to end of chapter.

### *April the eleventh*

Self is the serpent which would betray man's soul into the hands of the enemy. No man liveth unto himself alone, and until he sees all that is, bound in One Inseparable Unity, can he dwell perpetually in the Garden of Eternal Bliss, or taste the joys which reign in the heaven of Spirit.

The hand which lifts the latch into the realm of the Land of Love is the same which must close the door to thoughts of self.

MEDITATION: "I and my Father are one."

BIBLE: Matt. 16:24—27, inclusive; Phil. 2:13, 14, 15.

ASTOR LECT.: Page 129.

### *April the twelfth*

To the hills whence cometh my help will I lift mine eyes; for in a universe which is spiritual, my refuge cannot be found in things material. I will arise and go to my Father in Whom is Life, Love, Abundance.

Each thought that ascends to the throne of God is a step nearer to the mountain's height; and each obstacle overcome is an advancement toward the goal of conscious immortality.

## Sermonettes

MEDITATION: "The Lord is my salvation, my strength and my health."

BIBLE: Psalms 46:1; 62:2, 7; 94:22.

ASTOR LECT.: Page 275.

### *April the thirteenth*

"Eye hath not seen, ear hath not heard the things which God hath prepared for them that love Him;" and it is only as we become conscious of this Infinite Love, rely upon it, and manifest it, that we can see its wonders externalized in perfect health, radiant joy and sweet harmonies.

"Perfect Love casteth out fear;" so be not afraid of anything that would seem to disturb, for behind the appearances of things the Love of God is streaming, and in the consciousness of Its presence, nothing can come nigh thee.

MEDITATION: "Divine Love is my buckler and shield. It guides me in all my ways."

BIBLE: Rom. 8:35—39, inclusive; I Cor. 2:9, 10.

ASTOR LECT.: Page 149, last paragraph.

### *April the fourteenth*

Think not, O Soul, that thou canst wing thy flight to the uttermost ends of the universe on the pinions of un-servicing Love! If thou wouldst have it said, "Well done, thou good and faithful servant," thou wilt fling thoughts of self to the uttermost bounds and seek thy God through doing Good.

Place thy heart upon the Cross, and bear thy brother's shame! The highest peaks are measured by the lowest depths, and if thou wouldst ascend to the realm of Spirit, forget not those in the valley below.

MEDITATION: "I am my brother's keeper."

BIBLE: James 2:8; I Thess. 4:9; Gal. 6:1, 2.

ASTOR LECT.: Page 94, 3rd and 4th paragraphs.

### *April the fifteenth*

O Lord, my Lord, Thou art my strong defense, my shield and my buckler, and in Thee will I trust! Though an host encamp about me, yet will I not fear, for Thou art with me. Thy rod and Thy staff, verily, do they comfort me!

## *The Gleaner*

In the consciousness of Thy Love I face the darkness of the abyss unafraid, for I know that it is there that the last shadow of mortality shall be transmuted into divine immortality and shine forth in resplendent glory as a ray of Thy effulgent Light.

MEDITATION: "Clad in the armor of Divine Love, nothing harmful can come nigh me."

BIBLE: Psalm 91.

ASTOR LECT.: Page 149.

### *April the sixteenth*

He who would live the ideal life must first enter the Hall of Divine Imagery and gaze on the perfect pattern which the infallible architect reveals to him there. Life melts away and is swallowed up in the world of material seeming unless the image of perfect wholeness be kept constantly before the vision of the inner eye.

Gaze on the Ideal, but dream not the idle years away in contemplation thereon; but return from your vision filled with the consciousness that you are *now* that which you desire to be, and with the fog of doubt will disappear the intervening years, and you shall behold in yourself that which you saw in your Ideal, and with head erect shall enter into the kingdom of the Eternal Now!

MEDITATION: "My Ideal is the Perfect Christ within."

BIBLE: Matt. 10:26, 27; I John 4:4.

ASTOR LECT.: Page 122 to middle of page 123.

### *April the seventeenth*

"Watch and pray!" The demons of darkness lurk about on every side to ensnare him who glimpses the light of day only dimly. As darkness flees before the approaching sun, so does error disappear before the search-light of Divine Love.

Then *pray* for that illumination in which no darkness can abide, and in every act *watch* for the Sun of Righteousness and follow its gleam into the paths of all Truth.

MEDITATION: "Search me, O God, that I may know only Thee."

## Sermonettes

BIBLE: Luke 21:36; Matt. 24:42; Mark 13:37; Mark 14:38.

ASTOR LECT.: Page 71 to end of chapter.

### *April the eighteenth*

To whom but Thee can I turn, O God? In all the universe there is nought else, for Thou art All in all. When the mind grasps the truth that nothing can exist outside of His Perfect Wholeness, it sees itself as a channel for the outpouring of Divine Love, which finds expression in a noble life of service,—the practice of the Law of Brotherhood!

Man is the apex of God's creations, and as the highest numeral in the scale of Being, he should manifest his God-given powers to the glory and honor of his Creator by serving those who know Him not.

MEDITATION: "My strength is in the Lord."

BIBLE: Psalms 118:14; Psalms 46:1, 2, 3.

ASTOR LECT.: Page 255.

### *April the nineteenth*

Prayer is the ardent desire that every way of life be Light. It is the chariot which draws the heart of man to the throne of God, and transmutes human life into Divine Substance. Prayer is the lens through which man beholds his ineffable union with the All-Perfect One and, as a valiant Son of the Most High, seeks to do his Father's will. His knowledge is power, for he knows that, "Lo, I have come to do Thy will, O God. I am content to do it; yea, Thy Law is within my heart."

MEDITATION: "Send out thy Light and thy Truth, O God. Let *them* lead me."

BIBLE: Psalms 25:5; 26:3; 40:11; Acts 6:4; Col. 4:2.

ASTOR LECT.: Page 69, first paragraph.

### *April the twentieth*

Forget all but the Love of God,—for in truth, His beneficent Presence is all there is. Dwell in this consciousness, and in the One Supreme Reality wilt thou abide.

## *The Gleaner*

Verily, the Lord our God is One God, and there is naught beside Him! In Him is Life, Love, Beauty, Health, Harmony, and Happiness! In His Ineffable Goodness will I trust!

MEDITATION: "My soul waiteth on the Lord to do His bidding."

BIBLE: Eccl. 2:26; John 1:4; 5:26, 27; Psalms 62:5, 6, 7.

ASTOR LECT.: Page 279, first paragraph, to middle of page 280.

### *April the twenty-first*

He who would become his brother's keeper in the household of the Lord, must be so imbued with the spirit of brotherly kindness that he will not seek to measure his brother by the standards which he has set for himself. Just as all roads lead to Rome, so do all paths lead to God.

Some may take a winding path and view the panorama of earth's existence with leisurely gaze, while another follows the guiding star up the roughest steep and over the deepest canyon to the mountain's lofty peak. Yet from the mountain top both behold the same ineffable view, and there mingle and intermingle in that "sea of glass, like unto crystal."

MEDITATION: "I am come not to be ministered unto, but to minister."

BIBLE: Matt. 20:26, 27, 28.

ASTOR LECT.: Page 85 to middle of page 86.

### *April the twenty-second*

True it is, that Love is the Universal Solvent; but that love which seeks to gloss over every ripple, which would veneer the realities of Life, is not *Love*. True "Love seeketh not her own," but that love which would smile away the vicissitudes of life is not the sort that "suffereth long and is kind."

Love without Justice is prostitution, and we must be so kindled with that flame of Divine Love that "they seeing our good works," shall become intoxicated of the Spirit, and run leaping forth to do the Father's will.



## Sermonettes

MEDITATION: "Divine Love is my Shepherd; no good thing shall I want."

BIBLE: Matt. 22:37, 38, 39; I John 4:12.

ASTOR LECT.: Page 107, first and second paragraphs.

### *April the twenty-third*

Nobility of act must be preceded by nobility of thought. If you would express the grandeur of a Divine Humanity, you must immerse yourself in an ocean of thought whose every ripple is charged with the Spirit of Divine Love.

Nobility is born of the soul. He who enthrones the Christ Love in the sacred precincts of the soul, has, indeed, gained the privilege of mingling in a Royal household,—one whose Law is Love, and whose watchword is Service. Few there are who enter therein, for "Strait is the gate, and narrow is the way," but he who seeks in the spirit of Truth shall find it.

MEDITATION: "Give me an understanding heart, O God, that I may do Thy will."

BIBLE: Prov. 16:16; Matt. 7:14.

ASTOR LECT.: Page 16, second paragraph.

### *April the twenty-fourth*

The body is the implement of the soul; yet throughout the long ages it has been considered the *all* of man. That "Ye are the temple of God, and the Spirit of God dwelleth within," has fallen on unheeding ears, and man has paid the penalty for his short-sightedness.

The race is to the swift and the strong, for he who would obey the high commands of the Spirit within must possess a strong and ready steed. The soul must have an acceptable dwelling place, and unless its temple is dedicated to the "high calling," it cannot declare fully the glory of its Creator.

MEDITATION: "My life is consecrated to Service for Good."

BIBLE: Romans 8:8, 10; Heb. 12:28.

ASTOR LECT.: Page 80.

## *The Gleaner*

### *April the twenty-fifth*

Pythagoras said, "Know thyself," and truly he who understands the mysteries of his own Being has risen to an understanding of God, for the two are in reality one. "He that ruleth himself is better than he that taketh a city," and in the proportion that man is able to rule himself according to the Law of his spiritual nature, will he rise above the petty fears and annoyances which now possess him.

Man is only a creature of circumstance so long as he refuses to train those unlimited powers which lie implanted in the depths of his soul. "Know thou of Self the powers, O thou perceiver of external shadows," and you will discover that you are on your homeward journey to the heart of God.

MEDITATION: "I am no more in bondage, but am free with the freedom of Christ."

BIBLE: Matt. 6:30—34; Gal. 4:6, 7, 31.

ASTOR LECT.: Page 127, first paragraph.

### *April the twenty-sixth*

Would you be the victor in every battle on the plane of existence? Would you enjoy perfect health, radiant happiness and abounding prosperity? Would you play the part which the Divine Playwright intended you should play, or would you masquerade as a clown on earth's stage of existence?

Then unite your Will to your Desire and cling to that Great Universal Mind which has placed you in ideal settings; has surrounded you with every luxury; in fact, has given unto you the kingdom, if you will but make ready to receive it. Prepare your vessels for the inflowing of Divine Love, and verily will yours be a Life Triumphant!

MEDITATION: "Thy ways are my ways, O God; Thy will, my will."

BIBLE: I John 5:4, 5; Matt. 5:3, 10.

ASTOR LECT.: Page 15, last paragraph to middle of page 16.

## Sermonettes

### *April the twenty-seventh*

"Lift up your heads, O ye Gates! And the King of Glory shall come in!" Verily, verily will the King of Glory enter if thou wilt but lift up thy head and bid Him welcome into the tabernacle of thy soul. It is His rightful dwelling place, and blessed is he who restores Him to His own."

Then "make straight the pathway of our God," for in triumph will he come to be thy King and reign supreme over all thy ways. Prepare the festive boards and grant Him royal welcome, and the Lord of lords, who is the King of Glory shall come in.

MEDITATION: "Create in me Thy acceptable dwelling place."

BIBLE: Matt. 3:1-3; Rev. 3:20.

ASTOR LECT.: Page 115, first paragraph.

### *April the twenty-eighth*

The mind of man is the mould in which the ideas of God are cast. He who would attain the highest round on earth's ladder of existence must see that there are no flaws in the vessel which holds his creative capacities.

God is the Principle of Creation; therefore, in the degree that man becomes God-like will he be able to think His thoughts after Him, and become conscious of His own creative capacities.

Then awake, O Soul, to thy God-given powers! Dominion is thine if thou wilt but cleave to that One Eternal God and make thy mind an acceptable dwelling place of His Most Glorious Majesty!

MEDITATION: "With the One Mind and the Only Thinker, I am One."

BIBLE: Gen. 1:26; Matt. 28:18—20; II Cor. 6:16.

ASTOR LECT.: Page 122, first paragraph to middle of page 123.

### *April the twenty-ninth*

"For God so loved the world that He gave His only begotten son." He who would be God-like must incorporate into his conscious existence those qualities which character-

## *The Gleaner*

ize God. Immortality is *now*, and in the degree that man lives the God-like life, does he so love the world and give himself for it.

Love is the great fountain from which the Life Universal flows, and he who would practise the brotherhood of man must be charged with the electrifying current of Divine Love.

MEDITATION: "I am a channel for Divine Love."

BIBLE: I John 2:10, 11; 5:2, 3; John 17:25, 26.

ASTOR LECT.: Page 82, second paragraph; 83, first paragraph.

### *April the thirtieth*

Man lives in a world of conditions because he has failed to know and to understand the Great Law which operates beyond the vision of the physical eye. As long as man's world is one of conditions, he must expect to suffer the conditions of his own creating. In the proportion, however, that he glimpses the reality of his own Being as a Son of God will he rise above the world of conditions and dwell in the realm of Causes. God, or Good, is the Cause of all that is, and the effect must be ever like its Cause. Then will man be conscious of his powers, and he will, in truth, become an inhabitant of that new earth where pain, sorrow, sickness and death are unknown.

MEDITATION: "There is One Cause, One Creator, even God."

BIBLE: Phil. 4:10—13, inclusive; John 5:26.

ASTOR LECT.: Page 46.

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### **Practitioners.**

MR. D. M. MURPHY, 113 West 87th Street, New York. Tel., Schuyler 4145.  
Home Tel., Vanderbilt 4211.

MRS. ENGST, 128 Monmouth Street, Newark, N. J. Tel., Waverly 5578-J.

MR. WINSLOW C. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.

MRS. ROSALIE M. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.

MRS. LEONORE MARCY, 500 Fifth Ave., New York. Tel., Vanderbilt 4599.

MRS. RULO C. REESE, 51 West 81st St., New York. Tel., Schuyler 9571.

MRS. E. D. ACKERLY, 207 West 106th St., New York. Tel., Academy 3190, by appointment.

MRS. HELEN M. RICE, 142 East 27th St., New York. Tel., Mad. Sq. 4480.

GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Tel., North 4493-J.

Office Hours: 10 to 12 A. M.

MARY SAGE PARMELEE, 257 Elmwood Ave., Buffalo, New York. Tel., Tupper 4668-J. Office Hours: 4 to 6 P. M.

EMMELINE BERTLING, 86 Inwood Pl., Buffalo, New York. Tel., North 885-W.

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*  
DANIEL M. MURPHY, *Assistant Editor*

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# THE GLEANER

## **Spiritual Medicine.**

*By* W. JOHN MURRAY

"I will restore health unto thee, I will heal thee of thy wounds."—Jer. 30: 17.

These words of Jeremiah embody one of the sweetest promises ever made to the race, and yet it is a promise all too frequently unfulfilled. Is it because God has forgotten His promise, or because we have forgotten the art of relying on this promise that it has come to read as if it were written for a special people, or a limited period? If history tells us truly there was a time when men turned as naturally to God for the healing of their infirmities as they now turn to material remedies. In the ancient Jewish religious consciousness the idea that health, as well as life, was from God seems to have been firmly rooted. Hence it was that they sought unto the Lord in their disease, and never thought of applying elsewhere until the Egyptian sorcerers and medicine men corrupted their thought and weaned them from their reliance on That Only Which can be relied upon.

"In that age," says one, "of simple child-like faith in God men knew no better than to apply to Him directly, for the cure of their diseases." It would seem from this as if the old saying were true that, "Where ignorance is bliss, 'tis folly to be wise." If men had remained in this blissful and healthful ignorance, the traffic in drugs would be much less, but the general health of the world would be vastly better, as is so clearly set forth by Dr. Mason Good who says, "If all the drugs in the pharmacopia of *Materia Medica* were thrown into the sea, it would be much better for mankind but worse for the fishes."

Professor Bowen says, "After poisoning their patients with drugs through many centuries, the doctors have at last come to know their business better, and now stand aside, so as to leave free course to the curative agencies of the unconscious, which alone can restore the patient to perfect

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health." If a spiritual healer had said the above he would be accused of belittling the "learned profession," but even the spiritual healer may be pardoned if he agrees with Dr. Good, the physician, and Professor Bowen, the philosopher.

The object of this sermon is not to ridicule the practice of medicine in its material aspects, but to ask if there is not, when this practice has been tried and found wanting, a court of final appeal to which the invalid may take his case with some hope of a cure. If physics cannot minister to a mind diseased, then it were well, as Shakespeare says, to "throw physic to the dogs." When material remedies are found inadequate, as they often are, it is well to go back to those old practitioners of the early centuries who are quoted in ancient works on medicine, and see how greatly they emphasized the value of the mental. Says one, "To give joy to the sick is natural healing: for once make your patient cheerful, his cure is accomplished." The wise man asserts in his Book of Proverbs, "A merry heart doeth good like a medicine," and another has said it doeth *more* good than a medicine, for it leaves no bad after results.

These are all ways of stating that there is therapeutical value in the mental attitude of the physician. A noted doctor has said that, "Sympathy is a powerful drug in the hands of a skillful administrator." And this brings us to the consideration of Spiritual Medicine as a something which one may carry about with him far more conveniently than he can carry the most daintily bottled homeopathic pellets. If a smile is worth \$5,000 a year to a physician, as Oliver Wendell Holmes once declared, then it behooves us to cultivate such qualities of soul as will help and not injure humanity. Only the other day a lady told me that one who is very near and dear to her said to her as she groaned with pain, "For goodness sake don't groan so; it makes me nervous," and this to a woman who was seemingly in the valley of the shadow.

It is at such times as these that a patient needs love more than lotions, and if we cannot give love and exhibit unlimited patience, it were better for the patient that we stay out of the sick chamber, for we are more of a menace to health than a means to its recovery. We injure those whom we would benefit, and later suffer the gnawing pangs of remorse when we remember our past impatience, as we

## *Spiritual Medicine*

are bound to do soon or late. An irritable nurse, no matter how much she thinks she conceals her irritability behind a forced smile, is more dangerous than she imagines, and if she cannot overcome her irritability the only honorable course left open to her is to seek some other profession in which irritability is not so dangerous to others, though it will always be injurious to herself.

An ill-natured physician can do more in a minute to depress the spirits of his patient than all the drugs in his little black bag can overcome in a thousand years. Physicians have told me, and I have observed it in my own practice, that when certain persons visit their patients they recognize it at once by the quickened pulse and heightened temperature of the patient. From this it would seem that it were a matter for serious consideration concerning our state of mind when we visit our ailing friends. We should be very careful not to discuss sickly subjects or symptoms of disease, knowing as we should that ailing people are very sensitive and find it difficult to throw off negative suggestions with the same ease that they would if they were well. An inconsiderate person will never become a successful dispenser of Spiritual Medicine, for the reason that he lacks that without which there can be no healing accomplished.

If we would heal as Jesus healed we must cultivate that mental attitude which differentiated him from all other men. If Jesus had one thing more than another it was compassion, without which the letter is but "sounding brass and tinkling cymbal." Compassion is something more real and vital than mere sympathy, as is evidenced by the fact that sympathy can often be more injurious than helpful. This may need a little explanation. Sympathy has been defined as, "that which takes on the condition of that sympathized with," as when we are told that one limb is gouty through sympathy with the other, or that an eye has become inflamed through sympathy with the other eye. Compassion may be defined as that attitude of the awakened soul which recognizes the sufferings of others and hastens to relieve them. It is for this reason that the word compassion is always used in the New Testament in reference to the attitude of Jesus toward suffering humanity, and never the word sympathy.

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This does not mean that Jesus was unfeeling; it simply denotes that while he recognized the sorrows of others, he also recognized his own power to dissipate those sorrows; and when one does this he becomes an infinitely more helpful servant to humanity than if he merely wept with those who weep, without in any wise assisting in removing the cause of their griefs. He had a medicine to give that they knew not of, and it was a specific for every ill that is known to the flesh. In the first place he had cast out from his own consciousness everything that was unlike God, for it is only as we do this that we can cast out other evils from the minds and bodies of other men. We cannot give what we have not got; therefore if we have no spirituality of our own we cannot impart it to others. Loving words without a love nature back of them are as ineffectual to heal the sick as moonshine is ineffectual to melt ice. The hard Puritan who has no forgiveness in his heart for the weaknesses of other men will never heal the sick, no matter how pious or devout he may be, for he lacks that fire of Divine Love which alone can consume with "fervent heat" the sins and sickness of the erring children of men.

Spiritual Medicine can never be administered by one who is terrified in the presence of disease, for terror closes the tube through which Love and Truth are poured into human consciousness, neither can it be successfully administered by one who is so good in his own estimation that he is appalled by the sins which are the causes of other men's sufferings. A true Divine Compassion is neither terrified in the presence of sickness nor disgusted in the presence of sin, for it knows that both are only apparent, because God is the only Real. When a man knows that that only is real of which God is the Author, he becomes inspired with confidence in his ability to rise above his own sicknesses and sins, and this at once acts as a stimulant in the direction of urging him to assist others to rise above theirs.

The Spiritual Medicine which is always acceptable and never distasteful to any invalid is the blessed assurance that the love of God is greater than all his fears and false beliefs, and that this Love of God will heal him if he will only trust It. One thing must be clear to us, and that is if God is the Author of disease there is no remedy for it, and any attempt to cure it with or without drugs is as fool-

## *Spiritual Medicine*

ish as the attempt to empty the ocean with a tea-spoon. The fact that disease can be cured by any system, human or divine, proves that it is not of God, for whatsoever is of God shall endure to eternity.

When the Psalmist sang, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's," he expressed in poetic language the idea that all healing that is permanent must come from the same source from which all Health comes. So fully convinced was David that God is the "strength of our life" that he believed he could save us from the most so-called fatal conditions. In his wonderful 91st Psalm he expresses this profound conviction when he says that God will deliver him "from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday."

When Jesus healed the sick he did so by bringing them into conscious contact with the One and Only life, and this then flowed through them as water will flow through a pipe when one turns on the tap. In proportion as we look away from material appearances to spiritual Realities, we shall enter into that Dominion originally bestowed upon man by his heavenly Father. Fear of disease is the most prolific cause of disease, and the only medicine that will destroy fear is faith in God, for faith is a spiritual medicine for which there is no substitute in the drug store. Someone has said that "Fear is faith in the wrong thing." If we had no faith in disease we should never fear it, and if we never feared it we would never have it; therefore, it is easy to understand that fear is faith in the wrong thing.

The best Spiritual Medicine that can be given to the sick and suffering is the assurance of their exemption as the children of God from everything that is unlike God. It is astonishing what changes can be brought about when a man becomes convinced that his diseases are not Divine visitations. At once they lose their terror for him, and as consciousness expands in the direction of this Truth, disease disappears. It is literally starved to death, for the only food disease has to feed upon is fear and false belief; cast these out by the purifying medicine of Love and Truth



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and the patient is made "every whit whole." When a man says to himself, "I am Sick," it is as if he were taking a slow poison; when he says, "I am well," it is as if he were taking a sure and certain antidote.

When the Prophet Joel said, "Let the weak say I am strong," he was prescribing a remedy more infallible in its efficacy than anything in the material world. If weakness were real in the sense that we have defined Reality it would be folly for the weak to say, "I am strong," but if it is only apparent, and it is only apparent if God is not the creator of it, then the sooner he learns to say, "I am strong," the better, for by his words he will be justified, even as by his words he has been self-condemned.

In the system of Jesus, the body of man was healed by the restoration of the mind to its normal functions. Jesus, so far as we are able to discover, never examined his patients to ascertain the condition of temperature, pulse and blood pressure, for he knew these were mere effects of which some morbid idea or spiritual ignorance was the predisposing cause. Jesus knew two thousand years ago what Sir George Paget discovered only yesterday when he said, "In many cases I have reason for believing that cancer had its origin in prolonged anxiety."

Not only is the wrath of man made to praise God, but the results of modern medical research are day by day proving that not only was Jesus the Great Physician, but that Spiritual medicine is the only safe and reliable medicine in the universe. When we say that the method of Jesus in the healing of the body by spiritual means was the restoration of the mind to its normal state, after which the body *had* to get well, on the principle that an effect must disappear on the disappearance of its cause, we say what may be demonstrated by any person who will set aside his prejudices long enough to give this method a fair trial. If long continued grief can produce a malignant disease, and it can, and the love of God operating through the mind of Jesus can dissipate, first the grief and then the physical manifestation of it, is not this a brief in favor of Spiritual Medicine, and a hint to the wise for a more general use of it? If fear is such a disease producer as we now have reason to believe it is, and if, "Perfect Love casts out fear,"



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as John the Apostle declares it does, then it seems to me the more we take of this spiritual medicine the better.

If hate and anger create poisons of their own as Professor Gates' experiments show, when he assures us that "Enough (poison) would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps four score persons, as these ptomaines are the deadliest poisons known to modern science." Then how careful we should be to avoid these emotions, if for no nobler reason than sheer self-protection. From all that we have said and quoted it would seem as if the need for spiritual medicine was great indeed, so much so that every physician should be a preacher of the Gospel also. When he heals a case which he knows is the result of wrong thinking he should say what Jesus said to his patients, "Go, and sin no more." To do otherwise is like saving or rescuing a drowning man's hat, while letting the man himself sink.

To center our attention on the body while leaving the soul untouched is nothing short of quackery, no matter how "regular" the doctor may be. It is like breaking off the points of a troublesome tooth while leaving the root and the exposed nerve to give greater trouble and suffering later. The aim of all true healing should be to pour in Truth and Love to the waiting minds of men and leave these to do their own work of purification.

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### **"Successful Operations."**

#### **APPENDECTOMY IS CRIMINAL**

"An operation for appendicitis should be called a criminal operation and should be prohibited by law," Dr. Charles E. Page, a widely known Boston physician, says: "I have been following the records of appendicitis ever since the craze for appendectomy started, and I confidently believe that the day is coming when the people will finally realize that the removal of the appendix is a criminal operation. As for the widely proclaimed benefits and saving of life by the operation it seems hardly necessary to cite the long list of deaths that have followed it. I have kept track of such deaths for twenty years and the list is appalling."

## The Real Self.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” Luke 10:27.

Your God is your own within; *that* you must learn to love, to reverence, to look up to as Supreme Being, which you are. When you have learned to love this god so fully that all that you have and all that you are is consumed in this great love, then there is but one more step to take, “To love thy neighbor as thyself,” extend this love, this God-love, to all mankind.

First, always, comes the Self, the I AM. “Be still and *know*”. Until we know let us be patient. Only what you are can you give, so keep up to your capacity. It is the overflow that counts. See to it that the channels are kept open, freed from every selfish desire and purified with the God-love of your own Higher Self.

—Lenore Marcy.

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## Contentment.

There was a man who smiled  
Because the day was bright;  
Because he slept at night;  
Because God gave him sight  
To *gaze* upon his child,  
Because his little one  
Could leap and laugh and run;  
Because the distant sun  
Smiled on the earth, he smiled.

He toiled and still was glad  
Because the air was free.  
Because he loved, and she  
That claimed his love, and he  
Shared all the joys they had.  
Because the grasses grew;  
Because that he could hew,  
And hammer, he was glad.

—S. E. Kiser.

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For an impenetrable shield stand inside yourself.

—Thoreau.

## Discouragement.

By W. JOHN MURRAY.

"Why art thou cast down, O my soul? And why are thou disquieted in me? Hope thou in God; for I shall yet praise Him for the help of His countenance." Psalm 42:5.

Have you ever asked yourself this question of the Psalmist when there seemed to be no justifiable reason for your discouragement? Have you ever had moments of unshakable depression when it seemed as if life were not worth living, and yet when you stopped to consider your affairs you could see that other men were much worse off than yourself and were not making nearly so much fuss about it? No doubt everyone has had the blues, sometimes because of conditions which have thrust themselves suddenly into his experience and then again for no apparent reason whatsoever. Discouragement is a disease which is no respecter of persons, and for which no antidote has been discovered in the world of medicine. It is a ruthless blight which destroys the flower of hope and the fruit of one's labors and leaves nothing behind but a road for itself to travel over again.

Because discouragement is so general we have come to regard it as inevitable and a something to be expected, as is an occasional cloudy day. But we know that discouragement is neither necessary nor profitable. We can see no good thing in it, and yet we do not see how it can be avoided. At times we feel that we have very good reason for feeling discouraged. The odds are all against us and everything to which we put our hands crumbles like a tin-seled toy. Yesterday our prospects were encouraging, to-day they are shattered. A telegram, a letter, a telephone call pricks the pretty bubble of our hopes and it vanished into nothingness before our very eyes. Some men are born pessimists, others become so through experience. In the hour of despair men become blind. In the fog of self-pity they cannot appreciate their blessings.

On the morning after the great Chicago fire a man and a woman sat by the dying embers of their once beautiful home. The woman was the man's wife and she was preparing some coffee by means of a fire fed by fragments of

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wood from a home in which they had lived and hoped to die. In a night their dream had been shattered and as she cooked he cried. He was inconsolable and so she cooked and kept quiet. He repeated again and again, "Everything is gone," and presently she touched his arm and she said, "John, you still have me." He looked at her through his tears and said, "Yes, thank God, I still have you. I had forgotten that."

The warmth of an almost forgotten love dried his tears and he joined her in drinking the coffee. What a wonderful thing a good woman is! We have no idea how many of them cook while men cry. In the midst of this man's calamity he had been reminded of something so important that one marvels how a man could forget it. Peering into the future with its dismal prospects he quite forgot the love and constancy of his wife who knelt by his side. Like so many of us, he could weep over the morrow's obligations while utterly losing sight of today's blessings.

The recognition of his one remaining blessing brought with it a new resolution. He finished his coffee, kissed his wife goodbye and started for the centre of the city where a few days before his warehouse had stood. He was aimlessly walking in the direction of his place of business when he met the President of the bank with which he had always done business. They talked as they walked, and when they parted the banker assured him that just as soon as certain loans which he expected from the last came in, he would advance him sufficient to resume business again. Gloom gave place to a new hope, and as the years went by this hope was realized in a bigger business than he had ever had before.

The effect of discouragement is not limited to man's mental processes, for it not only makes a man unhappy, but it makes him unhealthy, and in addition to this it renders him unproductive. A discouraged man is a debilitated man, and it is only a question of time when mind, body, and business must show the effects of the poison of discouragement. When a man dies from an affection of the heart, or brain, or from a chronic intestinal difficulty, superinduced by persistent discouragement, we say he died a natural death, but according to some wise men there is but one natural death and that is falling asleep at the end of a

## *Discouragement*

life well spent at a ripe old age. There are those who tell us that discouragement is a sin, for the reason that it implies lack of trust in God.

Discouragement comes from the false belief in a power opposed to God. It is the natural consequence of spiritual ignorance. When a man becomes spiritually enlightened he becomes convinced of the allness of God, and when a man becomes convinced of the allness of God he loses his belief in the reality and power of evil, and when he loses his belief in the reality and power of evil, discouragement becomes a thing of the past. If then we can so trace the cause of discouragement, it ought not to be difficult for us to find a cure for it. In our moments of discouragement and despair we should sit down quietly and ask our souls what David asked of his. We should talk to ourselves in the quiet of our rooms as if we were talking to another whose difficulties we were endeavoring to dissipate. We should question our inner selves or subconscious mentalities as did the Psalmist, "Why are thou cast down, O my soul? And why art thou disquieteth in me? What is the reason for all this anxiety and nameless dread? Is it that temporary trials and external conditions are too much for thee? Why are thou cast down, O my soul? Hast thou come face to face with apparently insurmountable obstacles and discovered the apparent smallness of thyself? Does it seem to thee that evil is more real and more powerful than God, and that there is no refuge save in self-destruction? Then, O my soul, do what the stalwart David did: "Hope thou in God."

Hope is the medicine, a cheap and universal infallible cure for discouragement. When dark thought gropes around the soul if we but whisper this magic word to it there will be instant response. Have we struggled with disease and reached the point where the doctors declare our malady is incurable? Has black despair seized upon the heart so that our friends seem to us like Job's comforters, and all their words but empty platitudes? This is the time to ask of the soul, "Why are thou cast down? Is it because thou hast lost thy faith in Him to Whom nothing is incurable? Is it because the best efforts of man have been found unavailing that thou art so disconsolate? Then hope thou in God. Look away from the finite to the Infinite,

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and the Lord of Glory shall come in and thy sickness shall be healed."

Is the case of discouragement due to the fact that we have labored for success and found failure? Are demands being made upon us that are just, but with which we cannot comply because of financial lack? Have we exhausted every resource and reached the conclusion that we shall presently be dispossessed, and because of this is the soul disquieted so that the head is dizzy and the heart faint? The sovereign panacea for all discouragement is Hope. Not an aimless hope which has no definite direction nor fixed centre in which to place itself, but hope in God Who is able to do for us more than we can ask or even hope to expect.

It may be that our discouragement is not due to any specific anxiety, and that if we were asked the reason for our discouragement we could say only, "I do not know; I just woke up this morning feeling as if the whole world were about to collapse." This form of discouragement is not at all uncommon. It ought not to be difficult to explain this seemingly unnecessary discouragement if we only knew the operations of the subconscious mind and its sensitiveness to suggestions. Men feel that they are subject only to those influences which reach them through the avenues of senses. They can understand how they can be affected by things they see, hear, and touch, but it is difficult for them to understand the effect of invisible forces in producing certain emotive conditions. We can understand the possibility of detecting a perfume in the atmosphere even when we do not know where it comes from, but it is difficult for us to believe that we can be affected by the thoughts of others who are no nearer to us perhaps than suffering Europe. This will become acceptable to us however, when we realize that, just as odors pleasant and unpleasant become a part of the world's physical atmosphere, so thoughts good, bad and indifferent escaping from the minds of men tend to become a part of the world's mental atmosphere.

It is this world's mental atmosphere or race belief by which we are affected when we are discouraged for no particular personal reason. We are all more or less barometrical so that we feel and register the mental temperatures of the world without knowing the law back of it all.



## *Discouragement*

Our mentality is the barometer which indicates the atmospheric pressure of the world's emotions. Ignorant of the force of mind, we are like thermometers which can only register the temperature, but cannot change it. This is why so many of us are at the mercy of every mental wind that blows. The difference between a man and a thermometer is the difference between an intelligent personality and an unintelligent piece of mechanism.

Another important point that must not be overlooked is the fact that the thermometer in no wise contributes to the atmospheric condition of the world, while man does. The thermometer generates neither heat nor cold; it simply indicates them, but man is constantly contributing to the mental atmosphere of the world. Every thought he thinks is taken up on the etheric waves of subconscious mental activity and unites itself as by chemical affinity with every other thought of a similar character.

For this reason then we must be ever on our guard lest we contribute to the ocean of thought that which we do not wish to return to us after many days. Our every thought is a casting of bread upon the waters, and it is for us to decide whether it shall be food for future success or future failure.

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## *Immortality.*

Within every man's thought is a higher thought, within the character he exhibits today, a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God—shares the will and the immensity of the First Cause.

—*Emerson.*

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No man that does not see visions will even realize any high hope or undertake any high enterprise.

—*Woodrow Wilson.*

## The Real Man.

Taking men for what we see them, as we look at them with mortal eyes and search no further than the picture presented to mortal senses, accounts for ALL the misunderstandings in the world. The man we behold in the flesh is not the man that is really there at all. It is only the shadow of the real. It is the thing which clings, as shadows do, to the ground, which is warped and twisted and distorted by every unevenness of the road over which the man travels. We judge men by this shadow rather than by the real man who casts it. Is there one of us who in his heart of hearts after every outburst of passion, or display of irritation, or expression of adverse and harsh judgment, or unkindness, or inconsiderateness does not feel that he was partly shamming and that it was not his real self that appeared in that unlovely guise for the moment? Pride checks the confession to the world, and so we persist. Meanwhile the rest of the world persists in taking us at our false face-value, and we pass down into history as a sour, miserable, ill-bred, ungracious character. That is "knowing men after the flesh." If we will but refuse to accept this false interpretation of men by themselves, as we need to refuse the false presentation by mortal mind of whatever adverse appearance in things surrounding us, and insist on holding before our eyes only the divine image and likeness there, that true man would come forth anew, and the old man would soon be put off. To know even Christ in the flesh would be to know only the Man of Sorrows, when we know that to him no sorrow was ever real. To know the true spiritual nature of men is to prove their false appearing equally unreal, and that spiritual nature would manifest itself where now only that inharmony and unhappiness dwell, which have been summoned forth by our continuance in seeing men "after the flesh." Behold the real man, and you will speedily prove him God's man, showing forth His image and likeness in all their full-blown beauty.

—From "*The Church Invisible*."

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I tell you we are fooled by the eye and ear. These organs muffle us from the real world that lies about us.

—Stephen Phillips.

## Sermonettes with Meditation and Correlative Readings

### *May the first*

"The world is too much with us;  
Getting and spending we lay waste our powers;  
Little we see in nature that is ours."

As we note the grandeur and simplicity of Spring's return, we cannot help but recognize the artificiality which veneers our lives. We are so busy with making a living that we dull our sensibilities to the finer things of life and miss the joy which comes when it is lived *naturally*. If we would take the right thought of God and His omnipresence into every act, our one purpose would be found in living true, and around that as a center, all else would resolve. Our powers would not then be wasted in getting and spending, for we would know that the purpose of all is *living and serving*. Let us free ourselves from all that would obscure the real Self of our divine nature.

MEDITATION: "I am come to do my Master's will."

BIBLE: Phil. 2:12 to 16; John 8:14 to 18; John 4:34.

ASTOR LECTURES: Page 36 to end of chapter.

### *May the second*

"Consider the lilies, how they grow!"

Who has watched the course of the crocus and seen the earth's hard crust yield at the infinitesimal pressure of the ethereal petal of the delicate flower, without fathoming the secret of the lilies' growth? They overcome the seemingly impossible by emerging from the great matrix which God has fertilized with the wealth of beauty which they are to surrender at the first kiss of the glad-some sun, unharmed! They do not toil; they do not spin; they simply come forth by the externalization of the force which is divine,—the force which is unconscious of everything but the law of its own being. It is by this law that God himself works, and by which man must

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work before he will manifest the works of Him Who sent him forth to labor in His vineyard. The harvest is ready, but the laborers are few. Go ye, therefore, and labor for your Royal Sovereign by communicating Truth to your brother.

MEDITATION: "My one desire is to know God and His perfectness."

BIBLE: Luke 12:27 to 31; Heb. 2:15; Psalms 32:8; Luke 21:14, 15.

ASTOR LECT.: Page 167, first par.

### *May the third*

The only good which a mental declaration of Truth creates, is that it directs the mind towards that to which the soul would fly. I may affirm God's Omnipresence a thousand times a day, but unless my consciousness is so attuned to the higher spheres that every fibre thrills with the Life of Spirit, it does me little real value, except to lead me in the direction of my unity with the Father. Affirmation, like denial, is only a vehicle of the higher consciousness, for when a man attains to the consciousness of a Son, he *recognizes* his unity with the Father, and then because God Is, he IS also. God is Being, and in the degree that man becomes God-like does he also BE.

MEDITATION: "In God I live and move and have my being."

BIBLE: Matt. 5:43 to 48; John 10:22 to 30.

ASTOR LECT.: Page 249, second par. to end of chapter.

### *May the fourth*

Religion is good only insofar as it is incorporated in the daily living. It is so easy to hear or read a verse and then consider how well suited it is to the needs of some other person. Remember only like can know like, and if you consider your brother fiendish, it is because you still carry the capacity of that quality within yourself.

Have you ever read Drummond's "The Greatest Thing in the World"? In that exquisite little book he gives an interpretation of Paul's famous chapter on Love which

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seems to fill the whole world with the vibrancy of that Peace, Love and Harmony which passeth all understanding. Read that Corinthian letter once again, and know that Paul is voicing an eternal Truth. Forget that it was written eighteen hundred years ago, and feel that it is that "inner voice" speaking to you in terms of soul consciousness.

MEDITATION: "I am true to that Self which is God."

BIBLE: I Cor. 13th chapter.

ASTOR LECT.: Page 105 to middle of page 106.

### *May the fifth*

"I will restore to you the years that the locust hath eaten." Joel 2:25.

Flying in such numbers that they resemble a cloud, locusts produce the same effect as fire wherever they alight, for they devour and consume all except the very hardest substances.

In like manner, sin ravages the mental realm, exhausting latent potentialities and wasting sacred possibilities. Sickness does likewise in the physical realm, wasting its victim's strength to the end that his energies are consumed until his existence resembles the same absence of productiveness that characterizes a territory that has been invaded by locusts! If the ingenuity of man can cause the desert to blossom as a rose, does it seem a thing incredible that Omnipotence can restore and reconstruct His own temple? Even the most skeptical must admit this divine possibility, and the admission revives faith and exalts hope, and these two begin the healing ministry, and to man is restored "the years that the locusts have eaten," and thus is fulfilled the most comforting assurance in Holy Writ.

MEDITATION: "My perfectness is attained through Christ."

BIBLE: Mark 2:3 to 13; Mark 5:25 to 43.

ASTOR LECT.: Page 135, first par.; page 136, first par.

### *May the sixth*

With many of us it has become a personal ambition to become a healer or teacher, and so establish a following

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of persons who will look up to us as superior beings. If we seek to measure *our* lives by that of the Master, we will not be able to find any record of his seeking a following; it was always the multitude which sought him. His chief concern was to be "lifted up that he might draw all men unto him." His first duty was to be true to his real Self. He could not give that which he did not possess, so he bent all his energies to be true, and so became a Son and heir to the kingdom. Then was he able to "speak with authority," and so could lead the way to the realms of the unseen Reality. Be true, my brother, to your own true Self!

MEDITATION: "I AM lifted up."

BIBLE: Heb. 10:22, 23; John 8:25, 26; Rom. 8:10 to 17; Col. 1:27, 28.

ASTOR LECT.: Page 274, second par. to end of chapter.

## *May the seventh*

Your faith in God is measured by your faith in your fellow man. God has chosen you to reveal His divinity by your humanity. Faith in your fellow man will not permit you to accuse him unjustly. Faith in God is the only armor which is able to protect you from the arrow of him who has not the faith in God nor man to know that "All things work together for good to them that love God." You must *know* that no Son of God can be guilty of anything which is not found in the realm of Divine Love. If you feel that someone is saying evil of you, be quick to conform to the Law of Divine Love. That which God creates is perfect; there is nothing else.

MEDITATION: "God's creations are perfect. Love is the Law."

BIBLE: Matt. 7:1 to 5; Rom. 1:17.

ASTOR LECT.: Page 101, last par.

## *May the eighth*

Great deeds are the result of that greatness which has been nurtured and strengthened by much suffering and tribulation. If you are in the depths of despair, and the future is filled with abysmal darkness, lose not your faith



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in the ultimate outcome through your power to conquer. Rather be glad that you are being found worthy to be tested and tried that you may prove your divine mission, and so mount the ladder to that true greatness which would clasp the whole world together in one bond of unity. Beyond the clouds the sun is shining, and while you may have to wait for the clouds to disperse, just so surely will you soon be engulfed in that Light which passeth knowledge. *Practise the good you know* if you would get more and have your cup overflow with blessings.

MEDITATION: "The Father worketh *in* and *through* me to will and to do."

BIBLE: 23rd Psalm.

ASTOR LECT.: Page 79, second par.

### *May the ninth*

When we see some wonderful soul which is doing a great work in the cause of Truth, we are apt to feel that we have no place at all because we are not leaders. But remember that each has his place in the great scheme of things. No matter in what garb your function in life may be clothed, you, as much as anyone on earth, have but *one* mission,—and that is to do good. There is no other way to do the will of Him that sent you than to be *continually* "about your Father's business." You may be busy in a home, or plowing the fields; but if you do it as "unto the Lord," you may be sure that all of your talents are being used. Wasted moments never return, so use them well before they pass into the silent eternity.

MEDITATION: "Each moment I am conscious of the presence and power of Divine Love."

BIBLE: Matt. 25:14 to 30; Luke 2:49.

ASTOR LECT.: Page 45, first and second par.

### *May the tenth*

"Behold, I make all things new." Rev. 21:5.

Trying in one's own strength is similar to a moaning sea whose waves beat on the shore only to shiver themselves into particles which disperse in impotent spray

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under the incoming wave. In his finite strength, man is like the waves of the proud, arrogant sea which ever destroy themselves by their own fury, and in their futility breathe forth a strange sadness.

It is only when man realizes that he is but a receptive instrument in God's hands that he is endued with power from on high, and his consciousness becomes effulgent with celestial Light in which he sees destruction as the preliminary to reconstruction. In the gathering gloom he should see chaos taking on the form of construction. It is thus that the Supreme Intelligence makes all things new in the eyes of the beholder.

MEDITATION: "There is One Creator, and only His creations are Good."

BIBLE: II Cor. 5:17; Isa. 65:17; Col. 3:10; Rom. 12:2.

ASTOR LECT.: Page 281, last par.; page 282, first par.

### *May the eleventh*

Coleridge said, "Life is but thought: so think I will, that Youth and I are house-mates still." Ponce de Leon was not the only man who has wandered over the face of the earth searching for the waters of Eternal Youth, but none has found a spring so puissant with youthful vigor as he who discovered that the fountain of Eternal Life poured forth its rejuvenating stream continually in the depths of the human mind!

Youth cannot be maintained from without; it is only as the influx of Divine Love is felt bursting forth from the depths of the soul that man shall find the Fountain of Eternal Youth. Spirit is eternally young, and he who is filled with the spirit of Divine Love will be radiating all those qualities which are found in the essence of Spirit, in whose domain a "thousand years are as a day."

MEDITATION: "The Fountain of Eternal Life is within me."

BIBLE: John 4:7 to 14; Isa. 58:8 to 12; Isa. 50:1, 2.

ASTOR LECT.: Page 46.

### *May the twelfth*

Man's search for God and his realization of the Creative Principle is reflected inevitably in the acts of his

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daily life. When he *thinks* he knows, he has not yet reached the realm of the demonstrable, for he is able to demonstrate only that which he *knows* he knows. To believe that sin and sickness are Realities, the creations of Him "Our God, who is One God," is to live in a world of conditions and suffer in body, mind and soul. But when he *knows* that he is the image and likeness of the One Creator who made everything and called it "Good," he rises to the realm of Causes and, clothed in the armor of Perfectness, he is freed from sin, sickness and even death itself.

MEDITATION: "As a creation of a Perfect Father, perfect health is mine."

BIBLE: Psalm 1; Job, 42nd chapter.

ASTOR LECT.: Page 30, first par.; page 127, second par.

### *May the thirteenth*

To be truly *natural* is to be true to that divinity which is *in* you. You cannot live more than one moment at a time; hence, if that is filled with the consciousness that you are *in reality* the Son of God, you will find that you will be doing the service of a Son, and as such, will be receiving your inheritance to the kingdom.

The only way in which you, my brother, can live the *natural life*, is to live in perfect harmony with the divine purpose which sent you forth, and that can be expressed only in doing the will of the Father. No man can be natural and serve two masters, so be true, therefore, to your divine mission if you would enter into the kingdom of heaven.

MEDITATION: "I am filled with the consciousness of the Perfect Christ."

BIBLE: Luke 16:13 to 18; John 4:34 to 38; John 5:24 to 31.

ASTOR LECT.: Page 90, second par.

### *May the fourteenth*

"For our light affliction, which is but for a moment, worketh for us . . . eternal glory." II Cor. 4:17.

Tradition never progresses, and narrow-mindedness is always suspicious; and these are the phantoms which the apostle of Truth must refuse to entertain seriously. Instead, he must use these would-be obstacles as a means, the

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overcoming of which will strengthen his faith in Spirit, and fan into a brighter flame the Light which is to guide his brothers from the charnel house of ignorance unto the mountain tops of spiritual knowing. Existence is as a lamp set upon a hill, and every act of your life is destined by God to enhance the lustre and increase the brilliancy of the lamp's steady flame. What matter if your good is reviled? What is that to you? "Follow thou me," is the command today as of yore, and to obey it, it is but necessary for you to fix your gaze *steadfastly* on the fact of Being; namely, the allness of God, and the nothingness of things opposed to God. This is your predestination!

MEDITATION: "I am one with eternal Power, Omnipotent and Everpresent."

BIBLE: Psalms 8:4 to 9; II Cor. 5:16 to 18; II Cor. 4:18.

ASTOR LECT.: Page 244, second par.; page 248, first and second pars.

### *May the fifteenth*

Who is there who has lived and suffered will deny that "the Gods we worship, write their names on our faces"? All the visible world is but the product of thought, and nothing is so plastic as the instrument which God has given man through which to express His glory. If man would *appear* well, it behooves him to *think* well, for that which he thinks will as surely appear on the surface of his body as it dwells in the recesses of his mind.

The gods we worship secretly must be those which we are willing to salute publicly, else we shall soon be carrying about with us the monster that we kneel before in the sacred sanctuary of our minds!

MEDITATION: "Teach me to express *only* my divine Self."

BIBLE: Matt. 23:1 to 7; Matt. 18:1 to 14.

ASTOR LECT.: Page 112, last par.; page 115, first par.

### *May the sixteenth*

In all the universe there is but One Power, and when the shadow of fear is lurking near, our eternal refuge and sure defense lies in realizing that this One Power is the power of Good, in the Light of Whose presence no apprehension can abide. "All things work together for good to

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them that love God," so fear not, nor be troubled by the perplexities which arise, but know that you live in the great heart of God, and fill your life so full of that Divine Love that every obstacle which would impede your progress toward your heavenly goal shall be transmuted into divine energy.

MEDITATION: "I abide under the shadow of the Almighty."

BIBLE: Isa. 57:13 to 15; I John 4:16 to 21; Rom. 15:17 to 21.

ASTOR LECT.: Page 296, last par.

### *May the seventeenth*

"For I seek not *yours*, but *you*." II Cor. 12:30.

This was Paul's assurance to his fellow students at a time in his ministry when "visits from various teachers," who had followed in his wake "had built upon his foundations very dubious materials by way of super-structure" and "great strife" resulted therefrom.

We owe to Hillel the trite saying: "Many teachers, much strife," which the history of sects with their violence of creeds has so painstakingly emphasized. "Debates, envyings, wraths, strifes, back-bitings, whispering, tumults," are always the fruit of the strife of factions, whether these be political or religious. And spirituality is as successfully concealed by controversies as lowly valleys are hidden by mountains. The strength of the church evaporated in the disputations which rent assunder its unity, and that history might not repeat itself, Paul acknowledged but *one* teacher and pointed his students to no other, well knowing from bitter experience that "no other foundation can man lay than that which is laid," which is Christ Jesus.

MEDITATION: "The God within is my guide."

BIBLE: I Cor. 12:13; I Cor. 1:3, 5, 31; Isa. 33:18; Psalm 48:14.

ASTOR LECT.: Page 86, last par.; page 87.

### *May the eighteenth*

Would you heal your brother of all his bodily diseases, and relieve the torment of his anguished mind? Would you help him to cross the perilous pathway or to go through

## *The Gleaner*

the fiery furnace unscathed? Then close your eyes to the world of seeming, and with the key of knowledge lift the latch and enter into that secret chamber where only God does dwell, and there in the molten flames of Divine Love see that the dross is consumed from your brother's vision, and that he, too, is perfect, like unto his Perfect Creator. There is nothing so potent as the Love of God; hence, immerse yourself in its vivifying stream, and all that is unlike it shall disappear.

MEDITATION: "All is a perfect expression of Health, Life and Love."

BIBLE: Dan. 3:19 to 30; Luke 15:3 to 7.

ASTOR LECT.: Page 252, second par. to first par., page 253.

### *May the nineteenth*

The foolish may rage and say "There is no hell," but he who has arisen from depth of despair or beds of sickness, knows that he has been an inhabitant of a hell blacker than which there is none. He knows also, that his hell has disappeared only when the dross has been burned away, and he began to clothe his mind in the immortal garments of Truth and Purity.

Only he who has passed through the refining fires can tread the streets of the New Jerusalem; yet, the burning cannot be quenched until fuel ceases to be added. Then let us cast aside all jealousies, fears, deceits, falsities, unselfishness, and here on earth begin to weave our heavenly raiment with fabrics of Truth, Justice, Love, Brotherly Kindness, Compassion, and verily your heavenly robes will be resplendent with the glory of the Christ!

MEDITATION: "Thy ways are my ways, O Lord. Guide Thou me."

BIBLE: 2nd Psalm; 25th Psalm; Isa. 49:8 to 11.

ASTOR LECT.: Page 182.

### *May the twentieth*

How many seek for understanding to meet the big things of life which we are called upon to face, but are quite unmindful of the small things which go to make the perfect whole? Did you smile as you came down to breakfast this morning, and did you call out a cheery "Good-bye" as you



## Sermonettes

left for your office? Do you try to make your life a blessing and a benediction to those with whom you come in contact, or do you wear a frown that will not come off and blame every misfortune on the other fellow? "Rome was not built in a day," nor is a life of perfectness evolved over night, but conscientious, consistent striving in all ways is the ladder by which we mount to the throne of God.

MEDITATION: "Moment by moment I am immersed in that Love which is God."

BIBLE: Eccles. 9:7 to 10; James 2:10 to 12.

ASTOR LECT.: Page 81.

### *May the twenty-first*

Do you ever despair because you feel that God has abandoned you? You try to enter the Silence, and after you strain every nerve to hear that "still small voice," you are filled with a haunting fear that God is too busy with the cares of others to hear your cries and come to your aid. Ah, my brother, that is the abyss which you must enter unafraid, for you must know that your test has come; that it is an opportunity to prove that you have *within* you the power to overcome the world, and rise up to conquer! Prepare your vessels to receive the blessing! Purify your heart to hear the voice! Erase the selfishness to manifest His Goodness, and fill your mind with the consciousness that the Joy-giving, Health-vivifying essence of Divine Love supports you in all ways.

MEDITATION: "Filled with the consciousness of the Christ, my mind is pure, even as He is pure."

BIBLE: 42nd and 43rd Psalms.

ASTOR LECT.: Page 88 to middle of page 89.

### *May the twenty-second*

"How great is the sum of Thy thoughts, O God!"

Thou art Mind, O Mind Supreme, and the sons of men are the expressions of Thy thoughts! In the beginning before the illusion of Time, I was with Thee, and when Time shall be no more, I shall abide in Thee still! Thou dost fill all space and of Thy Substance were all things conceived; hence, all is Mind. In Thee is the Book of Life, and on its pages was my name inscribed before the world

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began. Thou art Almighty, and by Thy might I was brought forth. In Thy likeness was I fashioned when as yet there was no visible evidence of my being, and today, as in that aeonian yesterday, my life is hid in Thee, O Christ! Thou art All in All. That which is, Thou art, and that which comes to me, comes through Thee. Wherefore should I be afraid? When I sleep I am cradled in Thine arms, and when I awake, I am still with Thee!

MEDITATION: "I am ever enfolded in that Love which is God."

BIBLE: Psalms 139:15, 16; 45:13; 50:6.

ASTOR LECT.: Page 123, first par. to middle of page 124.

### *May the twenty-third*

Sin and sickness are alike in that each is caused by the absence of that Love which is God. As Divine Love has the power to remove the scars which sin has wrought within the human soul, so the consciousness of its vivifying presence can re-establish that perfect harmony which vibrates in radiant health. Pain and sickness will disappear in the proportion that you cease to seek health of body, but search for that Divine Illumination which brings health and vigor as a part of its many blessings. "Search the Scriptures, for in them ye think ye have eternal life," and if you would be strong and perfect in all ways, *think* on that which you would have yourself be, and according to the character of your ideal, your life shall become.

MEDITATION: "My body is illumined with the radiant health of Spirit."

BIBLE: Luke 11:34 to 36; Luke 5:18 to 26.

ASTOR LECT.: Page 161, first par. to second par. on page 162.

### *May the twenty-fourth*

Divine Scientists should remember that while each man bears the potentiality of divinity, he has not yet attained until he has "overcome the world," and has taken his abode in the land of Cause, where the effect is ever like the Cause, and both are Good. While Jesus, by the declaration that "I and my Father are one," taught the unity of God and man, yet it is well to remember that we actually "do not *know* more than we can demonstrate." Hence, we should ap-

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proach the Center of Power filled with reverence and awe at the majesty of that which we do not fully comprehend. Be filled with the Spirit, O son of man, and you will soon be fitted to become a Son of God, and establish your right to be an heir to the kingdom and all that it contains.

MEDITATION: "I am open to the guidance of the Immutable Principle."

BIBLE: Luke 11:9 to 13; Matt. 26:41; Matt. 25:34 to 46.

ASTOR LECT.: Page 90, first par.; page 91, first par.

### *May the twenty-fifth*

"Don't be what you isn't,  
Just be what you is;  
For if you is what you isn't,  
Then you isn't what you is!"

This homely rhyme sets forth one of the most important doctrines in the philosophy of the Master, for in all the category of sin, he condemned nothing more than hypocrisy. If you seek to follow his teachings be sure that you meet all the issues of life squarely, and that you are true to yourself from the highest point of view. If you find that you have not the courage to do that which you know to be right, do not attempt to deceive your neighbors and friends into thinking that you are living to the very highest, but be outwardly that which you feel inwardly, and verily, you will soon find yourself full of faith and courage. Pretense is the stone on which a true Son never stumbles.

MEDITATION: "I have only one Self, even God."

BIBLE: Matt. 21:17 to 22; Job 34:30.

ASTOR LECT.: Page 261, second par.

### *May the twenty-sixth*

If the way seems long and the pathway rough to a complete understanding of God's truth, despair not; for it is only as we triumph over the small and seemingly insignificant obstacles of life that we prove our capacity for greater things. The great and mighty problems of God cannot be entrusted to one who has not developed every muscle of his mental and spiritual make-up to the very utmost. Life is lived one moment at a time; so a great task is the sum of an infinite number of small ones. If you

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seek to be ruler over a kingdom, remain faithful to the smallest duties that fall to your hand. Let every act be bound to the next by ties of Divine Love, for only in that way can you prove that you are animated by that great desire to be doing your Father's business. A golden future waits for you if you work with a steadfast purpose, and do aught that your hand finds to do as "unto the Lord."

MEDITATION: "Today will I live true, and do each task faithfully."

BIBLE: Phil. 3:7 to 14; Rom. 7:6 to 25.

ASTOR LECT.: Page 265, last par. to middle of page 266.

### *May the twenty-seventh*

He who seeks for health, happiness and riches has not yet entered upon the Path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name," and be worthy to become a Son of God, must see to it that he remains true to the unseen Reality within. In the realm of the Reality sickness is unknown; nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fullness can be found in that which is the Sum of All that is, even God.

MEDITATION: "The fullness of God is within me."

BIBLE: Matt. 6:32, 33, 34; Luke 17:20, 21; Rev. 3:11, 12.

ASTOR LECT.: Page 58, first par. to end of chapter.

### *May the twenty-eighth*

Life is so strenuous that the busy person sometimes feels that he does not have time to be religious. His trouble lies in the fact that his idea of religion does not correspond with its true meaning. He forgets that heaven is about him all the time if he will but cultivate his spiritual sight to behold its glories! Religion does not have to do with forms or ceremonies, with standing or kneeling; but of BEING! It means that you recognize that Power which is the creator and finisher of your soul and all that is, and that you seek to "bind back," or re-establish your true relation

## Sermonettes

to that Power. When you are "bound back" to God, you are in unity with Him and conscious of His presence and power working through you every second, both to will and to do of His good pleasure. Open the flood gates of Spirit, and be glorified with that Divine Self which you had with the Father before the foundation of the world!

MEDITATION: "I AM perfect, even as my Father in heaven is perfect."

BIBLE: Matt. 11:28, 29, 30; John, 17th chapter.

ASTOR LECT.: Page 24, last par.; page 26, second par.

### *May the twenty-ninth*

Truth is of value, only insofar as it is *lived*; for unless it is demonstrated in our daily lives we have no way of knowing that it is Truth. It is all right to theorize and speculate concerning the existence of Laws which we cannot prove, but the only things we really *know* are those which bear fruit in our daily lives. It is of little benefit for us to proclaim the goodness of God, and declare that we are His image and likeness, unless that goodness is manifested in and through us for the benefit of those about us. It is not that God will not recognize us if we do not do the Father's will; but that we cannot know Him until our hearts and lives are purified in the furnace of Divine Love.

MEDITATION: "I will strive to be true at all times."

BIBLE: II Tim. 2:15; John 9:4; Matt. 5:16; Gal. 6:4; John 14:6.

ASTOR LECT.: Page 246, first and second pars.

### *May the thirtieth*

"He saw men as trees walking."

The first call to spiritual arms does not transmute the lens of our physical vision to spiritual apprehension. Notwithstanding that a "light from heaven shone round about him," Paul did not acquire the sense of spiritual proportion at his conversion that came to him later when he had "increased the more in strength." And the same sense of exaggeration which caused the man with the restored sight to see men as trees walking, or phantasmagoria operating through channels ordained to express the reality of Spirit, characterizes the vision of all who have not acquired the

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Christ vision. It is the license of sin to mask in the "guise of mumbling jugglers that deceive the eye, disguised cheaters, prating mountebanks," and such like phenomena; but it is the privilege of the earnest seeker after Truth to remove the mask and reveal the masquerader as the child of God. Thus is the habit of mistaking the disguise for the man overcome. Unto this labor are you called, my fellow students.

MEDITATION: "I behold only Good, for Good alone is true."

BIBLE: Acts 22:6; Mark 8:24; Ezekiel 13:7 to 9.

ASTOR LECT.: Page 244, second par. to first par., page 245.

### *May the thirty-first*

When the darkness of the midnight surrounds you, and you stand alone on the brink of the abyss, have you the strength to push on in quest of God, or will you shrink back into the rut of materiality and be lost again in a world of conditions which breed sin, sickness, poverty and death? If in your distress, you are tempted to call upon anything less than the power of God, be on your guard and yield not, for it is the opportunity for which you have been waiting to *prove* that He is your only refuge. When you cast aside all that is not God, it is then that you have found Him, for you have given up all but Him. Your life is hid with Christ in God, but you will not realize the fullness of that Truth until you sever your connection from all that makes for inharmony, sin, and sickness.

MEDITATION: "The Love of God is my only guide."

BIBLE: Matt. 5:3; Matt. 10:38, 39; Romans 8:1 to 15.

ASTOR LECT.: Page 191, first par. to middle of page 192.

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### **Practitioners.**

MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.  
Home Tel., Vanderbilt 4211.

MRS. ENGST, 128 Monmouth Street, Newark, N. J. Tel., Waverly 5578-J.

MR. WINSLOW C. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.

MRS. ROSALIE M. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.

MRS. LEONORE MARCY, 500 Fifth Ave., New York. Tel., Vanderbilt 4599.

MRS. RULO C. REESE, 51 West 81st St., New York. Tel., Schuyler 9571.

MRS. HELEN M. RICE, 142 East 27th St., New York. Tel., Mad. Sq. 4480.

GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Tel., North 4493-J.

Office Hours: 10 to 12 A. M.

MARY SAGE PARMELEE, 257 Elmwood Ave., Buffalo, New York. Tel., Tupper 4668-J. Office Hours: 4 to 6 P. M.



# THE GLEANER

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Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*  
DANIEL M. MURPHY, *Assistant Editor*

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# THE GLEANER

## The Big Temptation

BY W. JOHN MURRAY

"It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt: 4.4.

In the Book of Job, where the allegory presents us with the picture of Satan reasoning with God concerning the integrity of Job, there is a reference to the big temptation which, when once it presents itself to any man, makes all other temptations mean and insignificant. Satan, seeking to defend the position taken by many men that, "Every man has his price," and that all men will fall at some time or other if only the inducement or temptation be sufficiently strong, is attempting to convince the Lord of this fact, when the Lord says, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

Satan's statement had been too sweeping and the Lord wished to assure him that there were exceptions to every rule and He used the righteous Job as an illustration. But Satan, like every man who makes a sweeping statement and wishes to support it, immediately answered very significantly, "All that a man hath will be given for his life." He meant by this declaration that life is so precious that a man will sacrifice all that he has to preserve it, not only his money and his property, but his character and his reputation. Not only will a man take his last dollar and give it up to procure a drug, or have an operation performed, or to enable him to go to some climate where he hopes his days may be prolonged in the land of the living, but he will, when threatened by death from other causes than disease, trample ruthlessly on the Ten Commandments and justify himself in the act. All that a man hath in the way of fine scruples and traditional honesty will he give up for his life when that life is endangered by starvation. A man who would at any other time scorn to lie, or steal or kill, will do all

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these when he feels that he and his family are about to die of hunger.

Satan thought this in connection with Job, and every intelligent man suspects it with regard to every other man in the universe. Just as Satan expected Job to rebel against God when the heavy hand of hunger was laid upon him, so we expect the Russian and the Jugo-Slav to revolt under similar conditions; indeed we would be surprised if they did not. It would seem then as if the big temptation were to preserve our lives in the flesh at any cost, and since this is so, it is not surprising that it was the first temptation which came to Jesus. No sooner had Jesus perceived his Divine relationship, with its attendant possibilities, whether this perception came to him from an external incident or from an internal conviction, than we are told, "immediately the Spirit urged him forth into the wilderness!" That which he glimpsed in theory he must glorify in practice, and as the Silence is the alembic in which is distilled the Truth of God so that it becomes a power and a substance, with all its uninterrupted solitude, this was to be his best laboratory. Urged by the Spirit of a Divine curiosity to put to the test his new discovery, he sought a place where he could fast and meditate in order that he might become more fully conscious of that which is in you and me, namely, the power to do the works of God.

In that wilderness or laboratory of soul where the wild beasts surrounded him, it is well to note that angels came "and ministered unto him," as they always will in our deserts of waiting when we invite them by internal listening. No other place is so conducive to communion with the Infinite as is the solitude, for it is there, if in any place, that the soul may have intercourse with God without interference from the distractions of the senses. The angels which come and minister to a man who *deliberately* seeks the wilderness of the Silence are those impartations from the universal to the Particular which are always withheld from the man who seeks relief in excitement. Nature has no incommunicable secrets, but she insists that her secrets be wrung from her by sheer force of investigation, and it is in this way perhaps that Jesus learned the "deep things of God," for we cannot believe they were thrust upon him independent of any personal exertion.

## *The Big Temptation*

One of the first secrets which Jesus learned was the possibility of the transmutation of substances, a possibility which had never been demonstrated before his time, and which even now in this most scientific age is not being demonstrated. In the world of exact science the possibility of the transmutation of substance is not doubted; it is simply averred that so far it has lacked its man of genius to demonstrate it. To transmute base metals, such as lead into gold and silver, has been the dream of the foremost minds in the realm of scientific exploration. This is because it is recognized by scientists the world over that there is but one universal substance, of which trees, houses, animals, and men are so many differing combinations of the atoms of this substance. A noted scientist assures us that we have only to discover what it is that makes these atoms combine with the same regularity of difference, and the ability to transmute or change wood into iron, or iron into flesh or stones into bread will at once follow.

Just as the material scientist has arrived at the conclusion through *inductive logic* that there is but one universal substance of which all visible things are so many modifications, and calls that substance ether, so Jesus arrived at the same conclusion by *deductive reasoning* and called that substance Spirit. Instead of reasoning from particulars to particulars, Jesus reasoned from Universal Truth and developed Its consequences in particular manifestations. The idea of Unity expressing itself in variety led Jesus to the acceptance of One Spirit, One Mind, One Law, and One Substance. He saw it at work in nature as chemical affinity, molecular cohesion, and gravitation. He saw that, just as every atom of matter tends to attract every other atom, so every Thought tends to attract every other Thought like unto itself.

For the earnest physical scientist to admit the possibility of changing one manifestation of substance into another would be for him to make the attempt. And since we cannot think of Jesus as being anything other than earnest, we can easily imagine that his first big temptation would be to do that which in the wilderness he had discovered could be done, even though it had never been accomplished before. If it had dawned upon him in his silent cogitation with Divine mind that it were possible to transmute one form of

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substance into another, we can imagine that this would be precisely what he would be inclined to do when the occasion required, and the occasion was furnished as soon as he left the wilderness.

When men are deeply absorbed it is astonishing how long they can go without food or sleep, but when thought returns to its customary channel they become conscious of the tremendous need for both, and so it was with Jesus. No sooner had he turned his thought in the direction of the world in which he was going to use his new discoveries than he was seized with the pangs of a great hunger, and at once Satan tempted him to use his newly acquired power for purposes of purely personal appeasement. Hungry to the last degree, and surrounded by plenty of stones, why not use his power? This was the demand of the lower order of his mind, called Satan, to the higher order of his mind, called the Christ, and under such circumstances it was a perfectly natural question. Why should a man when he had power at once to satisfy his gnawing hunger not do so?

It was a big temptation and all the subtleties of false reasoning were brought to bear to convince him there was not only no harm in using his new knowledge, but that now was the very time to prove it. Until we take a more careful view of the case, we are surprised, then, in view of the fact that he had learned how to accomplish what the ancient alchemist and the modern synthetic chemist have dreamed about, that he should hesitate to use his newly acquired knowledge. Satan had said: "If thou be the son of God, command that these stones be made bread," and Jesus replied: "It is written that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

We shall get a better understanding of this temptation if we forget some of our previous mental pictures of it. We are not to imagine Satan as a personal devil holding a long conversation or argument with Jesus, as the old pictures portray this occurrence; neither are we to think of Satan as a disembodied evil spirit talking with Jesus through illimitable space, for neither of these conceptions is of any real help to us in our own big temptations. It is when we see in this experience the finite taking its stand against the Infinite, the lower opposing itself to the higher



## *The Big Temptation*

in the same individual, that it becomes a valuable object lesson. The supposed conversation which took place on that eventful morning was not between two visible persons, or one visible and one invisible; it was an interior argument between Satan, the purely personal, and Christ, the purely universal in the soul of Jesus, and the purely Universal won out.

The temptation which came to Jesus to transmute stones into bread was from the purely personal side of his nature. He was alone, therefore no one else would have profited by his performance, and to Jesus such an act would have been inexcusable. He could not conceive of himself using a purely spiritual Law for his temporary hunger; moreover, he would soon be in the near village where he could get all the bread he wanted. He had not come to indulge in spectacular performances nor to exhibit his new science save when it was absolutely necessary. It was only when the human had exhausted its resources that he called upon the Divine, following the principle that we should employ such power as we have at hand before asking for more. To pray for a fuller manifestation of the goodness of God when we are not employing such blessings as we have in the interest of others, is to pray a foolish prayer.

His whole attitude was a rebuke to those who see in his Divine Science a supply for purely personal needs and nothing more. He had come to minister, not to be ministered unto, and it is a startling fact that the very thing which he refused to do for himself he afterwards did for others. In the wilderness he had learned that when once the Universal Substance is discovered one can do almost what he pleases with its seventy or more constituent elements. He did not convert stones into bread because there was no real pressing need for it. If you remember the very first recorded exhibition of his divine power was at the marriage feast of Cana, where he transmuted water into wine. His multiplication of the loaves and the fishes was another demonstration of transmutation, for he took from the other all the necessary elements which compose the body matter of these edibles, but on both occasions it was to bless others that he exhibited his transmuting powers.

There is a surprising similarity between the experiences of Jesus and those of every man who would seek to follow

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in Truth and in deed, for no sooner do we become aware of our divine relationship than we are urged by the spirit into the wilderness where alone we can learn nature's secrets by the aid of Divine understanding. One of the first secrets we learn is that there is but one universal substance, and that this universal substance is mind; and the next thing we learn is that Thought is the medium through which this Universal Substance is brought into manifestation.

As soon as we have learned that Thought is the instrument which gives form to the formless, we are seized with hunger, and frequently this hunger is for that which seems so necessary that we would use our new discovery to transmute stones into dollars by means of what we call Prosperity Treatments. This is one of the first big temptations which comes to us from the Satan within. "If you are the son of God turn your thoughts into cash," and those who have not resisted this temptation, but who have accepted it, urge it as one of the most patent proof of one's discipleship. This temptation is so subtle that it would deceive, if it were possible, the very elect. In our spiritual infancy we would employ Spiritual Law to visualize money, but when we grow into the fulness of stature of manhood in Christ we discover with Jesus that money is frequently a hindrance to spiritual development. To a man who has a letter of credit on the Bank of God it is not necessary to load himself down with weighty coins in order to assure himself he will not starve to death.

In order to meet our material needs we should resort to the Highest, not the lowest. The master who was tempted in this, as in all other things, tells us what the Highest is when he says, "Seek *first* the kingdom of God and *His* righteousness, (not our own), and all these things *shall* be added unto you." He does not say *may*, you will notice, but *shall*, for he knows, as we must know, that it is only by working out from the universal that particulars are brought out into manifestation. Working on the plane of the relative we become limited to and by the relative, but working on the plane of Absolute, the Absolute translates Itself into that form of relative experience which is necessary for our highest spiritual development. On the plane of the relative we would use the Universal Law and Sub-

## *The Big Temptation*

stance for the gratification of personal appetite, but when Thought becomes elevated to the comprehension of the needs of the *soul* as well as of the body, we begin with cause instead of with effects.

Realizing that "Man does not live by bread alone," but by the inner Consciousness of God as the Only Life, we are able to say to the tempter in the form of physical hunger what Jesus said to it. Once overcome, the big temptation to use our Discovery in the Wilderness for *purely personal purposes* and the Channel from God to man is open in its fulness. We drink liberally of that Water of Life with which we are refreshing others, and that Bread, which cometh down from heaven, becomes transmuted into such food as is necessary for sustainment. Physical appetite grows less as spiritual desire increases, so that what it is not so necessary for the initiate to have in the matter of *much food*, he may nevertheless multiply for the benefit of those who are still on the plane where food is more essential.

The point to be emphasized is that when once the soul perceives Truth it no longer seeks to utilize It for the lower appetites, but for the higher desires. By so doing, all that is necessary for the physical well-being will be provided automatically, after the same manner that one will get a stream of water when one turns on the faucet.

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"I will lift up mine eyes unto the hills."  
Chant it over and over again.  
When the way seems dark,  
And the journey long,  
And the burden hard to bear;  
Try the lilt of a line,  
Or the words of a song;  
It will lift the load of care  
Into the realm where we hear and know,  
We are one with a wonderful plan;  
The realm of joy and peace and love!  
God's image and likeness: Man!"

—Ava Fisher Salvador.

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I think, therefore I am.—*Descartes*.

## **One With God.**

*By* VIOLA MIZELL KIMMEL

We are CREATED ONE WITH GOD; we are the direct SPIRITUAL offspring of God; we live and move and have our BEING in God, whether we are conscious of it or not. The Truth, Love, Health, Light, Power, Peace, Wisdom, and Faith of God dwell eternally in us; they live, move, and have their BEING in us. Thus has it ever been from the foundation of the world.

This glorious reality does not depend in any way upon our consciousness of it. But all of our Health and Happiness, Truth and Wisdom, Peace and Plenty, Love and Usefulness, Faith and Power, COME DIRECTLY FROM OUR CONSCIOUSNESS THAT WE ARE ALWAYS IN PERSONAL CONTACT WITH OUR HEAVENLY FATHER.

Sin may destroy completely the consciousness of our contact with God; but it can NEVER destroy the contact itself, nor God's power to save us from our sin and to restore us to the SAVING knowledge of our everlasting contact, our ONENESS, with our Creator and Father who is our Strength and our REDEEMER!

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### **Stardom Cures Appendicitis.**

A new cure for appendicitis. Anne Forrest, who was William Farnum's leading lady in the movies, was in a hospital about to have an operation. Yesterday she received a wire from Los Angeles to the effect that she was to be starred at once in a movie with Bryant Washburn. She arose, dressed, and taxi-ed to the station. The 20th Century is now taking her to her stardom.—*N. Y. Globe.*

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To those who have the sight to see  
There is an inward Galilee,  
And it doth fit thee now to bind  
The waves and tempests of the mind.

Thou walkest now within the soul,  
Thou bid'st its billows cease to roll;  
The waves of stormy strife are still,  
And pride and wrath obey thy will.

—*Thomas C. Upham.*

# Our Work In Life

BY W. JOHN MURRAY

And I, if I be lifted up from the earth, will draw all men unto me. John 12:32.

These words of Jesus have distinct reference to us today. Called upon as we are to "make a living," as well as to "live the life," we little realize the importance of our example on our fellow man. Not so much by what we say, or even by what we read are we judged as by what we *are*. It is a holy and a wholesome thought to work for others, but we must see to it that we are in a condition to do this without detriment to ourselves. We do not compel a colt to do the work of an older horse, neither do we expect a sapling to bear fruit. The first thing to be done is to allow ourselves to be lifted up by the elevating power of the Holy Spirit to such an altitude of thought and poise as will cause other men to see in us the evidence of an inner spiritual serenity.

It is worthy of note that Jesus does not say, "If I draw all men unto me I will be drawn up myself." And this should cause those of us who have been taught to believe that our redemption consists in redeeming others to pause and reflect. If we have been taught that the chief duty of man is to save other men, we must now learn that the principal concern of the individual is to save himself. "Self-preservation is the first Law of Nature," as much today as is ever was. I know that this statement has been interpreted by cowards as a sufficient justification for disregard of the lives and safety of others in the selfish consideration of their own safety, but this false interpretation of an ancient maxim in no wise lessens the value of its Truth. Distortion of a Truth by no means suggests the destruction of it.

Self-preservation is the first Law of nature, for it is the first Law of God. If it were possible for God to wear Himself out in the service of humanity, it would be all the worse for humanity in the end, for without God man would be like a dynamo with no electrical energy upon which to draw. It has been emphasized, as a duty of man to his fellowman, that he lay down his life in order that others might continue to enjoy that of which he had been cruelly deprived.

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But if those whose lives have been spared as the result of this great sacrifice go on as before, of what avail?

If Jesus were lifted up on the cruel cross of Golgotha in order that men might live and enjoy the liberty which he purchased at such great price and then convert it into such license and brutality as we have lately seen masquerading in the garments of Christianity it would seem indeed as if the crucifixion were of no real value. It is a Truth as ancient as the ancient of days that we cannot draw men unto us except as we become "lifted up."

From his twelfth year, whether he was in Assyria, India or an Essene Monastery, or in his foster-father's carpenter shop, Jesus was about his "Father's business," and this was, as it is today, to lift man up, not to the hill of crucifixion, but to the mount of Contemplation. Through constant contemplation of his Divinity, Jesus had been "lifted up" to that Spiritual eminence of Thought whereon he perceived himself to be the Son of God in the Son of man. This spiritual vision of the Reality of himself was not attained by sudden flight, but by occasional glimpses, as is evidenced by the fact that he did not begin really working for others until his thirtieth year.

Jesus did not consider the eighteen years of his apprenticeship in the workshop of Divine Mind lost merely because he was doing no public work: He was taking his preparatory course in the university of the spirit, so that when he came out into the world to practice the Law of Health and Healing, he might speak with authority, "and not as the scribes and the Pharisees." A more impulsive and impetuous person might have rushed forth to heal the hurts of the world with only a smattering of Truth, but Jesus was neither impulsive nor impetuous. Slowly but surely he had been "lifted up" to the plane where Spirit's Allness and matter's nothingness were as clear to his consciousness as the earth's revolutions and the sun's stationariness are now to the consciousness of the astronomer. Lifted up by the attracting power of God operating in conjunction with his own spiritual aspirations, he had transcended matter until he lived *Consciously* in a universe of Pure Spirit, and it is to this universe of Pure Spirit that he is today drawing all men unto him.



### Shell-shock and Fear.

The fact as stated by Surgeon General Ireland that "more than 2,000 American soldiers in France suffering from shell-shock were cured by news of the signing of the armistice" is an interesting contribution to the pathology of nervous disease. These war-hospital patients were not suffering from an imaginary ailment; the physical manifestations of their affliction were apparent, amounting in some cases to bodily disfigurement. Yet their cure seems to have been entirely due to the influence of the imagination, being instantly effected by their realization that they would not again be subjected to the same experience.

This evidence of the mind's power over the body will afford great satisfaction to believers in the efficacy of mental or spiritual methods of healing. What have the materialists to say about it? Psychiatrists will allege the capacity of their art to cure disease of this nature, and according to a statement from the Surgeon General's office "improved methods of combating the affliction" in army hospitals have materially reduced it.

Yet the fact remains of nature's dramatic and immediate cure by the simple means of removing apprehension. Medical practice has still some way to go before equalling this demonstration of the great possibilities in mental healing.

—*New York World.*

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You cannot think of Jesus as being otherwise than physically whole, for the reason that he knew himself. It should be the same with each one of us. For example, if we see an accident apparently coming toward us, let us listen to the soul which says, "My real self could never be in danger. A part of God could not be in danger from any other part of God." The false self may be insistent and urge, "I am in danger; it is manifest. I can see it approaching: but the soul is heard again, "It is only the false self that is threatened, I must identify myself with the spiritual." I presume that a hundred times since I have known the Truth, I have been face to face with calamity and have had it disappear like a mist before the sun.

A. C. Grier, in "*The Truth.*"

**"How Do We Know?"**

How do we know what hearts have vilest sin,  
How do we know?  
Many like sepulchres are foul within whose outward garb  
Is spotless as the snow.  
And many may be pure we think not so,  
How close to God the souls of such have been.  
What mercy secret penitence may win,  
How do we know?

How can we tell who sinneth more than we?  
How can we tell?  
We think our brother walketh guiltily, judging him in  
Self-righteousness: Ah, Well;  
Had we been driven through the Hell  
Of his untold temptations we might be  
Less upright in our daily walk than he.  
How can we tell?

Dare we condemn the ill that others do?  
Dare we condemn?  
Their strength is small, their trials not a few;  
The tide of wrong is difficult to stem,  
And if to us more than to them  
Is given the knowledge of the good and true,  
More do they need our help and pity too.  
Dare we condemn?

God help us all and lead us day by day,  
God help us all;  
We cannot walk alone the perfect way.  
Evil allures us, tempts us, and we fall.  
Not one of us may boast, and not a day  
Rolls o'er our heads, but each hath need to say,  
God help us all!

—Anon.

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H. G. WELLS, writing on the appalling conditions, says:  
"Men will have to look to another Power. They might very  
well look to HIM now—instead of looking across the  
Atlantic. They have but to look up and they will see HIM.  
And until they do look up and see HIM this world is no  
better than a rat-pit."

## Expect Miracles.

KATHERINE WHIPPLE-DOBBS

"But you seem to be expecting a miracle," said my friend, in a somewhat reproving tone.

"Expect miracles," I answered; "I not only expect them but I demand miracles. A miracle is the normal expression of Omnipotence! If Divine Being were restricted by our limitations; if it were measured by our standards; if it worked as we work and achieved only what we accomplish, where would be Its infinite power? A miracle is not a transgression of law; it is simply the operation of the higher Law, whose manifestations we seek to externalize."

And this, it seems to me, is the soul-attitude that most readily brings us into realization. It is by expecting—yes, demanding—nothing less than what is called a "miracle," that we obtain, without strain or effort, the greatest demonstrations. If we did not know that the sun would shine today, how the miracle of its rays would dazzle and astonish us! It is only because this, and similar "miracles" have become a part of our everyday experience that we do not live in a state of continual awe and fear. When we learn to expect "miracles" of healing, happiness, success, and all the good gifts that the Divine Love is urging upon us, as confidently as we look for the rising of tomorrow's sun, every minute of our day will be bright with the light that lights every man who enters into possession of his rightful world.

—Unity.

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An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other.

A working man across the aisle watched her for some time in silence, but at last, when he could stand it no longer, he reached over and touched the woman upon the arm.

"Madam," he said, "if you will set your basket down, the train will carry you both."—*Selected.*

## Sermonettes with Meditation and Correlative Readings

### *June the first*

"He that despiseth his neighbor is void of wisdom."

Beauty is a quality of soul perception in whose sunlight the cobweb becomes as golden. It is the language of love which, in the "ear of heaven", is a hymn of praise. "He has made everything beautiful," but hate in the mind of the hater changes beauty into hideousness, and creates deformity out of form, and the hatred of a fellow-being is the most hideous aspect of hate. No injury merits hate, for hate is a poison that puts to death the one who distils it. Hence, it is unlawful to hate; and "let him who stretcheth forth his hands to draw the lightning to his brother recall that through his own soul and body will pass the bolt." "Vengeance is mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of that Love which created me."

BIBLE SELECTIONS: Rom. 13:8, 9.; I John 4:7, 8; 2:9, 11; James 3:16; Eccles. 3:14, 15.

ASTOR LECTURES: Page 101, second par.: 265, third par.

### *June the second*

Do not think that because you know that the universe is governed by Law, and understand some of its workings that your quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows, he will be attracting to himself all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that, as in the natural world, spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must commit your ways unto the Lord every moment of each day. Let never a moment pass you but re-establish your communication with the Source of every blessing, so that you may do the Father's will.

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MEDITATION: "Every moment the Love of God flows through me."

BIBLE: Psalm 37:3, 4, 5; Heb. 5:12, 13, 14.

ASTOR LECT.: Page 145, last par.

### *June the third*

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."

That which Paul called the mystery of Godliness, or the Christ in man, was no mystery to him who transcended the limitations of the earth plane and proclaimed that he and the Father were one. That which appealed to *him* as mystery was the fact that those who were vile at heart could hope to speak that which was clean. "How can ye, being evil, speak good things?" Humanity, however, is slow to break the chains which were fastened upon it by those early hypocrites, for to-day, we find those who have planted and watered a corrupt tree, seeking to pluck good fruit from its branches! Is not the tree known by its fruits? Then how can ye, who seek to pass as disciples of the Christ, hope to establish your claim and be accounted worthy to enter into the kingdom of heaven, unless ye plant that seed which is good and water it with Love. Unselfishness and Brotherly Kindness? Talking about it will never accomplish much; it is only as ye *do* the will of the Father that "all these things will be added unto you."

MEDITATION: "Create in me a clean heart, O God. Teach me thy Law."

BIBLE: Matt. 7:17 to 20; II Cor. 7:1 to 4; II Cor. 8:1 to 5.

ASTOR LECT.: Page 92, last line to bottom of page 93.

### *June the fourth*

"Let there be light, and there was light."

From the crude pine knot, light has threaded its way heavenward through numerous devices. Animal fats, tallow, spermaceti, mineral oils, kerosene, naphtha, etc., all served in turn as light producers, and with each successive substance, less materiality and more and better light was derived. Next gas came into use,—a material so fine in substance that it is non-existent to three of the five physical senses—and a light that renders insignificant all the previous methods of lighting, is the result. Later came the

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use of electricity, and for volume and brilliancy, the acme of purity was reached in lighting; for the course of lighting has been ever upward and away from materiality, with the result that in proportion as it rose above the plane of matter, it increased in power and brilliancy, thereby proving that power does not exist in matter. What is true of material light is true of spiritual understanding. The more we have of it, the less we have of materiality; and the greatest amount of spiritual power will always be generated from the least amount of matter.

MEDITATION: "Christ in me is the Light of the world."

BIBLE: Psalm 27:1; 36:9; 43:3; 112:4; Isa. 60:20; Rev. 22:5.

ASTOR LECT.: Page 167, first par.

### *June the fifth*

"He called across the tumult and the tumult fell."

He has bestowed upon you divine authority to do likewise. Use it when discouragement like a "bittern booms amid it pestilent and stagnant marshes" of might have beens! Despair will paralyze your present effort if you do not silence it with "Peace! Be still!"

*Every* effort has been but a precious jewel in the rosary of your existence. There are no mistakes, no accidents in the divine plan; neither are there any failures. Your destiny is to become that which God is, and the episodes, which to you may have seemed most bitter, have been short cuts to your divine destination. Aspire to all that is like God. Who can change the past, or ordain the future? Suffice it that the Lord God omnipotent reigneth! If there be aught of else, "Peace! Be still!"

MEDITATION: "The Power which sustained Jesus, upholds me."

BIBLE: Rom. 12:21; 13:11, 12, 13; 14:8.

ASTOR LECT.: Page 89, first par.; page 81, second par.

### *June the sixth*

"Put not your trust in princes!"

It is well to realize that self-aggrandizement does not symbolize the accumulation of spiritual treasures. Like the American alone whose length of life is determined by



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the height to which it throws its magnificent blooms--the distance of forty feet marking the death of the plant--the duration of material wealth or worldly honor lasts only until its possessor enters the corridor in which death signals to Life, who comes to receive unto Itself of Its own substance! It is here that the Gods of the world desert us and the Angel of His Presence, Life, enfolds us! To remember this fact should encourage their possessor to use the gifts of temporal existence unsparingly in the service of Christ, that he may lay up treasures in heaven.

MEDITATION: "My trust is in my God within. Him will I serve."

BIBLE: Rom. 11:3; Ex. 20:3; Psalm 81:9, 10; Prov. 23:5.

ASTOR LECT.: Page 184, second par. to end of chapter.

### *June the seventh*

"I AM the Way, the Truth and the Life; no man cometh unto the Father but by me."

Oh thou that seekest the way of eternal Life, blessings, glory and majesty will be thine if thou wilt have the courage and strength to endure faithful unto the end! God has sent His Son into the world that ye might have Life and have it more abundantly, and that Light which revealed to humanity that it bore the potentiality of divinity has ever been shining to show the Way which leadeth to the Father, the ultimate realization of humankind. That Guide which the Father has given unto thee to lead thee into all ways of Truth and Life, is not one which cometh from afar, but is born in the manger of thine own mind to dispel the clouds of fear and false beliefs. Awaken that God-germ within thine heart! Dwell continually in the knowledge that His Love and Power are thine, because He Himself dwells within thine own heart! The Father hath all to bestow, but not until ye have learned to follow the Way of thy divine Self within, will the Truth and Life of the Father be revealed unto thee. Be still, and know that I AM the Way, the Truth and the Life!

MEDITATION: "The Father within now revealeth the Way of Life unto me."

BIBLE: John 3:21; 16:13; Romans 2:1, 2; II Cor. 11:10.

ASTOR LECT.: Page 122, first par., page 123, first par.

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### June the eighth

"My son, attend unto my words, for they are life unto those that find them, and health to all their flesh."

He who doubts the power of the Spirit to heal has never fulfilled the requisite requirements which would bring him positive knowledge of God's willingness to assume the burdens of a sin-sick world. The power of God is mighty, but you can never experience the joy of Life through Him until you keep your part of the covenant which was sealed before the beginning of time. God has bequeathed unto you the power to reconstruct His ideas, so you bear the responsibility of harmonizing them with the divine Plan. Hence, every promise which He has made unto you carries the condition that you co-operate with that Will which sent you forth to labor in His vineyard. Ho, every one that thirsteth, come ye to the Fountain of Living Water, and ye shall be made whole! Attend unto My words, for they are Spirit and they are Life unto them that find them, and Health to all their flesh!

MEDITATION: "The Spirit of God is my Health and my Strength."

BIBLE: Isa. 58:8—11; Psalm 42:11; Prov. 12:18; 16:32; John 5:6 to 9.

ASTOR LECT.: Page 162, first par. to middle of page 163.

### June the ninth

"But the hour cometh, and now is, when the *true* worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him."

Regardless of the fact that since the beginning of time, man has been taught that he is made in the image and likeness of a perfect Creator, he has been so engrossed in things material that his mind could not fashion God except out of that substance of which he considered himself composed! Hence, man has made God in his own image and likeness, and has endowed Him with passions like he himself possesses. But God is not bound by human limitation, and those who are the "*true* worshippers of the Father," know that He is that omnipresent Spirit of Life and Love which is the One Reality of the universe. "The Spirit itself beareth witness with our spirit that we are the Sons of God." Hence, if you are a *true* worshipper, such as the Father seeketh to worship Him, you will worship Him as

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the omnipresent Giver of all Life, Health, Harmony, Happiness and Abundance, Whom to know aright is Life everlasting.

MEDITATION: "The Spirit of the Living God dwelleth within me. He is my Life and Strength."

BIBLE: Matt. 6:19 to 21; Matt. 6:6 to 7; Rom. 8:6.

ASTOR LECT.: Page 190, first par.; page 191, first par.

### *June the tenth*

"And they shall be all taught of God."

In that day when sin, disease and sorrow shall be no more, and when the earth shall be full of the knowledge of the Lord as waters cover the sea, then shall Man, that wondrous creature whom God did create to magnify Him with heart and voice, walk the earth, filled with the consciousness of his divine Sonship, and commune with that Great Universal Father, as a child talks with his parent. For long centuries, humanity have fed on "manna in the wilderness, and are dead"; but to-day, we are asking for that bread "which cometh down from heaven, and giveth life unto the world." Man is no longer human; but he belongs to a race of gods,—divine Beings who, like Enoch of old, walk the earth and talk with God! God dwells within the heart of man, and if you will commune with Him, you will need no more the Light of other men, for He who was their inspiration has become your Guide and Teacher Who shall lead you into all ways of understanding and knowledge.

MEDITATION: "The Love of God is my only guide."

BIBLE: Matt. 4:4; John 6:45 to 51; Rev. 21:22 to 27.

ASTOR LECT.: Page 33, first par. to middle of page 34.

### *June the eleventh*

"Arise! Shine, for thy Light is come, and the glory of the Lord is risen upon thee!"

That "Light which lighteth every man that cometh into the world," has ceased to confine its dim flame in secluded rooms. Those, who in the early days of the Christian Ministry were forced to flee to distant hills or seek for their God in gloomy caverns and catacombs in order to keep that torch of Divine Love burning within their hearts would welcome the freedom with which we can proclaim

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our consciousness of divinity, were they on earth to-day. The Day Star again is appearing in the heavens, and the "Son of man is coming in a cloud" to reveal to humanity its essential divinity, and to teach man that he belongs to one common brotherhood.

Has that Light of the Christ yet flooded your consciousness? Then the day has come when you must arise and shine, if you would have His effulgent glory be made manifest in and through you in all ways of health and opulence. Arise! Shine, for thy Light is come!

MEDITATION: "The Christ within is my Light."

BIBLE: Luke 8:16 to 17; 21:25 to 33; Rev. 22:5.

ASTOR LECT.: Page 82, first and second paragraphs.

## *June the twelfth*

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?"

God created man in His own image and likeness, but in order for man to enter fully into the consciousness of Godhood, he must incorporate into his conscious life those qualities which characterize God. God can never redeem the world unless the minds of men be made pure enough to receive and assimilate His wondrous ideas. He has left it to you to carry out His purpose. Will you falter, or will you be strong in the Lord and in your faith to conquer through the omnipotence which he has conferred upon you? "Ye are the salt of the earth!" Have you lost your savor of Godliness, or will you rise to your divine mission and preach His gospel to all the world in a life filled with the consciousness of His Divine Love, healing the sick and doing good? For this were you born, and for this moment did you come into the world! Will you meet it with strength and courage and reveal to some struggling soul the mystery of God made manifest in the flesh?

MEDITATION: "The Christ within worketh the Father's will."

BIBLE: Mark 9:49 to 50; Luke 5:36 to 39; Prov. 19:1 to 8; I Cor. 10:33.

ASTOR LECT.: Page 203, first and second par.

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### *June the thirteenth*

"And I will establish my covenant with thee; and thou shalt know that I am the Lord."

That covenant which God sealed with man before, the foundation of the world, has been lost in the ark of ignorance, and man has sailed the tempestuous sea of existence, unconscious of the fact that he was foreordained from the very beginning to realize his perfect Sonship of the Most High God. The message of God to man is that he has been created in His own image and likeness, that he is free; that no limitation encompasses him, and that as the mist of ignorance disappears, he sees himself resplendent with a new glory which comes only from the Father. God stands ready and anxious to fulfill His part of the covenant, and if you, my brother, desire to have the Lord of Divine Love take up His abode in your heart, it is your business to make your mind His acceptable dwelling place. To nations, as well as to individuals, does His call come, and when they realize the power which the reign of Divine Love shall bring to the earth, shall they hasten the dawning of that perfect morning when the Lord God Omnipotent shall rule on earth even as He does in heaven.

MEDITATION: "God is the Author and Finisher of my faith."

BIBLE: Psalm 27:1 to 5; Psalm 31:14 to 16; Gal. 3:13 to 29.

ASTOR LECT.: Page 336, last par. to middle of page 337.

### *June the fourteenth*

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

O son of man, why dwellest thou in ignorance of those mighty forces which are pent up within thee? Knowest thou not that "Ye are all gods and sons of the Most High"? Thinkest thou that that which God has created perfect and whole He has not the power to keep so? Fear not, for the Lord is with thee, and all the angels of heaven are at hand to support! The promises of God are sure, and nothing could be more comforting than to know that the One and Only power in the Universe is ever seeking to make thee conscious of its Divine Presence. Where no human hand can guide or protect, Omnipotence stands ready to champion

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thy cause if it be just, and thou *canst not* fail. Thou art made in His likeness; no thing can befall, for Spirit cannot be injured by material weapons. Cease thy fears, God is with thee!

MEDITATION: "The Lord is my Shepherd, I shall not fear."

BIBLE: Psalm 77:14—20; Psalm 107:1; Psalm 133.

ASTOR LECT.: Page 203, first and second paragraphs.

### *June the fifteenth*

"Be still and know that I AM God."

The unspoken thought of Hermodoras was such a potent rebuke to sin that he was exiled from Ephesus. God, however, cannot be banished from His realm, nor can opposites exist in the same place at the same time. This knowledge is the rebuke that puts to flight the legion of false beliefs that would manifest themselves in the shape of sickness and sin, and demands abject servility from the one upon whom God *himself* has bestowed dominion and power.

Arise, soldiers of Christ! Put on the whole armor of Christ, which is the divine understanding that God is not the author of confusion, and arm yourselves with the sword of spirit, which is spiritual knowledge, and go forth to battle for physical and mental supremacy. God will give you the victory! Think you that God's instruments can be perverted in their uses? That His temple can become a tomb of wretchedness? His dwelling place a carnival of pain? God forbid!

MEDITATION: "The Father worketh through me to give me the victory."

BIBLE: II Cor. 6:15, 16; Gal. 1:20; 4:31.

ASTOR LECT.: Page 127, last par.; page 128, last par.

### *June the sixteenth*

"Do I not fill heaven and earth?" saith the Lord."

The earth is, the Lord's. He has peopled it with the substance of Himself. He it is that makes Good and disperses evil; that causes what appears as inert energy to reveal itself as vital force, and raises up from what man mistakes as the nothingness of death, the celestial Beings that people the distant stars.

O mortals! Ye who "seek in space" and search in the "remote depths of the horizon" for the Supreme Cause,



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know ye not that He is closer than the air ye breathe, for in Him you live and move and have your being! Praise ye the Lord for He is Good, and His loving kindness endureth forever! Again I say, Praise ye the Lord!

MEDITATION: "My soul doth magnify the Lord."

BIBLE: John 17:3; Heb. 11:6; Job 22:21; I Cor. 8:6; Acts 17:28; Heb. 3:4.

ASTOR LECT.: Pages 110 and 111.

### *June the seventeenth*

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

When Jesus said, "Blessed are the pure in heart, for they shall see God," he proclaimed no new truth to mankind, for, hundreds of years before, King David realized that he whose hands were unclean, whose heart was defiled, or who was filled with vanity and deceit, could not "receive the blessing from the Lord." This is a truth, however, which, it seems, must be discovered by each person individually, for in the state, in the community and even in the church, we find persons seeking to receive the blessing from the Lord who make no pretense of cleansing the channels through which they wish the blessing to come. How can righteousness from the God of your salvation dwell in your heart unless you have cleansed it of all vanity and deceit? Only as you make your heart an acceptable dwelling place for the purity of God to dwell, can you enter into fellowship with Him and partake of those blessings which belong to every real Son of God.

MEDITATION: "My heart is pure, even as He is pure."

BIBLE: John 3:3, 6, 8; Matt. 18:3, 4; Psalm 51:2, 6, 7, 10, 17.

ASTOR LECT.: Page 249, last par.

### *June the eighteenth*

"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All the sins that have been committed in the name of religion might have been averted had humanity understood more of the principle of Universal Brotherhood which Jesus came to teach. He knew that as the Christ

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was no "respector of persons," but dwelt equally in all men, and that in the sight of his heavenly Father, one soul was not more precious than another. Yet the way in which we see this precept followed is a travesty on the name of religion, for we have failed to see the Christ within the heart of man, but look withal on the material surroundings in which he is set! Consequently, that thing which we have left undone is of more importance than the thing which we have done! Howbeit, then, that ye think ye can serve the Christ when ye fail to discern the kindred spark within the heart of another? Jesus came to save him who was lost, and unless ye seek out one that is lost in entanglements of sin and sickness, ye will not be doing "it unto one of the least of these my brethren."

MEDITATION: "I am my brother's keeper."

BIBLE: Romans 2:9 to 11; Luke 10:30 to 36; Matt. 15:22 to 28.

ASTOR LECT.: Page 263, last par. to middle of page 264.

### *June the nineteenth*

Our one duty in life is to "overcome the world." If it were not so we would not be in the world. Each person always finds himself in that place where he can serve best, so now that we are in the world we should have no desire to leave it until we know that our task here is complete. Living in the world does not necessarily limit one's life to this earth plane. Did not Enoch walk the earth, yet talk with God? That same privilege is ours, if we will but follow the soul's desire and remain true to our own divine selves.

Trials may come and disappointments may overwhelm us, but through their overcoming the high resolve of the soul is kept constant, and the mental muscles are strengthened for greater things. "Heaven is not attained at a single bound," but each obstacle overcome is a step upward on the ladder of conscious immortality.

MEDITATION: "The strength of Christ is my strength."

BIBLE: Isa. 41:10; Psalm 27:14; I Peter 5:10; Rev. 21:7.

ASTOR LECT.: Page 122, first par.; page 123, first par.

## Sermonettes

### *June the twentieth*

"For as a man thinketh in his heart, so is he."

Every thought is a "thing" in mind, and throws out a reflection which must be like the mental image from which it proceeds. The living entity of spiritual substance is Mind, and it has an external nature independent of material construction or physical shape. The mind is responsible for any and all activities of the body, whether it be of joy or sorrow, health or sickness, pleasure or pain. As a man thinketh, so he is, physically and morally, mentally and spiritually. Pure action is from the realm of pure thinking; hence, to establish a harmonious physical condition, it is necessary to produce a harmonious mental image, for the image regulates the physical action. The mind is not an adjunct of the body, but the body is an adjunct of the mind; hence, pure thoughts result in right actions, for the body owes to mind whatever it expresses of vitality. Therefore, live in your mind to the glory of God, and your body will bear the seal of God's approval, for "Christ shall be magnified" in your heavenly temple.

MEDITATION: "God is the only Thinker. Teach me to think His thoughts."

BIBLE: Phil. 1:20, I Cor. 3:22; Rom. 8:2; 6:16.

ASTOR LECT.: Page 167, first paragraph.

### *June the twenty-first*

"The worlds were framed by the word of God."

Form is a complement necessary to Mind. Without it, the mind would be incapable of self-expression. Mind and form are as essential to each other as are life and existence, for without Mind there would be no form, and without life existence would be inconceivable. If you can picture the sun bereft of light, you can image form without mind; if you can image the light without the sun, you can picture mind formless. Man is the form of God; the design upon which He portrays His divine potentialities; the canvas upon which Divinity has painted His own image and likeness. The word is the symbol of the idea, and represents, visibly, the qualities of the invisible from which it sprang. Hence, God spoke and it was done, for the Word of God is His idea, and perfect man is God's last word!

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MEDITATION: "God, the Father, dwelleth within."

BIBLE: I Peter 1:25; Psalm 33:6; 33:9; Isa. 55:10, 11; Heb. 4:2; Luke 21:33.

ASTOR LECT.: Page 61, first paragraph.

### *June the twenty-second*

"He is before all things, and by Him all things consist."

We do not doubt the existence of a molecule or deny that of the atom which is infinitesimally smaller, although the molecule is so small that no human eye has ever discerned it. If we accept, therefore, the evidence of material existence on the basis of material reasoning, unsupported by substantial sense testimony, we should be willing to accept the Truth of Being, notwithstanding that this evidence is beyond the range of the finite senses. Granting that things can be *beneath* the range of vision, it should not be difficult to understand that there may be things *above* its reach! Material existence is temporal; but spiritual life is eternal. Live and love, therefore, in the eternal, and transform a chant of woe into a song of ecstasy!

MEDITATION: "The Lord is my Health, and the strength of my life."

BIBLE: I Cor. 13:9, 10, 12, 15; 11:4, 18.

ASTOR LECT.: Page 173, second paragraph to first paragraph on page 175.

### *June the twenty-third*

"Every plant which my heavenly Father hath not planted, shall be rooted up."

The most slanderous accusation of all the ages has been that sin, disease and poverty were sent as a punishment by God in token of His beneficent Love for erring humanity! How can the mind conceive of that which is acknowledged to be Absolute, limiting itself to the plane of the relative? If God is Good and God is All, and fills all space with His Presence, pray, where has evil gone? In that day when the kingdom of heaven shall be established upon the earth, and the Spirit of Divine Love shall rule supreme over every living thing, all that is not in harmony with its Law will have disappeared, for only the things which the Father hath planted will be able to flourish in that new earth. Verily, the former things will have passed away, and there shall

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be no pain, sorrow, nor crying, for the cause of these will have been banished from the earth.

MEDITATION: "The Father has planted only Good; I am the husbandman."

BIBLE: Gen. 1:31; Matt. 7:7, 11; John 15:1 to 8.

ASTOR LECT.: Page 15, last par. to middle of page 16.

### *June the twenty-fourth*

"I am not sent but unto the lost sheep of the house of Israel."

Two thousand years ago when Jesus came to proclaim a gospel of love to a hypocritical and self-righteous world, he startled them by his declaration that he came not to call the righteous to repentance, but the sinner. Those of the social elite who knew not that "those things which proceed out of the mouth come forth from the heart; and they defile the man," sought to enter into the kingdom of heaven by pretense, but they could not deceive Jesus who was spiritually perceptive. The flight of years has seen but little growth in some of humankind, for today, we are more interested in making a pleasing appearance than we are in saving souls. Magdalenes walk the great "White Way," and Lazaruses sit by the wayside waiting for the touch of a loving hand or the sound of a voice that is kind, but the modern Christian rides to his cushioned pew with only a scornful look or a pitying glance. Ye followers of Truth, be not as the Pharisees, for ye who have glimpsed the Christ are come to save them that are the lost sheep.

MEDITATION: "The Christ in me is the Good Shepherd, which careth for the sheep."

BIBLE: Luke 5:31, 32; John 10:7, 8, 9, 13; Matt. 10:42.

ASTOR LECT.: Page 84 to middle of page 85.

### *June the twenty-fifth*

"And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Thou hast created me out of the substance of Thyself, and made me like as Thou art! To have portrayed me less perfect than Thyself, Thou must have condescended to the abasement of Thine own idea—to have known the unknowable. Thou art, and therefore, I am, and in my divine potentiality, I am as Thou art, and as the light is unconscious of darkness, even so am I unconscious of aught ex-

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cept that which Thou of Thine own Self hast given me, and therefore, I am at peace, for "infinite is the wealth that belongeth to me. \* \* \* Should my capital be in a flame, nothing that is mine could be consumed," for Thou art my All in all, O God!

MEDITATION: "God has made me free from sin and death, for I am like Him."

BIBLE: Rev. 21:5; I Sam. 10:6; II Cor. 5:17; I Peter 5:7; Prov. 3:6.

ASTOR LECT.: Page 156, first par.; page 251.

### *June the twenty-sixth*

"He that regardeth the clouds shall not reap."

To sin is to magnify the finite which is the only thing that would deny God. As low drifting clouds envelop in sombre hue the objects over which they pass, thus sin casts dark shadows in its train. Sin, therefore, is an illusion of the senses which hides spiritual reality, and the one who sins is overshadowing his understanding of infinity with the clouds of sense illusion; thereby defrauding himself of the use of his spiritual intelligence. Sin cannot change anything; for all that is, *abides* in the unchanging eternal; but it temporarily hides from the sinner the reality of his being, and thus deprives him of his spiritual inheritance. He is, therefore, to be considered as one in need of help, and to aid him in the surest way, is for the onlooker to look beyond the cloud of illusion until the shadows flee from his own vision, and then the daybreak of reality will become apparent to the one befogged by the illusion of sin.

MEDITATION "My mind is stayed on Christ."

BIBLE: Prov. 8:36; 10:9, 25; 15:21; I John 3:1, 2, 3.

ASTOR LECT.: Page 329, first par.; page 330.

### *June the twenty-seventh*

"Call no man your father upon the earth."

It depends upon the pitch to which man has tuned his spiritual genius as to whether he will rise above his environment, or will let his existence take on the shapes which haunt his surroundings as clouds that gather on mountain tops take on the shapes of the peaks about which they cling.

God has created man superior to his environment and has ordained his destiny to be divine. Human parentage



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is only the symbol of a spiritual origin vastly more grand, and to such as accept this fact is given the power to soar above a world of limitations into the boundless expanse of God's universe with its unlimited possibilities.

Arise, and go to your Father!

MEDITATION: "I and the Father are one."

BIBLE: Matt. 6:31, 32; Ezek. 18:2; Matt. 12:48, 49, 50; Heb. 4:6.

ASTOR LECT.: Page 348, first par. to end of chapter.

### *June the twenty-eighth*

"He that buildeth all things is God."

From the form of an idea, a temple springs into shape. Consume the shape of the structure, but its form persists in the mind of the builder. The temple is but the transitory symbol of which the idea is the real and eternal.

Because all things proceed from mind, all things are mental, and therefore, beyond the range of destruction. Mind and its ideas are inseparable; therefore, we can say with our elder brother, "I and my Father are one," and "understand that the invisible things from the creation of the world are clearly seen (mentally) being understood by the things (symbols) that are made." Therefore, look away from the faults in the interpretation and live in the eternity of the idea, which is the wealth of Mind, and all that the Father has is yours.

MEDITATION: "My true Self is perfect, even as God is perfect."

BIBLE: I Col. 1:16, 17; 2:3, 9, 10; 3:10, 17.

ASTOR LECT.: Page 60, first and second paragraphs.

### *June the twenty-ninth*

"My beloved is mine, and I am His."

O Infinite Attraction, that holdeth the sea in the hollow of Thy hand, hold Thou me above the testimony of the finite. O Divine of Creators who hast incorporated me into Thyself, even as the risen sun does embody in its own brightness the opalescent light of dawn, make me to realize my own Infinity which pervadest all, and art the only Reality of the all, be Thou my only consciousness so that when the apparitions of sense confront me I may not mistake their finite shapes for Thine infinite form. O Light of

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the worlds and Illuminator of the universe, pour out Thy Light upon me in all its holy effulgence, so that Thy Temple may be forever illuminated with Thine eternal splendor; so that Thy people may walk through darkness by its glory, in those days when the stars shall not give their light!

MEDITATION: "My eyes behold Thy glory, O God, and my hands doeth Thy works."

BIBLE: Rom. 14:4; Psalm 94:18; 119:117; Prov. 4:13.

ASTOR LECT.: Page 338, first par. to end of chapter.

### June the thirtieth

"When thou fastest . . . appear not unto men as to fast."

A forty day parade of abstinence, after three hundred and twenty-five days of feasting, is not the fast that is destined to transform the "world's dreary cadence of sorrow into an irresistible incantation of joy" which is the purpose of all such as have put on the robes of righteousness to gather the whitened harvest that only awaits the gleaners in order that the golden sheaves may be gathered into God's barns. The true fast is to quicken the understanding faculty of the mind; to accelerate the intuitive faculty of the soul and to revive the perceptive faculty of the divine nature by a *total abstinence from negative thinking*. Such a fast enables man to rise from the plane of dependence upon the failing finite into the realm of spiritual power and dominion. When thou fastest, choose this fast!

MEDITATION: "My mind is filled with the consciousness of Thy omnipresent Love."

BIBLE: Isa. 48:5, 6, 7, 8; Matt. 6:25, 26; James 1:27; James 2:15, 16, 17.

ASTOR LECT.: Page 56, first par. to end of chapter.

### Practitioners.

MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.  
Home Tel., Vanderbilt 4211.  
MRS. ENGST, 128 Monmouth Street, Newark, N. J. Tel., Waverly 5578-J.  
MR. WINSLOW C. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.  
MRS. ROSALIE M. BEATTY, 601 W. 180th St., New York. Tel., St. Nicholas 323.  
MRS. LEONORE MARCY, 500 Fifth Ave., New York. Tel., Vanderbilt 4599.  
MRS. RULO C. REESE, 51 West 81st St., New York. Tel., Schuyler 9571.  
MRS. HELEN M. RICE, 142 East 27th St., New York. Tel., Mad. Sq. 4480.  
GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Tel., North 4493-J.  
Office Hours: 10 to 12 A. M.  
MARY SAGE PARMELEE, 257 Elmwood Ave., Buffalo, New York. Tel., Tupper 4668-J. Office Hours: 4 to 6 P. M.  
EMMELINE BERTLING, 86 Inwood Pl., Buffalo, N. Y. Tel., North 885-W.

# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*  
DANIEL M. MURPHY, *Assistant Editor*

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# THE GLEANER

## The Power of Attraction.

BY W. JOHN MURRAY

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people."—Matt. 4:23.

Of the three great temptations which came to Jesus, perhaps none was so subtle or so apt to deceive as was that to use his newly acquired power to attract followers. It is a temptation common to all men in public life, whether it be in the realm of politics or religion.

Does a new idea utter itself in the political world, promising relief from old and outworn abuses? Immediately the sponsors for it seek to make converts and form a new party. Men and women of magnetic personality are selected for the purpose of winning other men and women so that a movement shall come into being which will be of sufficient power and vitality to make the old organizations recognize that their authority is seriously threatened. By the force of personal attraction, as well as by the force of personal conviction, a suffrage movement or a Prohibition party comes into existence, and so we see at once why the magnetic personality is an asset, whether it be in starting a new enterprise or corporation, or a new phase of political life and purpose. It is also a fact, whether we admit it or not, or whether we like it or not, that an attractive personality is a most important factor in the church. The pity of it is that it is sometimes overworked, as when one places his personality first and his political or religious principles second; but when one uses his God-given charm to win men to higher things, it becomes the handmaid of devout consecration.

The Power of attraction makes for integration or building up, while that of repulsion makes for disintegration or tearing down. This holds as true in human society as it

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does in the atomic structure of the material world, and Jesus knew it; and knowing it, he was tempted to use it for the purpose of founding a new empire over which he would become supreme ruler. Considering all things, it was most natural for him to be tempted to use his power in this way, but even then he dimly realized, what he subsequently knew to a certainty when he said, "My kingdom is not of this world."

Imbued with a mighty desire for world freedom, and knowing that he had power to bring it about by forming a great political party, he resisted the temptation on the ground that individual freedom is more important than world freedom, as this expression is popularly understood. World freedom, or universal liberty, may mean one thing to one man and quite another thing to another. To one it may mean the right to worship God according to the dictates of his own conscience without interference from church or state. In addition to this it may imply equality of opportunity without servility or fear of oppression on the part of capital. Such a condition is most desirable, and any attempt to delay it is fraught with danger; but there is another sense in which world freedom is like freedom of speech, in which liberty is mistaken for license. Free speech, like world freedom, is a most desirable thing providing it is indulged in for the good of all. When free speech is indulged in to accentuate class distinction by emphasizing the virtues of one class and the vices of another, it becomes a mischief maker. It separates where it should bring together, for it creates hatred where there should be mutual understanding.

In order, therefore, to understand why Jesus placed individual freedom above world freedom, it is necessary for us to consider two things, first the effect that society has upon the individual, and second the effect that the individual has upon society. If the collective body of mankind could be granted world freedom tomorrow the effect upon the individual might be very startling and disappointing. The statement that every man should be a law unto himself might be true and worthy of a trial if every man recognized his obligation to every other man as he recognizes them to himself and to his immediate family, but such men at present are greatly in the minority. If it means the right to *do*



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what one pleases, as free speech means the right to *say* what one pleases, it is not difficult to imagine that some rather ugly situations might arise.

Today in polite society men know that while it is their privilege to *say* what they please, it is not always expedient, nor kind to do so. And so, if tomorrow there should come that emancipation which some men dream about, and men should *do* what they please it might be a case of "confusion worse confounded." On the principle that society cannot be transformed in bulk, Jesus was too wise to try it. A semblance of world unity might be brought about by force of a League of Nations, but a semblance of a thing is not necessarily the reality. A League of Nations may, by superiority of members and material, hold other and turbulent nations in check, but this is no guarantee that the angry passions of the smaller nations will be destroyed simply because they are prevented, for the time, from exhibiting those passions. The effect, therefore, that society has upon the individual is one of compulsory obedience which always makes for insincerity and hypocrisy, notwithstanding it may also make for a certain kind of peace.

We see from this that society affects the individual for society's good because it is bigger and more powerful than the individual, and at first glance this seems to be the only way, to preserve the peace. But there is another way of looking at the situation, and this is to consider the effect of the individual upon society. Granting that a League of Nations can prevent separate nations from rushing madly into war, it cannot prevent some nations from being persistent thorns in its side. Granting that society can confine the criminal, it cannot prevent the criminal from being a source of expense, annoyance and irritation. The effect of the individual upon society is not petty and insignificant, and it is for this reason that all education is to fit the individual to become a useful member of society, in order that abstract society may not suffer from concrete individualism of a destructive disposition.

Jesus knew this, and so his principal concern was not with the church or the state, but with the individual. Just as a single man, or woman, or child affects society for ill, so that some man, women, or child may affect society for good; and hence Jesus used his power of attraction in order to draw

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unto him those who needed what he could give them. Instead of advertising and renting a big hall in which to expound his philosophy, he began at once to demonstrate that philosophy by "healing all manner of sickness, and all manner of disease among the people." His fame spread throughout all Syria; "and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

It is a noteworthy fact that if a man has what the people want the people will follow him, whether those people be rich or poor, yea, though he live in a forest they will beat a track to his door as Emerson has said. He might have used his power of attraction to draw around him the Bolsheviki of his day. He might have overthrown the Roman Empire on the presumption that that would have made the world safe for Democracy, but instead he attracted the lame, the sick, the halt and the blind. Other men used their magnetic personalities to attract the strong and the powerful to assist their cause; Jesus used his to attract the miserable and the unhappy, the despised and the rejected. He was not lying awake nights thinking how he might draw the rich and the influential in order to build his new church.

He was spending his time in gardens apart from his disciples, using his power of attraction to draw down from God a fuller measure of the power of healing. Jesus saw that world freedom is like charity in one respect; it must begin at home. With a world as free as air politically, and mankind still in bondage to its individual sins and sicknesses, passions and pains, the world could again revert to "chaos and old night," for the world is nothing more nor less than the individual multiplied. It *may* be true as some aver that if the world is improved mankind must improve under the same law, but it is *certainly* true that if man is improved, even an individual man, the world is automatically improved to that extent. If the world is to be made fit for Democracy, the individual must be made fit to play his part in it and to enjoy it, and in order to do this he must be spiritually, mentally, and physically fit.

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To make a world fit for Democracy, while there is so much of immorality, and ignorance, and disease in it, is on a par with trying to make a house fit for habitation while leaving all the germs of small-pox or diphtheria in it. The world needs to be fumigated and vaccinated before it will be fit for Democracy, or anything else worth while. Great armies are vaccinated one man at a time, and even then it has "to take." Modern reformers would change or transform a nation, and then seek to compel the individual to comply with the radical change. Jesus could transform the individual and know that by that process the race would be transformed in due time. He regarded his philosophy as a leaven which must work in the meal of human consciousness, as yeast works in the housewife's flour.

To the modern reformer, the world is all; to Jesus the individual was everything, and I think I am beginning to see his point. Napoleon attracted by force an army which, for a time, seemed invincible; the Kaiser did likewise and see what has become of them. Jesus attracted an army by Love, and today it is numerically stronger than ever, for Christianity, weak and imperfect as it is by comparison with that of Jesus and his disciples, is nevertheless the moral power of the world. The power of attraction is a something which begins with us, even on the physical plane, before our birth. We are the physical results of the power of attraction on the part of one cell for another. We assemble as the result of the power of attraction, for if this power were to be suspended we would literally fall apart, individually and collectively. Through the power of attraction we become friends, or we are united in wedlock.

It is through this power of attraction that we are drawn in the direction of good or evil associates; but it must not be inferred from all this that it is a power which works independent of our own volition. Like the power of steam, it is something one may use constructively or destructively. It may be employed to draw about us the strong and the influential in order to be benefited by them, or it may be used to draw those whom we can benefit. Herod used his power of attraction to draw about him those who could and would carry out his evil designs. Jesus drew about him those who needed his healing ministry. "The common people heard him gladly," and the multitude followed him into the wilder-

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ness to be healed of their infirmities. Rich and poor alike were attracted unto him, because disease is like God in one respect; it is no respecter of persons. Jesus was no more the poor man's saviour than he was the rich man's saviour. With him the *man* was everything, the *rank* was nothing. He attracted all who suffered, irrespective of their station in life. "Come unto me *all* ye that labor and are heavy laden, and I will give you rest," is a universal invitation which cannot be limited to a special time or a special class. It is as applicable now as it was when he was personally on earth.

This same *Christ* invitation is now uttering itself through every man and woman who understands and demonstrates the philosophy of Jesus. It is the love of God expressing itself in human conduct and wiping away tears from off all faces which turn in its direction. Just as the sun uses its power of attraction to draw up the dew from the earth, so we must use ours to attract the sickly and sorrowing in order to dissolve their fears and false beliefs. The temptation will present itself to use our power of attraction in the direction of those who can be of most use to us, but we must resist it on the ground that, "It is more blessed to give than to receive."

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### LEST WE FORGET.

*In order to continue our services for those who are compelled, by one circumstance or another, to remain in New York during the hot summer months, we urgently request that you, dear reader, do all in your power to assist in carrying on this work which is so necessary. We are informed again and again by those who attend the summer services that, were it not for these weekly spiritual feasts, life would be scarcely worth living. Therefore, "lest we forget" in our days of personal comfort, those who must perforce labor during these days, let us be as generous as possible in maintaining this very necessary summer service.*

W. JOHN MURRAY.

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Every man stamps his value in himself; the price we challenge for ourselves is given us. —Schiller.

# The Happiness of God.

BY MAY CORNELL STOIBER

"Fear not, it is your Father's good pleasure to give you the Kingdom."  
"I am come that ye may have life, and have it more abundantly."

What is happiness?

The power of serenity, poise, unfaltering self-confidence, of exaltation within the soul that destroys the miasma of doubt and fear. Happiness is that outlook from the mountain-top of faith that sees and knows God, though to the crowds only clouds and storms are visible. Today with Europe bleeding, with the world sick at heart watching anarchy and revolution, men shudderingly say: "Is there a happy God? Could one respect or love such a God?"

If you have built for yourself a God, a personal being, an enlarged image of human man, subject to varying emotions, an autocrat, a nationalist (instead of a democrat), who has an all-seeing eye, watching men being slaughtered and suffering, then indeed such a God is a barbarian and does not deserve respect or love.

But—God is Mind, and the Divine Mind of the universe is love, beauty, strength, purity, everlasting serenity, that which knows only good, in Whose vast repository there can exist only the perfection of the kingdom, in which Mind imaged it forth.

Spiritual Man is an emanation of the Divine, partaker of Supreme power, to whom were given Dominion over the mineral, vegetable and animal kingdoms. If man read not the message aright, if he misinterpret it and separate himself from God, descending to the animal kingdom, then by virtue of the power vested in him, of himself must he return to the kingdom and build more stately mansions of freedom and love for the soul. Freedom: how many know how to appropriate it with dignity, honor and wisdom?

Man dethrones himself; God could not by the innate laws of Mind and Growth. Is it not strange that man should put himself in the shackles that he alone can rend asunder?

Ah, the first revolution is within the self. King Greed, King Avarice, King Appetite, on the throne with all their



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attendant parasites and sycophants must be dethroned and a royal marriage take the place of Wisdom and Love. These alone have Divine Right to rule.

The Kingdom of happiness springs from within, always within working out into the objective life of Man.

There is the universal life and the individual life; these must be perfectly attuned, for the universe is the one life in variety of changing forms. Every form is dependent on the consciousness that evolves it, but its source is Infinite. Spiritual man must appropriate and hold his place in the realm of Divine ideas and creativeness.

There are different concepts of happiness. To one it is wealth, to another statesmanship, to another travel, or marriage, or property, or home; but there is room for all save that which infringes on the rights of another.

To be happy pursue the highest desire of the soul. Affirm to yourself over and over: "I am so happy, so happy, so happy!" Don't say it as if you had lost your last friend, but feel it and rejoice.

What a world of happiness can unfold before the vision. Perhaps it is the boy in the trenches before whose longing eyes pass mother, or sweetheart, and home. Perhaps the little newsboy is seeing school, education, warmth, love and success.

Happiness! it is meant for all; approach nearer to the Divine until you feel the Presence and are illuminated by love and wisdom, drawing your own highest good to you.

Are you facing life alone? Have you lost father or mother or child or business? Come let us go to the mountain top together; let us talk to God; let us listen to the answer, and we hear, "Never did I create in vain or without purpose; never can anything in this my universe be lost—look about you; there are many worlds of livingness, all a part of the plan and this is one. What I have created IS."

All is Life now and always, and the only separation is the veil of thought. Never is a day so dark but the brightness is there; never a soul so disconsolate but that the joy of the dawning appears. Never a sickness but that healing shall abide in fullness, never a lack but that plenty shall drive it away.

Shall you confess yourself weak and neurasthenic, or depressed, melancholic and negative? Your high tension collapses. The hypochondriac afflicts his friends with the



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blues. Could God be neurasthenic? Far be it from me to have such a God; I demand strength.

Hear the birds singing; now is "the high tide of the year"; now is the youth of the season. Sing with the wise little birds your brothers; they do not complain and moan. Are you not worth more than they?

This is the spring; the joy of the season pours through the being, lighting it with love and strength, and saying, "There is no age to the soul that will partake of nature's youth, and let the flood of the Divine fill every aching heart, or aging consciousness. And know of a truth it is God knocking, without and within."

First the realization of God as happiness in the inner court, and then by co-operation, loyalty with a big L, the plus qualities of your inner life shall actualize in business, home, workshop and nation.

Let the light blaze in the soul, that it may do good to all.

To love humanity and serve it is your religion. One joyous laugh is worth a hundred groans, and one sunny smile worth many a sigh.

Growth is a law of the universe and you can increase in capacity for happiness; the universe of joy is the great repository on which you can draw without fearing it will become bankrupt. The sun will not cease to warm, nor the coal give out, nor the electricity, nor the food, so waste no time in worry. Keep the soul plastic that it may ever renew the body and unfold the intellect.

Happiness is a thought germ that is catching; don't dodge for fear it will get you, for this is a world of expression in form, and you must express something. Don't look like the sphinx but spread the contagion of happiness. The coward groans and fears and weeps; look the whole world in the face. The coward thinks he has no chance and that the world is against him.

Face the light and let your "illuminated being o'er run" with the deluge of happiness it receives: you shall build a world of greatness out of an apparent nothing, you shall be successful and powerful and whole, for the Kingdom of God and His Happiness are within you.

*Cincinnati, Ohio.*

# Knowing the Truth.

By DANIEL M. MURPHY

"Ye shall know the Truth, and the Truth shall make you free."

It is gratifying and enlightening to realize that there is far less hatred in the world than there was a year ago. All hatred is caused, primarily, by a belief in separation of origin and interests, and a false sense of values as to the verities of life. This point is made clear in a story recorded by Boswell, the biographer of Samuel Johnson. Once, in London, as they were on the street, Johnson, who had previously boasted of himself as a "good hater", pointed his cane viciously at a man passing, and exclaimed, "Oh, how I hate that man!" "'Hate him,'" cried Boswell, "Why you don't know him, do you?" "Of course not," answered Dr. Johnson, "if I knew him, I couldn't hate him!"

If personal knowledge, in its deepest sense, and its attendant sympathy, is such an important factor in the realm of human association, "*knowing*", in its spiritual sense, is even more a vital necessity to any one who hopes to demonstrate Divine Science, or to use his spiritual understanding to the greatest advantage in easing the pain and injustice of the world.

Jesus said, "Ye shall know the Truth, and the Truth shall make you free". In other words, when we *know* our place in the realm of Spirit, when we are aware of the truth about ourselves, we refuse to be bound by any mere doctrine or false dictum. The law of growth demands that we progress from blind and faltering trust to enlightened understanding. The Biblical promises, in a certain stage of spiritual development, are associated only with faith. When we discover ourselves to be in the realm of law, we find ourselves understanding them. In reality these different consciousnesses are but phases of the same thing. To our faith we have added understanding.

A most vital point in our development is passed when we really know that Truth never changes itself to suit the theories and desires of men, for then we have a sure foundation for definite, positive thinking. To have entered this era in understanding, is to have entered the domain of conquest. By positive affirmation we are able to command; we no longer believe it scientific or spiritual to implore and beseech

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God to do for us what is already done and awaits our *knowing* claim to come into demonstration. When we act otherwise, our prayers, without the vital connecting link of absolute faith, remain unanswered.

Jesus warned us not to be misled by appearances, but to judge righteous judgment. Spiritual things are not to be known by the natural man; they are to be spiritually discerned. When we *know* beyond question or doubt, and our "outer mentality" is not merely impressed, that an inharmonious appearance or manifestation in the body is engendered by an inharmonious and false state of mind, we know just how to proceed to set about destroying that manifestation.

Too many of us are really suffering from the effects of what some critics of the newer thought have termed "parrot philosophy". We are content to feed upon the rind of Truth; we employ our time in the repetition of words. This metaphysical flatulency must be cleared up understanding; our murkiness of thought must be dispelled by swift vital words of Truth, used with real spiritual knowledge. Far better even is it just to "Be still and *know*" that God is, for in this simple statement, and what must follow in our minds if we pursue it to its logical conclusion, is comprehended all that it is necessary to know.

Job's comforter, Bildad, asserted that "we are of yesterday, and know nothing, because our days upon the earth are of shadow". We have read of what value his point of view was to his afflicted friend; his was just a necromancy of words. On the other hand, Job *knew* that his Redeemer lived; he did not merely think so, and in consequence the Lord blessed the latter end of Job more than his beginning.

"When ye seek me with the whole heart ye shall find me." This whole heart undoubtedly must include that vast silent world within man called the subconscious mind, for if this powerful agency does not *know* the Truth, and has been fed with falsity, then the demonstration of emancipation will not be forthcoming.

The assumed knowledge of the intellect will avail us nothing if we do not understand the vastness of the soul. It is reported that Disraeli, in an effort to win support to some public measure in which he was interested, asked a friend to introduce him to a certain influential person. He was in-

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formed that it was useless to do so, as that man did not like him. Disraeli replied, "He would if he *knew* me."

We think that when we are acquainted with a person superficially we know that person. If we really knew, with inner sight and sureness, the meaning and purpose, the need and loneliness, the groping and aspiration of one another, we would presently find ourselves impelled to clasp hands in friendliness and understanding, and "to see God in every face in every place".

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### The Son of Man Realization.

*Think!*

You do the thinking!

Who are *you*?

Are you your body—your word—your thought—your feeling?

These merely belong to you, proceed from you.

You stand behind them all. You are *you*—master.

You are *I Am*—spirit itself.

You are that spirit which *possesses* feelings, thoughts, words, form.

These are but your expression—your tools.

You send them forth to *reveal you*.

You *bid* them. They *obey*.

You *command*. They *receive* command.

You are *positive*. They are *negative*.

Do you realize that everything you express must be *negative* to you?

Feelings, thoughts, words and form must be *negative* to you. You are the *power*.

You are *all* power—nothing but power.

The you of you is power itself.

There is no weakness in *you*.

Why do you fear, tremble, hesitate?

Come to yourself. *Center* yourself. Take command.

Be yourself. Use yourself.

Say "*Let there be*"—then *watch!*

Remember, feelings, thoughts, words, form, obey *you*.

*What* shall be? *Whatever* you say.

Command—then *watch!*

—From The Comforter.

## Sermonettes with Meditation and Correlative Readings

### *July the first*

"Rejoice when all men speak evil of you."

The Truth is eternal; error ceases with time. Of all things Truth is the most natural, the least limited and, therefore, the most beautiful. If we do not find it, it is because we look for it in the unnatural and limited, and the Truth which persists throughout all eternity cannot be found in that which ceases with time. It is to divinity that we must turn for that which we would find in humanity, for the latter represents but a detail of that which infinity is the whole. If men misinterpret your inspired labor, what is that to you? Interpretations are but personal opinions which seldom stand the test of Truth and, therefore, they are worthless. Let your consolation lie in the fact that you are understood by the majority, the nearer you are approaching the soul of things—the Truth which is God!

MEDITATION: "Only God's eternal Goodness surrounds me. Nothing can by any means hurt me."

BIBLE SELECTIONS: John 8:32; 14:6; 17:17; I John 2:21; 3:2.

ASTOR LECTURES: Page 184, second paragraph; page 98, first paragraph.

### *July the second*

"Blessed are the merciful."

To have faith in God is to believe, "that in all ages

Every human heart is human,  
That in even savage bosoms  
There are longings, yearnings, strivings  
For the good they comprehend not."

To believe this is to be merciful, and to be merciful is to forgive the weaknesses and shortcomings in human beings. Through the mercy of man the goodness of God is discerned, and by man's compassion with his fellows

"The feeble hands and helpless,  
Groping blindly in the darkness  
Touch God's right hand in that darkness,  
And are lifted up and strengthened."

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Be ye, therefore, merciful and outwit carnal weakness in others by your own divine strength, for nothing can thwart sin in your neighbor except spiritual resistance in yourself,—a resistance that frustrates the operations of evil by refusing to accept the shadow of substance.

MEDITATION: "My sins are forgiven, even as I forgive those of others."

BIBLE: Psalm 37:25, 26; Prov. 21:21; 16:6; James 3:11.

ASTOR LECT.: Page 281, second par.

### *July the third*

Health is regarded as a physical condition, when in reality it is a state of consciousness. Therefore, while the manipulation of the body cannot regulate the mind, the latter can be attuned to harmony by spiritual realization. Like the face of a clock from which the hands have been taken, the body of itself is expressionless; it is the mind that is responsible for what the body expresses, as are the hands of the clock for what the timepiece records. Physical symptoms, then, should be disregarded, other than an indication that one's thoughts need regulating! To be well necessitates the thinking of healthy thoughts, and this can always be done by the calm realization that God made and sustains us, and that what *is*, is best, for He only is.

MEDITATION: "God is great and His is the only greatness."

BIBLE: II Chron. 16:12, Mark 2:5; Job 13:4; Matt. 9:12

ASTOR LECT.: Page 136, first par.; page 167, first par.

### *July the fourth*

Every moment that is spent in revealing to one's fellows the system of *right-knowing* is a minute spent in the service of Christ; while every moment spent in speculating on the how and why of the appearance called "evil," is one wasted. It is only by the rejection of falsehood that Truth is discovered, and it is the tremendous output of thought as to the origin of the unreal, that accounts for so little insight into the realm of the Real. Evil is not, because God *is*, and, rejoicing in this eternal verity, let us refuse to concern ourselves with the operations of the nonentity; and as train smoke in mountain air, it will cease to appear on our hor-



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izon. So why should we bother to deny that which is not, when that which *is* is ever-present? Resist *not* evil, my friends; for God is all there is.

MEDITATION: "God is, and His Goodness is everywhere."

BIBLE: Mark 7:21; Prov. 8:13; 12:20; Hab. 1:3; Zeph. 3:15.

ASTOR LECT.: Page 332, first par.; page 334, first par.

### *July the fifth*

"Be not weary in well doing."

The attitude of the student of Divine Science towards the great human family, many of whom seem but "waifs of the tide," should resemble that of the bee towards the flower kingdom. This spartan insect, which for the application of intelligence to daily living could well serve as an example to the vast majority of mankind, is a divine example of unwavering sacrifice for the benefit of the whole. Hers is the gospel of heroic renouncement of personal gains for universal triumphs. She is content to labor among the hundreds of flowers to extract one drop of honey; to maintain by her own effort hundreds of dirty, insatiable, idle, gluttonous companions in the faith that one out of the myriad will perform a single act of self-sacrifice! If brother man despoils her of the fruit of her untiring labor, she refrains from discouragement; nor does she cease from her labor to repine. Consequently, she is never impoverished. Like the bee, we should be grateful for a little of the sweetness that the harvest of humanity yields, knowing that when humanity puts on divinity, we shall receive our reward.

MEDITATION: "I am one with God; therefore, I am a constant expression of His Love."

BIBLE: Gal. 6:7, 9; II Cor. 9:6; Rev. 14:15.

ASTOR LECT.: Page 337, second par.

### *July the sixth*

"I and my Father are one."

As waves are inseparable from the sea in that they are but an infinitesimal part of the substance of which the sea is comprised, so man is a part of the Life which is One, and he can never be isolated from the One. Notwithstand-

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ing that in his ignorance he would break Life into shapes, and call these persons and things, Life is One and indivisible. As is the relation of the one drop to the billions of drops of water in the ocean, so is the Life of the least of living things a part of the One Life. It is, therefore, to Life that we do homage, regardless of the shape in which it appears, for from the least of created things

“Rays of truth you cannot see  
Are flashing through eternity.”

It is because of the unity of Life that the Creator and the creation are one; that you and your Father are one; that all men are brothers!

MEDITATION: “All is Life, of which I am a part.”

BIBLE: I John 4:4, 7, 11; James 5:7.

ASTOR LECT.: Page 284, first and second par.

## *July the seventh*

“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.”

When Paul struck this climax in one of the most dramatic incidents in his ministry, he gave us the formula whereby at the close of his long career he could declare that, “I have fought the good fight, I have finished my course, I have kept the faith,” and could be assured that he had won the “crown of righteousness.” Think you, that it was an easy thing for Paul to become obedient to that voice which he had scorned? Was it a mere fancy that could cause him to become a co-worker with those whom he had sought to kill? Ah no, he had seen the heavenly vision, and his soul had been so quickened by the reality of that heavenly realm, that he forsook all to be true to that which had been revealed unto him. Therein does Paul differ from Truth’s modern disciples! There is much to be suffered before the vision will have been realized, but there is no other way to win the crown than to refuse to be disobedient to the heavenly vision.

MEDITATION: “That the outer may be revealed as the inner, is the vision to which I am obedient.”

BIBLE: II Cor. 4:3—6; Isa. 1:19; Acts 5:32; I Peter 1:22, 23.

ASTOR. LECT.: Page 88 to middle of page 89.

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### *July the eighth*

"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

A philosophy which is not capable of demonstration is of no practical value, and is a waste of time to those who indulge in its speculations. Hence, it follows that any system of philosophy finds its best teacher in him who demonstrates the precepts which it formulates. Though you "speak with the tongues of men and of angels, and have not charity, you are become as sounding brass, or a tinkling cymbal." If you desire the fruits of love, it is incumbent upon you to nurture its bud within your own heart.: It is only through universal practices of Good that the ears of the world will be made deaf to war's persistent rumor, and it is only as the precepts of the philosophy of Love are practised concretely in the daily living of the individual that the flower of universal brotherhood can blossom. You are always someone's example; but the question is, What sort of an example?

MEDITATION: "That which God hath revealed unto me, I do."

BIBLE: John 13:12—17; I Tim. 1:16, 17; 4:12.

ASTOR LECT.: Page 85, first par., to middle of page 86.

### *July the ninth*

Soul is the same essence of Spirit—for there is no other substance but Spirit—but unlike Spirit, the soul is acted *upon* and acts through the senses. She may be likened to a spiritual ray whose mission is to attract the senses heavenward, for by the soul, spirit acts in the so-called material plane, but because of her identification with the senses and her ignorance of her divinity, she sometimes becomes a captive of the senses, thereby temporarily abandoning her divine mission; but the soul can never be lost for, being a spiritual projection, she is inseparable from Spirit. When the soul becomes a captive of sense, she is controlled by appetite and commences her descent. When she is governed by divine impulses, she begins the ascent by which the human aspect of life is transfigured and puts on divinity. "The soul that sinneth" shall die to the sense of sin, when it

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“By its potential temperament attracts  
the ray and motion of its holy lights”  
of Spirit. This is the soul’s resurrection! And  
“The grave itself is but a covered bridge  
Leading from light to light, through a brief darkness!”  
MEDITATION: “Hope thou in God, O my soul.”  
BIBLE: Psalm 119:25; John 14:6; Psalm 23:1.  
ASTOR LECT.: Page 325, first par.; page 322, first and  
second pars.

### *July the tenth*

The “Spirit of God moved upon the face of the waters”  
before “man became a living soul.” Spirit, by ante-dating  
the soul, became the substance of which the soul is the  
expression; the universal origin of which the soul is an  
individual offspring. Neither the Spirit nor the soul is  
visible, both being immaterial; but they are evidenced in all  
creation by the qualities of Truth which they engender.  
Spirit is unity operating through the soul in a multiplicity  
of activities, shining “in one part more and in another less,”  
but forever radiating through the universe in Light and  
Love and Truth.

MEDITATION: “God is expressed through me.”

BIBLE: Rev. 22:5, 18:1; Eph. 5:14; I John 3:18; II  
John 1:2.

ASTOR LECT.: Page 105 to end of chapter.

### *July the eleventh*

A divine poet has said that prayer is the carrier-pigeon  
of heaven, and that its flight is incessant between God and  
man. It is on the wings of prayer that the soul rises above  
the plane of suggestion into the realm of celestial aspira-  
tion where it is nourished by the impartations of Spirit  
which are the soul’s solace, and the unique method by  
which the mortal communes with the immortal, the human  
with the divine. By prayer desires are purified from the  
dross of selfishness and are etherealized that they may be  
ready for their heavenly ascension into the great heart of  
Love, from whence they never return to us void. In the  
wild tempest of doubt and fear that ever assail the soul on  
her immortal journey, it is on the wings of the heavenly

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bird of celestial flight, that she escapes the storm and rests on the divine assurance, "Lo, I am with you always!"

MEDITATION: "Be not afraid, it is I."

BIBLE: James 5:16; Rom. 12:12; Col. 4:2; Rev. 8:4.

ASTOR LECT.: Page 117.

### *July the twelfth*

Sometimes we fancy that we are alone with the Silence, when we are alone with feverish personal interests and consuming desires, that are designed, consciously or unconsciously, to strew the pathway of others with colossal ruins. And to be present with the demon of personal aggrandizement, or the devil of hate, is to be with the mob, and not to be alone at all. Man is never so far from being alone as when he is with himself; and it is the prison of self from which he must escape before he can be alone with Silence. The house of self is inhabited with "wild agonies of nerve and brain," and to dwell with these is to be alone with despair. It is only by a supreme sacrifice of self that the senses are stilled whereby we are permitted to be alone with the Silence in which dwelleth God. This is the city of Celestial Quiet where the voices of angels are heard.

MEDITATION: "The Lord is in His holy temple. Let all the senses be silent before Him."

BIBLE: Psalm 33:6; II Peter 3:5; I Kings 19:11, 13; Job 4:16.

ASTOR LECT.: Page 288.

### *July the thirteenth*

Spiritual Law is the rule of Being which governs creation. By Law, certain results follow certain causes. For instance, it is Law which decrees that every created thing shall appear in the form of that which it is; or that the rose is always a rose and never a violet, and the upright oak is never a willow, and so on throughout the endless generation of species that the earth sustains on her ample bosom. By the Law, "the bud develops into the flower, and the flower into the fruit, and the fruit into the seed, and the seed into the new fruit again," for Law is form, and Law is order, and the *spirit of Law is the Liberty that transcends the form of Law*, and carries man, as wings carry the eagle, to su-

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pernal heights of realization! With the human creation, Law operates as in the vegetable kingdom, developing the protoplasm into the child, and evolving the child into the adult, and unfolding the adult into God; and thus the unbroken cycle of infinity runs on throughout eternity.

MEDITATION: "That which I am, and that which I am to be, is by the operation of Divine Law."

BIBLE: Psalm 119:142; 19:7; Rom. 2:12; 7:14; 8:2.

ASTOR LECT.: Page 113, second par.; page 114, first par.

### *July the fourteenth*

The gospel of God is joy and gladness, but the carnal mind is a loom weaving fabrics of sorrow and sighing as it hums a monotonous cadence of woe, or sounds a chant of rage. With the single exception of man, the voice of nature is an irresistible incantation of joy. Gladness scintillates in the sun-kissed air; it throbs with the noiseless sound of teeming life in the vast woods, and the tiny brooks murmur of happiness. The heavens resound with the song of ecstasy, and the mountains echo its refrain. The "trees clap their hands," and "the leaves hold their breath," and joy causes them both to act. But he for whose pleasure all creation was formed, is sad, as though he were unconscious of his inheritance! O man of God, banish the gloom that ever harps on the chord of self, and sing the new song of praise, for yours is the kingdom, and the power, and the glory forever, and everlasting joy is the root of your being.

MEDITATION: "The Lord is my strength and my song."

BIBLE: Psalm 98:1; 99:5; Isa. 42:10; 52:7.

ASTOR LECT.: Page 297, first par. to end of chapter.

### *July the fifteenth*

"And I have put thy words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

It may be difficult for some of us to understand how it was that Isaiah was able to look so far into the future when his prophecy seems to be so little fulfilled twenty-seven centuries later. We must not forget, however, that he was one of those illumined souls who perceived the reality of man's being behind a very imperfect exterior. He saw the Son of God in every son of man. He knew that man as an inde-



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pendent and free entity could never stray beyond the Love of God, no matter how ignorant of that Love he might be, and that they were none the less His people because of their folly. It is man who pays the price for his ignorance. Did he but know that words of divine wisdom were in his mouth, and that God's omnipotent hand was his protection, he would never abase his God-given faculties to express anything less than words of strength and comfort and acts of kindness and helpfulness. If you care to be numbered among His people, you must use all your faculties to the glory of God.

MEDITATION: "The words of my mouth, and the works of my hands are for Thee, O Father."

BIBLE: I Cor. 6:19—20; Psalms 19:13—14; 37:27—31.

ASTOR LECT.: Page 121, first par.; page 142, first par.

### *July the sixteenth*

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

There is a time in the experience of every human soul when so black becomes the cloud of doubt and despair that no friendly touch can bring peace and comfort. It is the inner man who must be reached, and there is nothing exterior which can make the rough places plain nor the crooked straight. Then, O Soul, forget not the promise of the Lord. Call upon Him, and He shall surely answer you. Cry out, and He shall say, "Here I am". He is indeed the health of your countenance and the strength of your loins. He is your Life, your Love and your Joy. He is the Giver of all Peace and Supply. He is that which you aspire to be, and He is that which you may become, if you are faithful in those things which He has committed unto you. Then call upon Him for all those things which are yours, and which will help you to express Him more fully, and He shall as surely answer.

MEDITATION: "With every breath I call upon Thee, and I thank Thee for Thy goodness to me."

BIBLE: II Sam. 22:4, 7; I Chron. 16:8—14; Ps. 18:1—3; 145:18.

ASTOR LECT.: Page 248.

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### *July the seventeenth*

To worry about the future is to fill the present with discord, and thereby waste a God-given opportunity. And why concern yourself with that which is no concern of yours? Before you will reach the portals of the future, the illusion of time will have disappeared, and you will be where you are at present,—in the eternal NOW. Learn to live in the present because it is the only place in which you will ever be; for there is no time except that which is now in progress. If it were not so, and time, like a pendulum, could swing from past to future, the cause would be governed by its effect, and God in "His eternity and side of time" would be subject to the operations of time! There is no time except in our imagination; hence, we live eternally in the opportunity of the present to cast all our care upon Him Who careth for us!

MEDITATION: "I have no part in time, for I live in the eternal present."

BIBLE: Eccl. 3:15; Phil. 3:13, 14; Eph. 6:10; Isa. 41:10.

ASTOR LECT.: Page 62, first par.

### *July the eighteenth*

When we have learned to see the good in all that comes before our vision, and to say with Epictetus in the presence of a discordant apparition, "Thou art an appearance, and not at all the thing thou appearest to be," we will have commenced to prove our dominion over the world of semblance, which is all the world there is. To be free, one must not remain in bondage to the testimony of the senses, for such a one is a slave to an menial master, and to emancipate himself, he has only to assert his spiritual freedom, *at the same time acting as though he thought he were free*; and Lo, the Son stands upright, and the slave has disappeared!

MEDITATION: "I can do all things through Christ which strengthens me!"

BIBLE: Matt. 21:21; John 15:7; James 5:15; Heb. 11:33.

ASTOR LECT.: Page 261, second and third pars.; page 263, first par.

### *July the nineteenth*

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth; there is none beside Him."

O God, Thou art Lord of all creation, the only Power, the All in all, the One and Universal Father. Hallowed be

## Sermonettes

Thy name. Thy kingdom is from everlasting to everlasting, and exalted is Thy reign! Thy Law has been established upon the earth even as it is supreme in heaven for Thou art Lord both "in heaven above and upon the earth beneath." Thy voice is as the "sound of many waters," for the soft purling of its ever-flowing streams of Divine Love, lull the weary soul to rest, and awaken new life where before discordant notes have sounded. Thou art the Life of my life; the Strength of my strength; and the Health of my countenance. Thy ever-present Love fails me never; for shouldst Thou forsake Thy throne for one instant, chaos would fill the universe, and the suns and stars would fail in their courses. Hence, I cannot fail, for Thy promises are my support, and they are sure, for Thy Love changes never. Support me, O God, in all my undertakings.

MEDITATION: "The Love of God is my strength and support."

BIBLE: II Sam. 22:31—33; Psalms 28:6—9; 27:13, 14.

ASTOR LECT.: Page 105 to middle of page 106.

### *July the twentieth*

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The dwelling place of God has been sought and besieged through all the ages past, but few there are who have discovered that He abides within the heart of man! This is, indeed, the secret place of the Most High, because it is in the secrecy of your own mind that you become aware of His presence. When you close the door of your mind to the things *without* and think on the things of God, then you are, indeed, on hallowed ground. You have entered into your closet, and there it is that you may ask what you will and it shall be done, for in this "secret place" you are able to commune with your Heavenly Father, and become one with Him. Feel the essence of Divine Love coursing through every fibre of your being; know that Infinite Power is yours, and that Life abundant has already been given to you through your union with the Giver of all Life. Meditate on God and His Goodness, and with the key of out-pouring Love, unlock the door of this secret chamber, and there realize your unity with God.

MEDITATION: "With the Giver of every blessing, I am one."

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BIBLE: Psalms 27:1—6; 31:20—24; Matt. 6:5, 6.

ASTOR LECT.: Page 64, first par.; page 69, last par.

### *July the twenty-first*

"Thou therefore endure hardness, as a good soldier of Jesus Christ."

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The most beautiful and precious stone is that which has been formed from the blackest substance in age-long furnaces of untold heat. But the workman knew that the tiny main spring would be superior in every way to the bar from which he formed it, and we know that a small diamond is more valuable than a load of coal, of whose substance it is. The greatest men in history are those who instinctively realized that they were bigger than anything that could come to them. The Alps were not impassable to a Napoleon, nor heavenly symphonies impossible to a deaf Beethoven! Those things which make men great are the same things which make their greatness real. Be a good soldier, and meet the trials which come as a conqueror! "Welcome each rebuff," for as you meet it victoriously, the surer will be your ultimate victory, and the nearer your hold of Christ.

MEDITATION: "Nothing can stifle my will to conquer, for I am one with the Father."

BIBLE: II Tim. 4:1—8; Rom. 8:20—39.

ASTOR LECT.: Page 94.

### *July the twenty-second*

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him."

"Let him take up his cross and follow me," is truly the way of the earnest disciple, and it cannot be found that a crown was ever won where no cross was borne! Stephen's fate cannot be escaped by any who aspire to remain true to the vision revealed to him, but if he is faithful to the vision, it will likewise be written of him also, that he saw "the heavens opened, and the son of man standing on the right hand of God." If he is true to that divinity which lies within him, with full assurance can he say, "Lord Jesus, receive my spirit," and know that that which he gives his life to prove, will not be unmindful of his call. Are you a Stephen, or do you prefer to stand idly by, consenting to

## Sermonettes

Truth's assailment, as Saul consented to Stephen's death? If you see justice outraged, can you be guiltless if you lift not your voice? If you consort with those whose ideals are abased, and whose vision of Truth is distorted, are you free from impurity, or can you gaze on the opalescent robes of Truth? Ah, my brother, be true to that which you have come to declare unto the world.

MEDITATION: "The heavens are open to my consciousness, for I am true to my God-Self."

BIBLE: Isa. 25: 8,9; I Cor. 15:50, 58; Acts 7:54, 60.

ASTOR LECT.: Pages 97 and 98.

### *July the twenty-third*

To doubt the goodness of God is to dispel Truth, "the loveliest of the angels of God." And why doubt the Divine beneficence when it is so ever-present? If you see a reflection in a limpid lake, you do not doubt but that close beside the water is the object which it reflects. Your very existence proves the presence of God, for are you not His shadow, and your earthly tabernacle the "transitory garment veiling the eternal splendor" of *your* Divine Mind? Are you not the living witness of Divine Goodness, and the living extension of His mercy? Has He not given you of His dominion and put all things under your feet? Rise, then, on the celestial pinions of *your* faith and soar above the marshes of doubt where the vapors from fear—the swamp of a thousand anxieties—hide the realities of Spirit. God is and you are. Is there aught else?

MEDITATION: "I and my Father are one."

BIBLE: Romans 14:23; Matt. 21:21; 14:31; Luke 12:29.

ASTOR LECT.: Page 243, first par. to bottom of page 244.

### *July the twenty-fourth*

Fear is the mist that hides the verities of being; the vapor out of which all the ugly shapes to which man has given names, has been made. Be it pain, loss, accident, or death, man is a prey to the thing which he fears, for consciously or unconsciously, fear is always registered in a so-called physical disturbance. By the agency of fear, existence becomes "a feverish dream of stagnant woe." And who by fearful thought-taking can add a cubit to his stature? Why,

## *The Gleaner*

then, resort to fear, when it is through the overcoming of the tendency to be afraid that the very winds of heaven are harnessed and the sea is made calm? "Like bandages of straw beneath a wakened giant's strength," the shapes which terrified us shrink and come to naught when we take refuge in the knowledge that in the sea of Light in which God reigns—the mind—there is nothing to fear, and there is no other where!

MEDITATION: "God alone reigns within me."

BIBLE: I John 4:18; Job 3:25; Is. 35:4; 41:10.

ASTOR LECT.: Page 139, first par.; page 104, second par.

### *July the twenty-fifth*

There is a temple that might be symbolized by a "handful of pearls in a goblet of emeralds," for it seems so infinitesimal and withal so perfect in arrangement, and in tone so harmonious! Its walls and foundations are of precious stones, and its every gate is a pearl. It is lighted by the brilliancy of its jewels and is inhabited by thought, for it is the temple of the mind—the dwelling place of God! The walls that surround this temple are built of the fine gold of spiritual realization, while the foundations of jasper, sapphire and chalcedony symbolize faith, hope and charity, whose rays are seen in humility and strength, courage and compassion which, combined, bring forth the perfection of celestial zeal which serves God with an eye single to Truth. Man of God! Your mind is your jewel casket, and your thoughts are your treasures which you have of God. Use them, then, to glorify your heavenly Father and to serve your brethren in His name.

MEDITATION: "Teach me to think Thy thoughts, O God, that I may do Thy will."

BIBLE: Psalm 189:17; Isa. 13:12; Prov. 17:27; Rev. 21:22, 23.

ASTOR LECT.: Page 273 to end of chapter.

### *July the twenty-sixth*

Spirit is the origin of Being; it is the substance of Life. Spirit is omnipotent, omnipresent, omniscient—all-powerful, ever-present and all-knowing—the source from which all that is proceeds. Being perfect, Spirit needeth not to



## Sermonettes

become more perfect. Being positive, Spirit acts; but may not be acted upon. There is no synonym for Spirit; but Wisdom, Intelligence and Love are attributes of Spirit. Spirit is all and contains all; for Spirit is God. Spirit is the universal substance of which soul is the individual expression. Hence, the soul of man is the Spirit of God made manifest, and it must find in this realization the only solvent for the woes and diseases of a weary world. Manifest, then, your heaven-bestowed powers, and bid the darkness be Light!

MEDITATION: "I am the expression of the universal Love of God."

BIBLE: I John 3:1—4; Rom. 8:5, 14; II Cor. 3:17.

ASTOR LECT.: Page 321, first par.; page 331, second par.

### *July the twenty-seventh*

The origin of a person or thing determines its qualities. God is omnipotent, omnipresent and omniscient. Your source is in God, and, therefore, your attributes are of the qualities of God. You possess unlimited, resistless power to manifest goodness and loving kindness. Your presence is embraced in the eternal presence of God; therefore, you are never absent from God. You possess infinite knowledge of the all of Good, and there is nothing else to know. As all things are in the ether and the ether in all things, so you are pervaded by the luminous essence of Spirit in which you live and move and have your being. You are the outbreathing of God, and your every respiration is freighted with the potency of the all of Spirit, making it powerful to express in you and through you every quality of all of the attributes of God.

MEDITATION: "I am one with the Father."

BIBLE: Psalms 8:3—7; 139:7—16; Prov. 16:16; I John 10:30.

ASTOR LECT.: Page 324, second par.

### *July the twenty-eighth*

Lift up thy gates, O Heart, and open wide thy windows so that the substance of Spirit may flow through the very interstices of the most minute particles of thy being; that thou mayest be quickened into newness of life by the lumin-

## *The Gleaner*

ousness of divinity that is rich in potency to impart the consciousness of peace, harmony and joy to every fibre of thy being. And close neither the gates nor the windows until thou hast sent a portion of the blessing which thou hast received back into the etheric sea whence it came, to uplift the mind and quicken the body of other of God's children. It is not enough to be sustained; thou must also sustain thy brother with the comfort wherewith thou hast been comforted.

MEDITATION: "My soul waits upon the Lord to do His bidding."

BIBLE: Isa. 40:1; I Thes. 5:11; II Cor. 1:4; John 14:18.

ASTOR LECT.: Page 144, second par.; page 147, first par.

### *July the twenty-ninth*

Sorrow is the originator of art, and it is to her that the world owes her greatest masterpieces. It is in the gloom of the moonless night that the heavens are lit up by the effulgence of myriad stars, unseen in the moonlight, and it is in the night darkened by sorrow that the torch of genius lights up the world with its quickening flame. It was six hundred years after Dante's death before the genius came to life that was required to translate the world's greatest literary treasure; and it was under the inspiration of a crushing sorrow that Longfellow immortalized himself by giving to the English world a marvelous translation of a poem which was the fruit of a broken heart! Thus, affliction is the furnace in which personal loss is transformed into universal gain. Hence, we should rejoice in our petty griefs, knowing that nothing can harm us which works for the edification of the whole of which we are a part. Let us be glad then, if

"The hand of God, and not in vain,  
Has touched us with the fire of pain."

MEDITATION: "I will find God and hold fast to Him, be it in pleasure or in pain."

BIBLE: Psalm 119:50; Isa. 48:10; 65:9; James 1:27.

ASTOR LECT.: Page 181, third par.; page 186, first, second and third pars.

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### *July the thirtieth*

It is said that Love is the root of creation; therefore, it is an eternal symbol of the divine presence on earth. To love is to breath forth the Creative Spirit, and to be like Him Who is Love. By Love, the universe came into being; by Love, it is peopled, and by Love, it is sustained. In sacrifice, Love triumphs, and by its fruits it is known. Hatred may eclipse the world, but the potency of Love will pierce the shadow and illuminate the universe with spiritual glory. Love is most nobly manifested in kindness and gentleness and a tender forbearance with those who are weak and despised, who know not Love in its infinite meaning. Oh, my people,

“Quench, O quench not that flame!  
It is the breath of your being;  
It is the essence of His presence!”

MEDITATION: “All that I am and have are the expression of God’s infinite Love. In Love’s service do I use them.”

BIBLE: Matt. 5:44; 19:19; Luke 6:27; Rom. 8:28; I John 2:15.

ASTOR LECT.: Page 104, second par.; page 108, first par.

### *July the thirty-first*

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”

When two magnets are brought together, the opposite poles repel each other, but those which are alike attract. So it is with faith. Your faith creates a receptacle which is to contain that which you, consciously or unconsciously, have been preparing to receive. Your faith in God has not been sufficient to perceive Him as the only Reality, so sin, disease and poverty have been given an abiding place in your mind, and consequently manifest in your body. When your faith in God as the only Good, is constant, then you will be creating vessels which can be filled only by substance of like quality, and as your consciousness is purified of all belief in any other reality, you will be rising above the plane on which sin, disease and poverty are able to manifest, and so be a lamp set on a hill to the world that your faith in Good is that which gives you the victory to overcome the world.

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Have faith in Good, thou child of God; It is the only Reality, and through its practice, thou shalt overcome the world.

MEDITATION: "My faith in God is supreme, for He reveals His infinite goodness unto me."

BIBLE: Hab. 2:4; Matt. 21:21, 22; Col. 1:23—29.

ASTOR LECT.: Page 102.

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### NOTICE

*During Mr. Murray's absence in Europe, Mr. Daniel M. Murphy will be in charge of Mr. Murray's office. His hours will be from 2 to 5. At night he may be reached by calling Vanderbilt 4211.*

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### Practitioners.

MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.  
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Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*  
DANIEL M. MURPHY, *Assistant Editor*

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# The First Church of Divine Science

W. JOHN MURRAY, Pastor

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# THE GLEANER

## Christ and The Church

By W. JOHN MURRAY

"This is the stone which was set at nought of you builders, which is become the head of the corner."—Acts 4:11.

One cannot have been in New York during the past two months and read the papers during that period without observing the enormous amount of space given to the activities of Mr. James M. Hickson of London. Mr. Hickson has been carrying on a healing work here under the patronage of some of the best known Episcopal Clergymen in New York, and we trust that those who turned to him in faith and expectation were not disappointed. I mention Mr. Hickson's visit to America as one of the significant signs of the times, for it illustrates a most momentous change in the attitude of the Church toward Spiritual healing.

The Church in one respect is like Science; in that it takes its own good time about accepting any new idea or discovery. If it differs from Science in this respect, it is that it takes *more* time. When Science discovers that a certain art existed at any time in the world's history, it boldly affirms that such art may again be restored; therefore what is popularly called a "lost art" is merely an art which has fallen into disuse temporarily. Science knows that whatever has been accomplished may again be accomplished, providing the same conditions exist. The Church admits the Gospel narratives concerning spiritual healing on the part of Jesus and his disciples, but for centuries it has affirmed that, "The age of miracles has passed."

During those days of German higher criticism, by which all schools of Protestant theology were more or less affected, some went so far as to believe that those very Gospel narratives were more or less exaggerated, and that distance was lending enchantment to the view of primitive Apostolic healing. Eminent divines gave it as their opinion that the cases of so-called palsy, leprosy and dementia recorded in the New Testament, as being cured by Jesus and

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his followers, were not necessarily bona-fide cases, for the reason that there are exaggerated forms of neurasthenia which assume all the outward appearances of these so-called incurable maladies. These learned gentlemen admitted that Jesus was an adept in matters pertaining to the psychic; and since neurasthenia is primarily psychic, it was an easy matter for him to heal what *appeared* to be palsy, leprosy and dementia by the restoration of soul harmony. So convinced were they of the incurability of these diseases that they classified the cases cured by Jesus under the head of *pseudo-palsy*, *pseudo-leprosy* and *pseudo-dementia*, thus detracting from the glory of God through their servile deference to the opinions of men.

When the idea of spiritual healing was enunciated in America a little over a half a century ago, it met with immediate denunciation and repudiation by the very churches which owe their origin to it, for without spiritual healing there would have been no New Dispensation, and consequently no Christianity. It was spiritual healing which differentiated the teaching of Jesus from that of the rabbis. It was spiritual healing which made for the advance of Christianity and the steady decline of Judaism. It was spiritual healing which gave to the early Church the seal of God's approval and man's appreciation, and when spiritual healing declined through the advent and increase of materialism in the church, the Christ became a name merely to be remembered instead of a Power to be invoked. Seventeen centuries went by during which period the church was more of a disciplinary organization than a spiritual influence.

An occasional fitful gleam of the light of God would cast itself across the dark doings of a frequently political priesthood, as when a Francis of Assisi or a Savonarola would denounce "spiritual wickedness in high places," but like a bon-fire which is started to commemorate some great event, this gleam of light would presently disappear and the church would resume its former manners, as a criminal will when the police are off the beat. Nevertheless, a few faithful souls, principally laymen, have always confidently looked forward to the day when the lost art of healing would again be restored to a suffering humanity.

Just as Jesus could not have been born a full-grown man, but had to grow in stature as well as in wisdom, so

## *Christ and the Church*

spiritual healing could not come as a sure cure-all in the early days of its advent in New England. Men like Quimby saw it as "through a glass, darkly." Theirs were voices crying in the wilderness of hopes, and aspirations, and longings for the better things. If Christianity began as an infant in a stable in Bethlehem, the spiritual healing that was to regenerate the world had its commencement in an humble abode in Portland, Maine. From this small but wonderful center there came Julius Dresser, Warren F. Evans and Mrs. Glover, afterward Mrs. Eddy. Each individual in his own way preached and practised according to the then somewhat dim perception of the Christian method, a method which has grown in persistent demand and popularity.

And now we see the Church, after all its years of intolerance and abuse at first, and silent disapproval later, throwing its doors open to the Christ healing, and we are glad. Years ago we knew that if the church were to survive as a religious movement, as well as a social organization, it could do so only in the degree that it accepted and practised in one form or another that which was so rapidly thinning its ranks. Admitting all the vagaries of the Christian Science Church with its peculiar teachings concerning marriage and child-bearing, as well as its belief in and practise of mental malpractice, it still has that which the church has not, and it is for this reason it continues to grow.

Let the church condemn, if it so desires, the peculiarities and selfishness of Christian Science, but let it also be open minded and inquire if there is not something in Christian Science which it could study and adopt as a sort of extra pillar to prevent its roof from falling in. During Mr. Hickson's visit to New York the press has been used very liberally to describe his method of healing, and one point has been specially emphasized. In order that the public be not deceived, it has been pointed out again and again that Mr. Hickson's method has nothing in common with that of Christian Science or other modern cults.

The church wants Christian healing as a part of its Christian ministry, but it wishes it clearly understood that it is in no wise indebted to the movements which introduced it to the twentieth century. In accepting spiritual healing, it would now repudiate what it has so long rejected. Such an attitude is like that of the farmer who stubbornly refused to buy a Mc'ormick reaper, notwithstanding all his

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neighbors, one after another, were buying them. But when sheer economic pressure compelled him to do so, he wanted to know if there was not some other reaper than the McCormick. Admitting he could not compete with his neighbors without a reaper, and unwilling to pocket his pride, he would have gone to the other end of the earth to procure a reaper that was not a McCormick.

If the church cannot innovate it will not imitate, and yet it would be wiser to imitate until it can innovate. If that of a worthy character, which originated outside of the church, had been adopted as a part of the policy of the organization the church would have maintained its solidarity to a much greater extent than it has. There would have been less sectarianism and more spirituality, less form and ceremony, and more power and Christian Healing. If there were more men in the Episcopal Church like Dr. Manning and Dean Robbins, there would be no need for Christian Science and New Thought, for these children of Christian aspiration would find their home with their Mother and not be compelled to set up house for themselves. That they have set up house for themselves is because, fifty years ago, the church would not tolerate them.

Among all the hopeful signs of the times there is nothing more encouraging than the very perceptible decline of religious intolerance. The war has done away with many ancient prejudices so that to-day, as Dr. Frank Crane says, there is a "New Religious Rivalry, a wholesome constructive, and altogether God-blessed rivalry." Catholic and Protestant, Jew and Quaker, Salvationist and Christian Scientist, and a host of others, have labored, not so much to attract men to their particular form of religious belief, as to be of real service.

The New Religion is to be one of "Good Works," and healing by prayer is not to be the least important of these good works. In this New Religion the Hebrew shall live the mosaic Decalogue, the Christian shall live the Sermon on the Mount, and all shall live the Constructive Life by Constructive Thinking. We shall have our separate churches as we have our separate dwelling places and our separate wearing apparel, but we shall be a religious brotherhood whose slogan will be "Good to All." Out of this "Unity of the Spirit" will come Peace, and out of Peace will come Power, and this Power will manifest itself, not

## Christ and the Church

only in the Healing of the Nations, but in the healing of individuals by the spoken Word of God.

Spiritual healing will be one of the external evidences of the Indwelling Christ, so that whether it is performed by a Protestant layman or a Catholic priest, a Christian Scientist or a Divine Scientist, it will be done to the glory of God and the uplift of man. It will be less of a spasmodic occurrence, necessitating many press notices, than a steady exhibition of the willingness of the Holy Spirit to heal mankind of all its hurts the moment mankind becomes ready to avail itself of this Omnipresent Love.

We shall neither be surprised nor astonished that one man can heal his fellowmen, but we shall be surprised if there is not a more general application of that Eternal Law which is as operative to-day as it ever was. Spiritual healing is not a something which has to be imported like some foreign exotic. It is a divine plant which exists in the inmost soul of every man and which needs only to be cultivated through devout consecration and demonstration. All things are pointing unerringly to the fuller recognition of Truth, and since it is the *Truth* which is to make man free from sickness, as from all else that is unlike God, we welcome the approach of the better day.

As the church becomes more receptive to the New Idea in religion and invites it to "come and sup" with it, the Church will become less anaemic and more powerful for Good. The Christ-Healing is to be, as it was in the beginning, the sinew of the church. Its rejection spells disintegration; its acceptance means integration, for, "*This is the stone which was set at nought by you builders, which is become the head of the corner, and without which nothing, individual or collective, can continue to exist.*"

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Just why the "realities of life" should *always* mean the filth and brambles, sticks and stones and stumbling-blocks of our daily pathway, I have never understood. But such seems to be the case. To most critics there are evidently no pleasantly agreeable, decent "realities of life." But—I believe that there are, and that these pleasantly agreeable, decent "realities" may lend themselves to just as sincere and direct an interpretation of life as may—the other kind.—*Eleanor H. Porter.*

## **The Creed of a Divine Scientist.**

By C. F. VANDER VOORT

I believe in God the Father,  
Maker of the earth and sky,  
I believe that He would rather  
Men should live than sin and die,  
And because of love so tender,  
In the ages long since gone,  
That He planned for all to render  
An atonement through His Son.

I believe in God the Saviour,  
And His sinless Son the Christ,  
Who, because of man's behaviour  
On the cross was sacrificed;  
That He rose again victorious  
Over sin, death and the grave,  
That He lives and reigns all glorious,  
And has power on earth to save.

I believe in God the Spirit,  
Omnipresent, here, above,  
I believe that I inherit  
Perfect pardon through His love;  
That a peace both sweet and holy  
'Tis His province to impart,  
And it's mine if I but solely  
Let Him rule within my heart.

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The scriptures are full of references to the power of the word and of the wonders which occurred through the use of it. It is written "all things were made by the word," and that "ever man's word shall be his burden" and that we shall "give account for every idle word." We have believed that this power was vested in the chosen few at the time of Christ, but we have hesitated to believe that the same power is given freely to anyone who has the faith to realize he may have "whatsoever he saith." This faith comes with realizing that "I and the Father are one," the Father being the cause and man being the effect.

—*Mustard Seed*, from "*The Comforter*."



# A Letter to a Student

By F. L. RAWSON

(Author of "*Life Understood*," etc.)

In order that you may be able to help yourself and those around you by thinking rightly, I will give you herein some idea of the method of treatment, which is the name usually given to true prayer or scientific right thinking, to distinguish it from supplicatory prayer. It is an unfailing method of overcoming sin, disease, limitation and every kind of trouble sooner or later, and by regularly practising it, and so being loyal to God, to good, thinking only of the highest good of which we are capable, we gain perfect peace of mind and ever-increasing happiness.

All authorities now teach that every thought a man thinks has an effect for good or evil, therefore directly you think an evil thought you should reverse it and think of the highest good you can. This means that you must not think lies and try to think yourself well when you are ill; you must, as our Lord said, "know the truth, and the truth shall make you free." That is you must turn in thought to God, and, whilst thinking of God and heaven, deny the existence in heaven of the evil that has come into your mind, and realize the existence of the opposite perfection in that perfect world.

Heaven is not a distant locality but is, as Jesus said, "among" us and "within"—within our capacity to think of—although we cannot see it in all its beauty because of the mist of matter hiding it from us.

Herewith I send you a letter which will show you how I try to turn out the wrong thoughts as they come to me throughout the day. If you regularly practise this method of right thinking, and so keep evil thoughts out of your mind, you will soon see the result of this continual realization of absolute good.

The basis of the method of treatment is to reverse in this way all the wrong thoughts which come into one's mind. Jesus said, "If any man will come after Me, let him deny himself, take up his cross daily, and follow Me"—follow Him in thought to God. "Deny" thyself means deny that you are material and realize that you are spiritual. "Take up thy cross daily" means take up every difficulty, denying one by one the existence of each trouble in heaven. After each denial take a series of affirmations, or realizations of the perfection of heaven, the opposite of the trouble or

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symptom of the disease you have denied. Make only one denial at a time and then dwell on the affirmation as the object of the denial is to get the thought of the difficulty quickly out of your mind. The affirmation is the purification of the mind, so that the thoughts causing the trouble have not quite the same effect, and ultimately cause no trouble whatsoever.

You ought to treat for yourself regularly in this way twice a day, morning and evening, preferably before you commence treating for any others that you may be helping.

When first you sit down quietly to treat either for yourself or others, it is advisable to start by trying to get a better idea of God, the God that is All-in-all. One method is to commence by thinking of God as a vast, infinite Mind. Then realize that in that Mind is the consciousness which is man generically—all the spiritual beings in heaven—as infinite as the Mind, and by means of which that Mind thinks and acts. Next think of the infinite Life, infinite Love, infinite Truth, infinite wisdom, intelligence, joy, etc., that is everywhere existent in that perfect world. By treating in some such manner, you eliminate all limited ideas of man and thoughts of legs, arms, etc.

In your daily treatment, morning and evening, you should work for love, wisdom, spiritual perception, spiritual understanding, and knowledge of Truth. In this way you will each day gain a greater knowledge of Truth, God.

After once starting the treatment, you must not let thoughts of the patient, or of yourself, or of the material world come into your mind at all, except to deny their existence in the real world. True prayer or treatment is active, conscious communion with God, raising a man to an all absorbing sense of his unity with God, the Father of all, my Father, and your Father.

You are sure to get out of all your difficulties if you work steadily. It is only a question of time. If you systematically declare the truth, and recognize God's omnipotence, you can trust to the action of God to bring about whatever is best for all concerned.

Remember that the result of your treatment does not lie in your hands at all; it is God's business. You may rest assured that if you do your part to the best of your ability—and do not doubt the action of God—whomsoever or whatever you are working for must be improved more or less, as

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you are doing nothing yourself except opening your human, so-called mind, so as to allow the action of God to take place through you, as through a channel, destroying the evil against which you are working.

The denial produces only temporary relief. It is through the affirmation that the permanent healing is obtained, because it is Emmanuel, the presence of God with you.—*London, England.*

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### **Wings**

By DANIEL M. MURPHY.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."—Isaiah 40:31.

In these days of daring air craft marking the dominion over the clouds and braving the dangers of land and ocean, we are beginning to realize how far reaching are the possibilities of this means of locomotion, and the importance of it in our national and social development. Though this is an era of wings, no new principle has entered into the accomplishment of this activity, but merely the use of laws which have always existed, and were awaiting man's understanding of them.

Of course, the element of faith has been an almost incalculable factor in the present development of flying. The presence of fear in the aviator would necessarily cripple him and presage his destruction.

There is a story to the effect that a boy once asked an old negro why it was that the meanest yellow dog was able to catch and kill the finest turkey gobbler. The colored man replied, "Because the turkey, he dis-remembers he has wings".

Is there not a vital lesson in this for us? How often do we, when beset by fears and disorders, use the means afforded us by the Holy Spirit to escape the apparently inevitable dangers surrounding us? Those of us who have discerned the Truth of Being are daily being raised and lifted out of negative and depressing states of mind into positive realization of the omnipresence and omnipotence of God which transforms and rebuilds according to the beneficent law.

Our over regard for the tangible and definite often prevents us from essaying to use our God-given pinions, and from being confident of the success of the venture. We tie

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ourselves to the post of limitation, and we ignore or disregard the rightful use of aspiration and the prayer of affirmation of our divine identity and all that that fact implies. If it has ever been awakened, we lull our consciousness of our Oneness with God, and disregard the electrifying and liberating significance of its full realization. We clip our wings, or else impotently use them so near to earth that they cannot operate through the fog of materiality, and the obstacles of the physical senses.

In his earlier experiences King David sometimes overlooked his resources, as when he wished that he had wings like a dove, so that he might fly away and be at rest. For the moment he forgot that, "In all my holy mountain (spiritual consciousness) there is nothing to destroy or to make afraid." But, later, he used his wings to unsurpassed advantage when he voiced the wonderful realizations of the Ninety First Psalm.

Those who, through the unfoldment from sense perception to spiritual consciousness, use the wings of prayer (not of appeal but of affirmation) need not fear the catastrophe of the mythological Icarus. His wings were fastened on with wax, and he soared so near the sun that the heat melted them and he fell into the sea. The student of Divine Science has a more secure basis of operation. No such fate awaits him for, while appearing to trust his fate to the seeming nothingness of a spiritual law, he yields himself to a divine certainty, according to the measure of his faith and knowledge.

On the other hand, we often use our desire and wishes to great disadvantage. Our wings are ever af flutter; we do not know enough to be still, and thus we fail to develop poise which is the outcome of dominion, and calmness without which spiritual growth is impossible. We seem to be constantly making new contacts, to be ever aiming, but in effect our lives are aimless. We engage in one line of thought after another, and at last we are in the deplorable condition of having had many experiences, but no real Spiritual Experience.

According to our knowledge of the Law of Being we have access to and control of other powers than those determined by hands and feet. We must not fail to grow to the full stature of children of God, by means of the cultivation of the inner resources common to all. Let us not "disremember" that we have wings.

## Sermonettes with Meditation and Correlative Reading

*August the first*

"But for this cause came I unto this hour."

He who entered the world to teach mankind the way of life, and to help men to realize the great blessings which come to them that wait upon the Lord, was one of the most persecuted of men. He was despised and rejected; a man of sorrows and acquainted with grief, yet he remained true to his mission. When his burdens were more than flesh could bear, he realized that if he did not prove his superiority to them, his mission would be a failure. Yet he was true to that divinity within him. He knew that the Father and he were One, and that the limitation of this world could not be victorious over that omnipotence which the Father had conferred upon him. You, my brother, are sent on a like mission,—to bear witness of the Truth. When fears arise and doubts assail, know that you have the power to conquer through the consciousness of your Oneness with the Father. In moments of despair, you must be firm in your declaration of the Truth, for indeed, for this cause did you come unto this hour, that you might bear witness to the Love and Truth of God. You cannot fail. Follow the blazed trail of Divine Love, and you, too, will overcome the world and arrive at conscious unity with the Father.

MEDITATION: "The unconquerable Christ abides within. Nothing is impossible unto me."

BIBLE SELECTIONS: Luke 9:23, 24, 62. Acts 26: 16-18.

ASTOR LECTURES: Page 322, middle paragraph.

*August the second*

Two thousand years ago Jesus walked by the Sea of Galilee and preached that men should "Repent: for the kingdom of heaven is at hand." Three years later, out of those twelve disciples whom he loved, and the great multi-

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tudes which he had taught, eleven had remained faithful, and one of them had denied him thrice! Yet Jesus, understanding that the kingdom of heaven is within the heart, and knowing that nothing could keep the door closed but the will of man, knew that this kingdom was ever open to all believers, and so he preached in word and deed. In Time's endless journey through Eternity, we hear, not one, but many, voices calling upon men to "Repent: for the kingdom of heaven is at hand." Have you the courage to answer to that call, and align yourself as a conscious agent to those constructive forces which are seeking to recast the earth in the mould of heaven? Then you must open the gate to that kingdom of heaven within, and be conscious of your divinity to the end that the knowledge of the Lord shall soon cover the earth as the waters cover the sea.

MEDITATION: "My every thought and deed proclaim the brotherhood of man."

BIBLE: Luke 1:67-80; Rev. 7:13-17.

ASTOR LECT.: Page 275, first par.

### *August the third*

Of all those vices which spell failure, none is so potent as fear, for it not only invites the monster to take up his abode with you, but it prepares the room in which to receive him. If you are filled with the spirit of fear, you will be attracting its attributes to you just as surely as you would be attracting the attributes of love, if you were filled with that quality of the Godhead. The difference is, that one is positive and the other is negative, and until you are strong enough to cast all fear out of your mind, you must expect to experience some of those ills which it attracts. That which Job feared came upon him, and there is no reason to believe that the Law by which his afflictions came upon him, has been abrogated. John says that "perfect Love casteth out fear," and herein you will find an infallible solvent. Fill your mind with Good and with Love, and soon you will awake to learn that your fears have disappeared.

MEDITATION: "I am strong in the might of the Lord and in His strength to conquer."

BIBLE: Matt. 8:24-28; Phil. 4:8; Prov. 4:18, 19, 23, 27.

ASTOR LECT.: Page 73, first par.



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### *August the fourth*

The thought of men is so firmly entrenched in the material world that the really practical things in life are, to them, the most impractical things imaginable. To them life begins and ends with that which their eyes behold. They generally believe in the Bible, yet they fail to practice those fundamentals which Jesus laid down for those who were to be the true followers of the Christ. Jesus admonishes them to take no thought of the morrow, that if they fill each day with the power and presence of God, the morrow will take care of itself. Not understanding this divine Truth, they interpret it as meaning that they should take no *anxious* thought of the morrow! Jesus never minced words; but knowing that the Power which sustained the universe, was his ever-present strength, he could declare unequivocally that men should seek *first* the kingdom, and the things of the morrow would take care of themselves.

MEDITATION: "There is nothing to fret me. God is my strength, and my abundance."

BIBLE: PROV. 19:2, 3, 8; MATT. 6:34; MATT. 7:7, 8.

ASTOR LECT.: Page 303, first and second pars.

### *August the fifth*

"The people that walked in darkness have seen a great light."

Two thousand years ago the "Word was made flesh and dwelt among" us, yet for almost two thousand years the world has perceived little of that Light which was made manifest through the Divine Son. That sword of Truth which he bequeathed to a blood-thirsty civilization has been little used, and the cause of Right has been defended by the flaming sword of steel. Today, however, that Light which Jesus brought with him into the world, and which has been smouldering for so many centuries, is suddenly bursting forth into a mighty illumination in which will reveal the Brotherhood of Man and the Fatherhood of God. Are you aware of your Divine Sonship? Has the consciousness of that "great Light" come upon you? Then it is you who are chosen to reveal the beauty and power of Divine Love to a suffering and sorrowing world. Arise, ye Sons of God, and bear the Light of His infinite Love and Goodness to the uttermost bounds of the earth, that the "knowledge of the Lord shall fill the earth as waters cover the sea"!

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MEDITATION: "My consciousness is filled with the Light of the Christ."

BIBLE: Psalm 8; Is. 55: 1, 2, 5, 6, 7; Matt. 24:7-14.

ASTOR LECT.: Page 244, second and third pars.

### *August the sixth*

"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."

Before the advent of Jesus, theology taught salvation through faith; but owing to its lack of knowledge of how to demonstrate it, men became entangled in the meshes of hypocrisy,—a word which, to this day, is synonymous with Phariseeism. Jesus declared that faith was not complete unless it was accompanied by works, and because his faith in the Omnipotence of his heavenly Father was sufficient to cast out all manner of devils and to heal the sick, he was crowned with a diadem of thorns and enthroned upon the Cross of Calvary. Yet this is the injunction which must echo and re-echo down the corridors of Time, and become the watch-word of all who make the declaration of belief. Jesus did not claim to do any of his mighty works by his own might, but only by the power of his heavenly Father. Therein, my brother, lies your hope of demonstrating that faith which you declare is yours. The same Father which supported Jesus, abides with you. Believe in His reality and guidance, and verily, you, too, shall speak with new tongues; you shall take up serpents; you shall heal the sick and go about doing good. These are the signs which follow every true believer!

MEDITATION: "The power which sustained Jesus, supports me."

BIBLE: Romans: 17; Romans 5:1-5.

ASTOR LECT.: Page 99, first par.

### *August the seventh*

"And who is my neighbor?"

As interpreted by Jesus, that which constitutes neighborliness has nothing to do with time and space, but is a quality of the soul which varies directly with the mercy, love and compassion which it is capable of showing. It is a

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sad commentary on the humanity of the human race that it has failed to comprehend this vital teaching of the Master, and most persons have been content to remain in the class with a "certain priest" who "passed by on the other side." Today, however, the whole world is coming in touch with the universal heart throb; barriers are being broken down; superstitions are being cast aside, and the different nations are being revealed as members of a great universal family, striving to overcome the limitations of ignorance. Who is my neighbor? He who befriends me when I am sick and lonely; he who is interested in my welfare and speaks only good to me and about me; he who brings joy and happiness into my life where once there was sorrow and despair; he is my neighbor! Do you know one who has journeyed along paths of ignorance and wrong-thinking until these thieves have stripped him of the power with which he was originally endowed, and left him to die through poverty and disease? Then be the good Samaritan and bind up his wounds and heal his broken heart. Go thou, and be neighborly with thy brother!

MEDITATION: "My life is hid with Christ in God, in Whom all life is one."

BIBLE: Matt. 5:43-48; Luke 10:29-37; Prov. 27:10.

ASTOR LECT.: Page 90 last par. including page 91.

### *August the eighth*

"Be not overcome of evil, but overcome evil with good."

Within every human being there is a something that is superior to all else. This is the something that "sings ever in the mud and slime of things." It is the dominion with which God has endowed man, and by the intelligent application of which he can put all things under his feet, demonstrating that he is in subjection to nothing but the will of his Heavenly Father, which is that His offspring should rejoice in health and wholeness; far from

"The diapason of the canonade."

And this will had been realized "Were half the power that fills the world with terror.

Were half the wealth bestowed on camp and courts

Given to redeem the human mind from error."

It is in the mind of man, not in his country that reform must be wrought. Let us rise then from the ashes of sub-

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jection, and manifest our dominion by the overcoming of all that opposes the will of God being accomplished here and now.

MEDITATION: "I am transformed by the renewing of my mind."

BIBLE: John 5: 4; Rev. 2: 11; Rev. 21: 7.

ASTOR LECT.: 99: first and second pars.; 101, last par.; 102, first par.

### *August the ninth*

"Beloved, let us love one another."

Through the benevolence of love the world is transfigured before our eyes, and mortals are set free from the law of sin. "Lovest thou God as thou oughtest, then lovest likewise thy brother. Is he not sailing lost like thyself on an ocean unknown, and is he not guided by the same stars that guide thee?"

Has thy husband neglected his duty toward thee? Forgive him; it was a moment in which he had forgotten his divinity. Has the thoughtlessness of thy child brought quick tears to thy tired eyes? Forgive, for he knew not what he did. Has thy wife betrayed thee? Forgive her for in her ignorance she has contracted a debt that she will pay in the hour of her enlightenment. Forgive, for forgiveness is "one letter of the eternal language" of love, and when we have mastered it the rest will not be difficult.

If "the hand of God, and not in vain

Has touched us with the fire of pain," remember that "there is no wound that Christ can not heal and Divine revenge is forgiveness!"

MEDITATION: "I am purified by the Christ consciousness."

BIBLE: 6:12, 14, 15; Matt. 18:21, 22.

ASTOR LECT.: 147: 1 to end of page 148.

### *August the tenth*

Be patient in tribulation.

When it might seem that in this world misfortunes are reserved for the pure in heart, it is a sign that we lack the faith which alone can interpret, and hence have mistaken "the likeness of Christ" for the "stigmata of pain." Tribulations are the shadows which indicate the presence of the Father and His son, and when we realize this we will

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blush to think that we ever mistook the Divine Presence for a calamity! He made all that is, and He made nothing by accident. Have we aught of concern with that which was not made? The creator alone can interpret His creation, so let us be patient, for

“Afflictions not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.”

MEDITATION: “Nothing is real but what is rooted in Divine mind.”

BIBLE: Ps. 27:1, 5; Rom. 8:31; Phil. 1:28; I John 4:18.

ASTOR LECT.: Page 178 to page 182.

### *August the eleventh*

The form that sulphur assumes depends entirely upon the environment in which it is placed. At a high temperature it assumes a certain form; at the ordinary temperature it crystalizes into one wholly different. Children are like sulphur in that the character which they appropriate depends entirely upon their environment. In an atmosphere of gentleness and kindness the spirited qualities of childhood appropriate the character of celestial qualities; in an environment of dissension and strife propensities are shaped which darken alike the existence of parent and child. The use of the rod is the parent's admission that he has more faith in muscle than in mind—the faith to which may be attributed the extinction of kingdoms—and he who wields it tacitly admits that he is spiritually impotent. Parentage is a divine responsibility and one which if rightfully assumed will cause unborn races to rise up and call you blessed.

MEDITATION: “Love will meet every demand put upon it.”

BIBLE: Matt. 18:10 and 6 verses; Col. 3:21; Gal. 6:7 and 8 verses.

ASTOR LECT.: 221: first par. to end of chapter.

### *August the twelfth*

In the “Golden Legend” it is recorded that when Lucifer entered a theological school, disguised as a doctor, he found a treatise on whether or not God is the author of

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sin, or if that is the work of the devil! After he had read it he laid it down, remarking:

“So long as the boastful human mind  
Consents in such mills to grind,  
*I sit very primly upon my throne,*  
*To see men leaving the golden grain*  
*To gather in piles the pitiful chaff!”*

Lucifer was right. We can not glean the golden wheat of truth by sifting theological doctrines which bear no relation to the vital facts of being. God is not the author of discord; therefore He could not have created that which makes for confusion. Let us concern ourselves only with the things that are good report, for “without controversy great is the mystery of godliness.”

MEDITATION: “My spirit takes cognizance only of realities.”

BIBLE: Phil. 4:8; 2: 5, 6; I Cor. 13: 9 and 10.

ASTOR LECT.: 131, one to first par. on page 133.

## *August the thirteenth*

When the Path of Life is beset by carnal things, it is well to remember that Jesus was tempted in all things, even as we are tempted. Yet when he was hungered and he knew that he had the power to turn stones into bread for his sustenance, he remained firm in his conviction that he was sustained by his understanding of the Word of God. When the temptation came to be less than a true Son of God, to cast himself down and enjoy the things of the lower realm, he declared that omnipotent God could not know evil. Visions of greatness as a popular teacher of hidden truths flashed before his mind, but he was quick to realize that it is only the true servant of God who can be king of heaven and earth. These three temptations of the Master should be food for daily thought for all those who are seeking to live true to those ideals which are revealed unto them. Nothing could swerve him from his resolution to be that which he knew he was in his reality.

MEDITATION: “I am one with the Father. Nothing can keep me from my destined goal.”

BIBLE: Matt. 13: 18-23; Heb. 6:7, 8; II Th. 1:4.

ASTOR LECT.: Page 181, second par.



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### *August the fourteenth*

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

What a helpless, hopeless sort of religion it is that teaches that the Infinite God which every earnest seeker yearns to know, can never be fathomed. "Knock, and it shall be opened unto you; Seek, and ye shall find." These are promises whose fulfillment depends wholly upon the individual. Have you knocked on the door of spiritual understanding? Then verily, it shall be opened unto you! Have you sought for the Pearls of Divine Wisdom in the ocean of God's infinite Love? Then verily, you shall find them! Are you hungry for that Bread of Life which cometh down from heaven, and do you thirst for that fountain whence flow the Healing Waters? Verily, verily, you shall be filled. The Law of Attraction will inevitably bring to you that which you consciously or unconsciously desire. Therefore, desire those things which are divine qualities; desire Godliness, and soon you shall become conscious of your divinity, and be one with the Father.

MEDITATION: "My one desire is to know the Father, in Whom all fullness lies."

BIBLE: John 14: 6, 7; II Ti. 1: 2; Prov. 1: 5, 6.

ASTOR LECT.: Page 181, last par.

### *August the fifteenth*

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

The beautiful columbine which grows on the mountain side is so persistent in its effort to live that even where no soil is to be found, it sends its long roots into the crevices of the rocks. In the unfoldment of its divine purpose, it refuses to recognize anything which would frustrate the divine plan which sent it forth. It is obedient to a higher Power than its visible surroundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part of Himself which God appointed, or consecrated, for your use and enjoyment, before the foundation of the world. There is only One Power, and

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that is God; and if you would be filled with power and be a tower of strength, you must render obeisance to Him Who is the Source of all power, and be subject to His guidance in all ways.

MEDITATION: "The Source of all power is my supply, my strength."

BIBLE: Romans 9:20-24; I Pe. 1:4, 5; Jude. 25.

ASTOR LECT.: Page 289, first par.

### *August the sixteenth*

"One differeth from another in glory." I Cor. 15:41.

There is no greater proof of the oneness of existence than the similitude of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as a shepherd boy, than is the hatred of the most beautiful of flowers for her weaker sister. Nor was the friendship of Jonathan and David a more sacred relation than that existing today between the heliotrope and the pink. Then, if all characteristics are properties of existence; and all things have the same characteristics, all things have the same existence. Even as existence is one, life also is a unit which reflects itself in all created things, as the lily is reflected in the limpid lake. This is the spiritual intelligence, "which visible makes the Creator unto every creature!" Think on these things!

BIBLE: I Cor. 1: 27 and 28; I Cor. 3: 9; I Cor. 3: 16.

ASTOR LECT.: 292: and one and two pars.

### *August the seventeenth*

The susceptibility of people to mental influences is so great that days of anxiety are not infrequently attributable to the chance remark of an unthinking person, for as the "foliage of some wavering thicket" is shaken by the tempests, so are people agitated by the images which words convey to them. Disquisitions on inharmonious subjects are more provocative of the mental discord, to which disease is always traceable, than the most malignant germs. On the other hand, gruesome mental pictures may be ban-

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ished by the authoritative *thought* of one whose mind is stayed on Truth. Remembering, therefore, that by a word you can cast your fellow being into the "shadows of the valley of nowhere," or by a thought lift him to aerial heights, you must choose such symbols as will act "like strong sunshine in weeping skies," thus dissipating the clouds of sense.

MEDITATION: "God thinks in me, and speaks through me."

BIBLE: Ps. 139:4; 139:17; II Cor. 10:4, 5.

ASTOR LECT.: Page 261 to middle of page 263.

### *August the eighteenth*

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emotion of the human mind which produces such dire consequences. A moment of anger is sufficient so to alter the circulation that the whole organism becomes deranged; and to control this emotional excitement to the extent that no outward expression is noticeable, such as broken china or a broken spirit, does not cancel the ravages of anger on the human organism. Dignity is the elevation of one's mind above the influence of disturbing emotions, and God Himself has conferred upon His children the ability to maintain that dignity under all circumstances, by the power of right thinking. Therefore, when you confront the occasion that seems to warrant anger, rise on the fire-wings of thought beyond "the hag-ridden dream" that any condition could warrant the loss of control of one who is in subjection to God alone.

MEDITATION: "Anger cannot enter into my consciousness."

BIBLE: Ps. 37:8-10; 15:18; Matt. 5:22.

ASTOR LECT.: Page 50, first par. to middle of page 52.

### *August the nineteenth*

The entire world groaneth in the agony of a terrible travail, and its anguish is heart-breaking to witness, for the reverberation of its moans are shaking the mountains from their high places; but *civilization is being born!* The birth is slow and tedious, and the hours of the days seem years,

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and the years seem centuries, but they are less than a span in the eternity called Time; and He that has brought about the birth will deliver the world of the Heir of Peace. Then will the universe rejoice, and no man shall take her joy from her, for the parley of the cannon will have ceased forever, and the melodies of Love will be heard throughout the land, for the Prince of Peace will have ascended His eternal throne in the heart of all mankind! Then let us live "above the battle," and make ready to receive the King of Glory, for "Thou art my King, O God."

MEDITATION: "He that taketh away the sin of the world, is the Ruler of my life."

BIBLE: Psalm 24:9, 10; 47:7; 84:3; 95:3; Rev. 21:24.

ASTOR LECT.: Page 111, third and fourth pars.; 271, first par.

### *August the twentieth*

The soul is sustained by righteousness, and because "Good is the positive element in man's nature," while it may hunger and thirst in the times when the lesser qualities struggle with the greater in man, she is never starved. As Tagore has suggested, if we lift a pitcher of water from the spring, we are conscious of its weight; but if we plunge into the sea where what might be countless pitchers of water are flowing over us, we have no consciousness of weight. The reason is obvious: in the first place, *we are lifting the water*; in the second, *the water is lifting us*. This is true of the soul *who bears* the weight of man's sin; and also of him *who is borne up* by his righteousness. Thus, the man whose soul dwelleth in righteousness "stands before men as the supreme flower of humanity."

MEDITATION: "My soul is facing the Infinite, and it is in movement thereto."

BIBLE: Psalm 3:1; 25:1; 23:3.

ASTOR LECT.: Page 322, first and second pars.; 321, first par.

### *August the twenty-first*

As the scale of light ascends from the dimmest ray to the most glorious effulgence, so thought ranges from the shadow of concepts to the substance of ideas. And as a stream is made muddy by stirring up the bed over which it flows, so the stream of consciousness is clouded by doubt

## Sermonettes

or fear. Thought is the substance of all outward manifestation, and by the process of thought all things are governed. This idea is not new, for Xenophon voiced it five hundred and seventy years before the birth of the one man in history who applied and proved the science of right thinking! Nothing can even seem to harm you but your thoughts about things; and the harm that you sustain in appearance is caused solely by your thoughts. Change your thoughts, and every particle of your being will respond to the mental change. You are of God,—a portion of His substance, and by your thoughts you prove your spiritual ancestry.

MEDITATION: "I am now thinking God's thoughts."

BIBLE: PROV. 12:5; 15:26; 16:3; 21:5; II Cor. 10:4, 5.

ASTOR LECT.: Page 333.

### *August the twenty-second*

It is well known that ether is the fluidic medium by which light and heat are transmitted; but what is not so generally known is that, as fast as you think, your thoughts stir the tenuous ether into vibratory waves, or influences, which, like the boomerang, return to the source from which they started. The emotion which puts a thought in motion determines the quality of the thought. Guard therefore, your thoughts, permitting only such to enter the mind as may, like healing angels, stir the luminous ether for your healing, or perchance the healing of your brother. Spiritual aspirations are the halos of saints,—the glistening robes which clothe such as are redeemed from sin. Think such thoughts, then, as make for health and wholeness; for by your thoughts you declare the glory of God and your unity with Him.

MEDITATION: "My thoughts are God's thoughts."

BIBLE: PROV. 24:9; Eccl. 10:20; II Cor. 10:5; Ps. 139:17.

ASTOR LECT.: Page 330, third par.; 331, second par.; 319, first par.

### *August the twenty-third*

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

When Solomon was made king, the Lord came to him in a dream and said, "Ask what I shall give thee." And Solomon, realizing the great responsibilities which rested

## *The Gleaner*

upon the ruler of a great people, and feeling his own unfitness for the role, said, "Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad." Thereupon was the Lord well pleased with the humility of His servant, and because of Solomon's desire to do nothing in his own strength, but to commit all his ways unto the Lord, did the Lord assure him that He had already given him an understanding heart in order that he might discern judgment, and because he had asked for neither riches, long life, nor the life of his enemies, He had granted him both riches and honor, and long life.

MEDITATION: "Teach me to keep Thy law, that I may attain to the fulness of wisdom."

BIBLE: Prov. 3:1, 3, 6; Prov. 4: 1-9.

ASTOR LECT.: Page 334, second par.

### *August the twenty-fourth*

To receive a maximum of spiritual wage for a minimum of material labor would set aside the Law of Compensation,—a law that is the order of material existence. We are paid in exact accordance with our earning capacity, but in the link of the chain of eternity called existence, we earn with our thoughts, and are paid in the physical expression of those thoughts! We exchange mental service for physical compensation, and our modes of thought decide the quality of that recompense; whether for weal or for woe. The bee extracts sweetness from the flowers with which to enrich her amber store; but while she is taking the fragrance of the flowers, she is giving to the flower the divine gift of its perpetuity,—albeit, in diverse forms. Like the little insect, we must perpetuate the mental qualities that make for the substance of our existence by thinking divine thoughts which will translate themselves in terms of health and happiness.

MEDITATION: "I am the temple of God."

BIBLE: I Cor. 2:16; Phil. 14; I Peter 3:8; Phil. 2:2.

ASTOR LECT.: Page 45, middle par.



## Sermonettes

### *August the twenty-fifth*

The mind formulates the thoughts into images, and out of the invisible weaves a garment destined to be the outward expression of the inward and invisible idea. When the things of sense trace shadowy shapes in the minds of mortals, and the records are written in the physical realms in fiery terms of pain, it is mind which interprets the inverted image and restores harmony on all planes. Mind is ever translating the things of Spirit so that mortals may read their birth-right and press on to the mark of high calling which is above the range of self testimony. Rejoice then, that *in spite of sense testimony*, God is the only Actuality, and that you are the quintessence of that abiding spiritual Reality.

MEDITATION: "Keep me in tune with Thy infinite harmony, that I may do Thy will."

BIBLE: Rom. 12:2, 16; I Cor. 2:16; Phil. 4:7.

ASTOR LECT.: Page 324, second par.; page 110, first par.

### *August the twenty-sixth*

Thought is that which takes "shape and motion" and appears objectified as things. Words are the transmitters of thoughts, or mental photographs, and together they are the openings by which man can come forth from "unfathomable night" and ascend into the presence of God. It is by awakened thoughts that man ascends from the mortal of appearances and begins his journey towards reality; by words he raises his sleeping comrades from the trance of ignorance and places them on the path of celestial glory. It is by the divine gift of will that the son of man guides his thoughts into the paths of peace, where he can commune with his Maker and still be in the world, yet absent from its whirlpools of dissension, which must one day be swallowed up by the victory of spiritual thinking.

MEDITATION: "I create by right thinking."

BIBLE: I John 5:4; Prov. 16:3; Jer. 29:11.

ASTOR LECT.: Page 173, second par. to second par. page 175.

## *The Gleaner*

*August the twenty-seventh*

As "the tree within the seed" is all of the seed, so is the creative power the all-power of the thought; for it is the soul of things which are and of those yet to be. Words have the potency to transmit thoughts so poorly that their real meaning is concealed, as "heaven's blue portraiture" is hidden by clouds, but they have not the power to conceal the deeds conceived by the thought. When thought is wrapped about by self interest, "destruction's sceptered slave and folly's brood" are let loose on earth; but when thoughts proceed from the mind, which is the habitation of God, spiritual realities "soar where expectation never flew," for pure thought "is the eye in which the universe beholds itself and knows itself to be divine." Think purely, then, and holiness will express itself in you and through you.

MEDITATION: "The mind which was in Christ Jesus is also in me."

BIBLE: Phil. 3:13-15; Is. 43:18; Rev. 21:5; Is. 59:19.

ASTOR LECT.: Page 337, first par. to end of chapter.

*August the twenty-eighth*

It is the power of mind to rise above the sense of pain, regardless of the quality of that pain. Mind is superior to the testimony of the senses; and therefore, when the objects of sense overshadow your soul and you are utterly cast down, weigh the things that hurt in the balance of Mind. They will weigh so little that it will not be hard to forget them! Even the ingratitude of man, when weighed with the Love of God fades out of sight, as a snow-flake evaporates in sunshine. The ephemereal character of the things of sense make them seem insignificant when placed in the balance with the divine qualities of Mind! What does the infidelity of a mortal count when you know that you are surrounded by the infinite fidelity of God? No, my friends, the eternities so far outweigh the mortalities, and the verities so far overbalance the unrealities, that verily, there is nothing to be anxious about. "God's in His heaven, all's right with the world."

MEDITATION: "I am one with God."

BIBLE: Is. 54:5; Matt. 6:25, 26, 33; Matt. 10:29, 31.

ASTOR LECT.: Page 149, first par.; page 119, first par.

## Sermonettes

*August the twenty-ninth*

The sun is always the same in the act in which it shines. That we do not always see the same reflection of light is a limitation which exists in ourselves, not in the sun. The artist sees a statue where the artisan sees cold marble. Why? Because the statue is in the artist's thought, and he sees it objectified in the marble. The world is nothing if it is not the objectification of thought. All we are, all we feel, is but a mode of thought. For this reason it behooves us to admit into our consciousness only such thoughts as will objectify themselves in harmonious images, for by our thoughts we are vindicated, and by our thoughts we are sentenced. Our imperfections are not to be attributed to the will of God; for the guilt is ours, in that we have permitted our thoughts to dwell upon that of which our condition and environment are the objectifications.

MEDITATION: "I see the verities of God."

BIBLE: Heb. 11:3; Matt. 12:37; I Cor. 16:26, 27.

ASTOR LECT.: Page 271, third par., through second par. page 272.

*August the thirtieth*

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discernor of the thoughts and intents of the heart."

"In the beginning was the Word, and the Word was with God, and the Word was God;" hence, we perceive that the Word of God cannot be limited to audible speech, but is the substance of Thought which proceeds from that Mind which is God. It is the understanding and demonstration of this principle which gives His servants power to "send His Word and heal them." You are not in the world to remain subject to any living thing, but you have the capacity to "put on that mind which was in Christ Jesus," and through the mechanism of thought you are endowed with the power to speak the word of God in terms of Love, Compassion, Helpfulness and Brotherly Kindness to the end that your brother will be freed from those chains of materiality which bind him. The Word of God is Love; speak it in every thought, every act and every deed! The Word of God is Health; breathe it, think it, and send forth its rejuvenating essence as a healing balm to all nations, and to all the weary people of the earth! The Word of God is Life; dwell upon it, vitalize it, LIVE IT!

## *The Gleaner*

MEDITATION: "I am God's child. I speak His word."

BIBLE: Romans 10:8, 9; Luke 7:7, 8, 9; John 5:24.

ASTOR LECT.: Page 115 to middle of page 116.

### *August the thirty-first*

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

These words have resounded down the centuries, yet few there are who have aspired to be sons of God and have refrained from condemning those to whom Omnipotence itself has given the freedom of choice, or have sought to bring such a great Light into the world that the world through them might be saved! Jesus understood the positive forces in human nature so well, that he refused to recognize any negative forces, so he admonishes all true sons to waste no time in condemnation or fault-finding, but to be diligent in serving the Lord, to the end that all the world may come into a knowledge of that Christ which has not the capacity to suffer limitation, and in Whom abides the fulness of all joy, life, love and abundance. Why should you condemn your brother for his shortcomings? You cannot solve another's problem, and who knows but, given like numerals, your sum in the scale of life would have been even less! You have enough to do to prove your own sums, and if you do it by those principles which Jesus laid down, you will be doing your share toward the salvation of the world.

MEDITATION: "This day I am true to that Light which is mine."

BIBLE: Matt. 5:38-42; Matt. 6:19-23; Prov. 24:1-4.

ASTOR LECT.: Page 123, middle par.

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We have been so long on the frontiers of humanity that we may cross over from one moment to another. Beyond the border, everything is stripped of superfluities, is reduced to lowest terms. In this collapse of animate matter, in this besetting destruction, we naturally attribute less vital force to the body that is so quickly shattered than to the *thought* that abides.

—Hocking.

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# THE GLEANER

*A Magazine Devoted to the Study of Truth and its  
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

DANIEL M. MURPHY, *Assistant Editor*

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# THE GLEANER

## The Creative Power of the Ideal

By W. JOHN MURRAY

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."  
—Romans 12:2.

I think it is Shakespeare who says, "It is the mind that makes the body rich," and he might truly have added, "It is the mind that makes the body young." We have known men and women who were positively old at fifty; that is, they were more decrepit in mind and body than many others whom we know who have reached their seventieth, and even their eightieth years. We used to think that this was due largely, if not entirely, to physiological conditions; but in the light of the new psychology we are beginning to realize how very important a part the mental plays in the matter of premature old age, as in all other things. It seems too bad that just as a man has acquired enough wisdom to be of use to himself and others he should become suddenly smitten with the belief in old age, so that this thought casts a cloud over his life.

If there is one thing more than another which the new psychology is doing it is that it is revealing that this is neither necessary nor wise. We are learning that we hasten the disintegrating processes of old age through auto-suggestion, just as much as we hasten these processes by overwork and dissipation, if not more so. It is not enough when a man reaches what is called middle life that he slow up in his labors and discontinue his dissipations, but he must cultivate faithful thoughts as surely as he must cultivate youthful companions. A man may spend fewer hours at his desk after his fiftieth year, but if he spends more hours at his club talking with old cronies and speculating as to the length of time he will be permitted to do so before decrepitude seizes upon him, he has not improved matters much, if any.

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This is now as much an established fact as that the ship-builder builds the ship or the house-builder builds the house. If one uses one form of material, and the other uses another for the building of their ships and houses, they both employ the same materials for the building of their bodies. The ship-builder uses wood and steel, nuts and bolts, rivets and ropes, and in addition to these the house-builder requires bricks and mortar and other things, but in the construction and carrying on of the tabernacles of their bodies they each use the things by which they are surrounded in the form of oxygen, hydrogen, nitrogen and so forth. That for a time this building and repairing work is carried on by subconscious processes is true, but this does not prevent these processes being greatly aided by conscious co-operation.

This is the lesson that the New Spiritual Psychology has come to teach. On the principle that while God supplies us with food He will not eat it for us, it is safe to assert that while God has equipped us with mental faculties He expects us to exercise these faculties for ourselves, in accordance with His law of Creative Intelligence. If the ship-builder and the house-builder should take the things by which they are surrounded and scatter them here, there, and everywhere, we should have neither ships nor houses, but by the intelligent assembling of these component parts of ships and houses we have ships to sail in and houses in which to live.

Man then in the generation and regeneration of what is called his "earthly tabernacle," or the instrument through which he functions on the objective plane, must act with the same degree of intelligence as does the builders of ships and of houses. These useful members of society cannot throw wood and steel, nuts and bolts, bricks and mortar together indiscriminately and construct ships and houses, no matter how well they are supplied with these necessary parts.

The same law which forbids the component parts of ships and houses and foods from being thrown together indiscriminately and to result in good ships, houses, or physical constitutions operates on the higher plane of the mental, for Law to be Law, must be so in all phases. There is a law by which mind acts upon the body as certainly as an

## *The Creative Power of the Ideal*

alkali acts upon an acid, and if this mental action is not operating constructively, it is operating destructively; for mind action is as incessant as the flow of the waters of Niagara. When one thinks of the untold centuries of the ceaseless energy of Niagara literally going to waste, and the comparatively few years to generate electric power, one is furnished with some idea of the tremendous Power of Mind and the comparatively little use we have made of it. It were nothing at all that an immense body of water poured itself over the Falls if no constructive direction were being given to it. It would be marvelous to see, but of no practical benefit if not utilized.

In every man there are undreamed of possibilities; but unless he realizes this he is much like a watch with all its mechanism in perfect order, but which does not record the time because it has been allowed to run down. Many a man considers himself "all run down," when all he needs is to be wound up with the stem-winder of a New Idea. Perhaps nothing is so encouraging as the discovery that each man, like each watch, has a main-spring upon which all his movements depend, and this main-spring is the sub-conscious mind. The difference between the main-spring of a watch, and the sub-conscious mind of a man, is the difference between that which is subject to destruction and that which goes on forever. When Paul admonishes us to become transformed by the renewing of our mind, it is his way of telling us to charge the sub-conscious mind with such directions as we wish it to carry out in objective experience.

It is now the opinion of some of the most advanced thinkers that the sub-conscious mind is that which stands between the conscious and the superconscious, receiving its impressions now from one and again from the other. Its purpose is not to create but to obey, and so faithful is it in the performance of this duty that, like an office boy in the employ of a firm in which there are several members, it will carry out whatever orders are given to it by each member of the firm, even when these orders seem to be contradictory. It might seem from this illustration that the subconscious mind like the office-boy is an automaton when it comes to obeying orders, and in one sense it is. When an employer said to an office boy who remarked that

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he thought a certain thing ought to be done in a certain way, "You are not paid to think, you are paid to do what you are told," he had the attitude toward that boy which every individual ought to have toward the subconscious mind. It is not paid to think, it is paid to serve Thought, whether that Thought is prompted by suggestions from without, through the avenue of the senses, or from Within, through the channel of spiritual Perception.

The importance of this aspect of the subconscious mind cannot be too strongly emphasized, for it not only explains how we are constantly producing in our lives that which is undesirable, but it furnishes us with an idea of how we may bring into our lives that which is most desirable by simply reversing the machinery of the mind. If we are not perfectly satisfied with the conditions of our lives, and few persons are, we are confronted with the necessity of either becoming "reconciled to our fate," as some believe we *should*, or becoming masters of our fate, as some believe we *can*.

Between the two extremes of being reconciled to one's fate and being master of it there is a great gulf, but we are now learning that it is not an impossible gulf like that which separates Dives from Lazarus, for if we cannot cross it on the surface nor bridge it in the air, we can still use the subway of the subconscious which is always the shortest line between the two points of the Relative and the Absolute. On the plane of the Relative all phenomena is more or less limited and imperfect, while on the plane of the Absolute all is unlimited and perfect. This is because the original Idea of a thing, like the original phraseology of a language, suffers from the attempt to translate it into visible manifestation. Those of us who are only able to read the Greek poems in their English translations are told that we have no conception of their beauty, as that beauty expresses itself to those who read them in the original.

One of the exercises at school which is most different is the re-translation of something back into the original language from which it was translated in the first place, and it is this exercise which suggests the method by which we are to return to our original perfectness as the conscious sons and daughters of God. When it becomes better known that the visible world with all that it contains, in chiding



## *The Creative Power of the Ideal*

our own bodies, is a poor translation of that spiritual universe of God's Ideas, we shall labor more diligently to re-translate ourselves into that Ideal State. If, on the plane of the relative, circumstances are not to our liking, and what we want to do is to change those circumstances to other and more desirable ones, we must do exactly what we do in simple arithmetic when we are uncertain about our calculations.

When things are not working out satisfactorily we do not go on writing figures in the hope that an accumulation of figures will solve the problem; rather do we, for the moment, look away from all figures to the principle and, working out from this, get our correct answer. In mathematics this method could be called working on the plane of the Absolute, and it is in a similar way to this that all the problems of life must be solved. On the plane of the relative there are the moral, mental, physical and financial problems to be solved, and to attempt to solve these by the ordinary means is to be as unsuccessful in the future as we have been in the past. We can no more cure moral or physical diseases with just will-power, and without God-Power, than we can have electric light without a dynamo; neither can we solve our financial problems by lying and dishonesty. "Except the Lord build the house they labor in vain that build it," says the Scriptures. Except as any problem, mathematical or metaphysical, is worked out according to Principle, it is not solved at all.

The Creative Power of the Ideal depends then upon our conscious co-operation with the Absolute in Divine Science, which is God; and the easiest way to do this is to learn to think as God thinks; and as God never thinks in terms of the relative and the negative, but always in terms of the Absolute and the Positive, it is plain that the creative power of the Ideal through us rests with the kind of mental pictures we form. When I speak of the Ideal I do not mean that which exists only in imagination or fancy, and which we feel to be unattainable. I mean that which is back of all that we call real, and which is the very substance of the so-called real.

We speak of men as being men of high ideals or of low ideals, as the case may be, meaning by this that they are men of fine thoughts on the one hand or coarse thoughts on the other, and that their ideals exhibit themselves in

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their moral conduct, in their physical appearance, and in their very circumstances. Now, conduct, physical conditions, and financial circumstances can be created only by *thinking*, and hence the creative power of the ideal consists in equipping the original thought with sufficient strength to project itself into manifestation.

The physical sciences all assure us that the starting point of everything in the world is the invisible nucleus which gathers around it by the law of attraction whatever is necessary to its complete manifestation in form. If our thought nucleus is one of fear it will at once attract unto itself the same quality of thought which is constantly emanating from other minds, for there is a mental contagion as there is a moral and a physical contagion. If our thought nucleus is one of sickness or poverty it will coalesce with other thoughts of sickness and poverty until it registers in us as the finished product in bodily discomfort. This is on the principle that the smoke from one chimney may scarcely be noticed, but when it unites itself with the smoke from many chimneys it may almost conceal the sun.

But if the creative power of the Ideal operates in this manner on the plane of the negative, it will operate also on the plane of the positive. If our thought nucleus be one of health or happiness, purity or prosperity, then by the same law of attraction it will draw round itself thoughts of a similar character, until these register in our daily life in expressions after their kind. This is as much a law as that the magnet will attract the needle, and we must learn how to make intelligent use of it. If the subconscious mind is not "paid to think", but to carry out orders, then we must see to it that we give only such orders to it as we wish it to execute.

And we must be so sure at the outset that we know what we want that we shall not be constantly countermanding our orders by persistently changing our minds. When we *know* what we want, we next need to know if this exists on the plane of the Absolute, for if it does not it can never manifest itself on the plane of the Relative. All the things that are really worth having exist on the plane of the Absolute, for in God is Life, and Love, and Beauty and Supply. And the knowledge that these exist on the plane of the Absolute, from which they can never become separated, enables us to impress the Idea of these on the subconscious mind, and this

## *The Creative Power of the Ideal*

in turn expresses these in us as the finished products of our mental picture.

The creative power of the Ideal then consists in suggesting to the subconscious mind whatever we desire and know to be in the Absolute Divine Mind awaiting our intelligent demand upon it. This suggestion of health or happiness, purity or prosperity is a seed which, if watered and nurtured by similar suggestions, will inevitably germinate into those things which rejoice the soul, strengthen the mind, heal the body and replenish the resources.

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## **Advice as to Treatment**

By F. L. RAWSON.

*Author of "Life Understood," etc.*

Treatment or scientific right thinking is true prayer, and you ought to treat for yourself regularly twice a day, morning and evening, preferably before you commence treating for any patients that you may have. You should treat for these patients at least once a day, and for such a length of time as is necessary to clear your thought; which means to realize God and heaven as clearly as you have previously been in the habit of doing.

In order to get a better idea of God, it is as well to commence by thinking of God as a vast, infinite Mind. In that Mind is the consciousness, which is man generically, all the spiritual beings in heaven, as infinite as Mind. Then think of the infinite ideas circulating in that infinite Mind; next think of the infinite Life, infinite Love, infinite Truth, infinite joy, wisdom, intelligence, etc., that there is in that perfect world. You should treat in some such way as this, as then you get right away from limited ideas of men, from thinking of legs and arms, etc. After once starting the treatment you must not let thoughts of the patient or of the material world come into your mind at all except to deny their existence. True prayer or treatment is active conscious communion with God, lifting a man up to an all absorbing sense of his unity with God, the Father of all.

It is a good thing then to think of God in His various aspects, as Life; Truth; Love; as Mind, which gives the mental activity; as Soul, which gives all wisdom and knowl-

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edge; as Spirit, which gives all goodness, purity and holiness; as substance, which gives all permanency; as all-intelligence; and last, but not least, as the Principle of good.

himself (deny that he is material), and take up his cross

Jesus said "If any man will come after me, let him deny (his difficulties) daily, and follow me" (Luke 9:23), follow him in thought to God, heaven. This means that whilst thinking of heaven, the kingdom of God that is within, within your mental grasp, take up one by one the various troubles you have to work against, deny each trouble separately, and after each denial, realize, that is, mentally dwell on the various forms of the opposite perfections.

Remember all the time you are treating you are thinking of the perfection of God and of heaven, and the denials and affirmations refer to the state of things in that perfect world, the world of reality. God works, not man, and, therefore, if we do our part to the best of our ability, whatever we are working for is bound to come right sooner or later. Evil thoughts have no more power over us than we give them by harbouring them in our so-called mind.

In treatment, only one denial should be taken at a time, as the object of the denial is to drive the thought of the evil out of the mind. Before one can put in the affirmation, which is the important thing, one has to know what affirmation is required. To find this, one has to first think of the evil, which at once must be driven out with the denial before it has sunk into consciousness at all. The affirmation brings about the purification of the human so-called mind, and is permanent, however gradual it may be.

Immediately after each denial you must think of the opposite, taking any ideas that appear to you suitable. For instance, supposing you are working against fear, you might realize that there is no fear—that is the denial—then, as the affirmation, you might realize that man has absolute trust in God, trust in good, for there is nothing but good, man knows that there is nothing but good; man is divine, spiritual, perfect, and absolutely fearless.

In working *for* things, always begin from God. For instance, God is the Principle of all wisdom, therefore man reflects divine wisdom, intelligence and knowledge.

When you treat you should take great care never to think either of the material world or of the person for whom you are treating, not even of the spiritual reality of the per-

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son. If you find a difficulty in this, work at once against it by realizing, for instance, there is no material man, man is divine; no material world, only infinite Mind and its perfect ideas; no matter, only Spirit and the manifestation of Spirit; or by some realization of this nature.

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## **The Awakening of the Soul**

By MAY CORNELL STOIBER

“Dawn and a star, and a miracle hush hanging over the world”.

Quiet, oh so quiet is the day of creation's dawn; the glories of spirit have begun to infold in form; the great process that has staggered man by its ever-varying and multitudinous forms—its outer complexity. How it seems to hold captive in a wall of flesh, a mirage of matter; for now is spirit working out a new experiment in this, the morn of its youth.

Spirit is about to express itself in a perfect image and likeness—in form that is to be so fine and subtle that it shall show forth the glories of the visible and the invisible, the greater and the created. The process is new; the soul must acquire and learn all knowledge and wisdom, must work both in and out of form as did Jesus the Christ.

Not knowing this, the fearful soul loses itself in the flesh, became immersed in matter, and names its descent into matter evil or the fall. The soul has not learned to carry God (pure spirit) from the center to the circumference of life. The primitive being ate of the fruit of good spirit and of evil (the belief in matter as static, unchangeable reality.) Spirit is the innermost throne of consciousness which must permeate all changeable substance that it has created, and be carried thro to the farthestmost rim of life.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me”.

How the spirit of the bird sings and illumines its whole being! How the spirit of the brook laughs and leaps—how the spirit of man illumines and transcends form, carrier of the symbols of the great unseen Force! “Awake thou that sleepest”, and arise from thy dead self for, “the soul is dead that slumbers and things are not what they seem”.



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The soul is builder and creates its own happiness looking through the eye of spirit, or its misery by a shortsighted vision obtained on the rim of matter, the circumference of life with no other perspective. Immersed in the objective, the soul that has reached the animal plane of development looks out in fear or defiance not knowing the law, often trodden to earth in the struggle, but rising again, until there begins to dawn an idea that there is something higher than the perpetual struggle, something more permanent than the transient, and the soul starts out again on its long quest.

In the old subconscious are the earthward tendencies, the tendencies linking man with the sod of inertia, saying "Why struggle? What's the use? There is too much evil". Then there are the soul tendencies that move on, saying, "Through the power of spirit I am creator of my own life; I aspire to Divine action and know the Good is the All."

Still the soul seeks God in externals—the god of pleasure, of the dance, of song, the god in food, in economics, in sociology, fraternities, charities, homeopathy, electrons. But the soul is unsatisfied and, having gone to the circumference, starts back to the center and Origin. It looks within to find the Divine Ego or Spirit. Now the soul expands in power and use and fullness; now it drinks of the Divine essence of the waters of life from whence it shall never thirst, and the soul is awake to a new consciousness. It feels life intense, and is about it's Father's business. It has recognized its spiritual identity.

"Over his keys the musing organist  
Beginning doubtfully and far away,  
First lets his fingers wander as they list,  
And builds a bridge from dreamland for his lay.  
Then as the touch of his loved instrument  
Brings hope and fervor, nearer draws his theme,  
First guessed by faint auroral flushes  
Sent along the wavering vista of his dream."

So the soul faintly guesses at the Divine oversoul, the brooding spirit until confidence is gained through demonstration, through the vision, through a feeling of the Presence. And one soul becomes a Moses, another a Dante, another a Phidias, or a Shakespeare or an Emerson; to each one comes the highest consciousness of soul identity in proportion to the awakening.



## *The Awakening of the Soul*

How true to all life is the thought that comes to Whittier's country maid, Maud Muller.

"A wish that she hardly dared to own,  
For something better than she had known".

The faintly conceived wish, like the poets dream or the musician's melody, has scarcely any outline at first, but as the senses are spiritualized, the hearing becomes attuned to Infinite harmonies and the eye sees the spiritual vision; we touch the universal Soul and feel the thrill of a larger world.

The senses are avenues of soul, channels of the universal, and through unfoldment they are permeated with a spiritual consciousness that slays the evidence of the physical senses as David slew the Philistine with the sense (stone) of truth. No soul is limited in its power, but it may limit itself by failure to recognize truth. The artist, the musician may have practical ideals in this world of form which he will carry out for a peoples' redemption; a Paderewski becomes a Premier of Poland and may not his genius for harmony, for rhythm have been a necessary preparation to assist in harmonizing the various Polish factions?

Often the soul gains its lessons through bitter experiences, until it learns to be receptive and to recognize the Divine One life in **all and through all**. **The soul is** only servant to that which it yields itself servant to obey. Sir Charles Napier, meeting a tiger, gazed fearlessly and steadily at it and the animal cowered and moved away. Asked why the tiger had not attacked him, Napier replied, "Because I have conquered the tiger in my own nature". Here is the answer to the sealing of the jaws of the lions when Daniel was put in their midst to be devoured. He had conquered the beast in his nature, the angel had arisen, and henceforth angels ministered unto him. Huxley says, "After all, what do we know of this terrible matter, except as a name for the unknown hypothetical cause of states of our own consciousness?" This statement makes of effect a cause; instead of which this state of consciousness is the cause of the manifestation of matter. Metchnikoff wrote "Scientific proofs exist that our bodies contain immortal elements".

The awakened consciousness will evolve a spiritualized body of greater permanence and durability than the dull and sleeping ego. To the sleeping soul of Lazarus the master cried, "Lazarus, I say unto thee awake. Come forth!" and

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the soul of Lazarus permeated the body of flesh and stood forth whole. Every atom of being responds to the command of soul; and brain, nerves and muscle should be trained to leap responsive to command.

A physician took an operating table and placed it on the points of four knives, and then, as an experiment, had a young girl, a dancer placed upon the table. He asked the girl to think as little as possible, and to try to make her mind a blank; and to pay no attention to the music which would follow. He then ordered the music of the artist's favorite dance to be played. Apparently she was perfectly passive, but gradually the table balanced in the direction of the feet to which the blood had flowed through the unconscious rhythm and action of the dance.

A mathematician was then placed upon the table, and given a problem to solve; the table then balanced in the direction of the head to which the blood flowed in the use of the brain. The soul directs and governs the body's circulation, depressing or stimulating in proportion to its growth.

In speaking to a beautiful soul from India, a question was asked regarding the political situation there, and he answered, "It does not interest me; I think only of spiritual things". Until the soul can say to every manifestation in life, "Come forth and let the soul permeate and fill thee with Divine life", there will be a constant friction of higher and lower forces. Lift up all to spirit; become conscious of the God life in all and through all that the Master dream of a perfect world of form shall come true.

Cincinnati, Ohio.

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"The outward God he findeth not  
Who finds not God within."

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I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside my door. I am in the house, and I have the key.—*Lumis*.

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The most important thing in life is for man to unite with man; and the worst thing in life is to go apart from one another.  
—*Leo Tolstoi*.

## Sermonettes with Meditation and Correlative Reading

*September the first*

Hail, Thou Ruler of the Universe! Glory, Majesty and Power be unto Thee Who rulest the heavens and the earth, the winds and the seas! Thy name is Love, and Thy Light shines to the uttermost bounds of the earth. Nothing is impenetrable to Thy rays, and from Thy great ocean of Love is born a sea of inexhaustible Joy which fills all the earth with strains of vibrant song! O Love Divine, which breathes forth Thy abundant Life with the essence of its rejuvenating vigor to all the earth! Thy new Life springs forth from Thy boundless Love and sets all creation tingling with the joys of the new birth. Thy Life mingles and co-mingles with my life, and the surge of its vitalizing flow fills me with new hope and new joy and new strength! O Glorious Creator, enlighten Thou mine eyes and give me an understanding heart, that I may sing Thy wondrous song of Joy and Gladness to all the world, in a life filled with the consciousness of thy great Love and Beauty.

MEDITATION: "Divine Love is my Guide and Stay, my Strength and my Deliverer."

BIBLE SELECTION: Psalm 96. S. of Sol., Chapter 2.

ASTOR LECTURES: Page 113, last par., ending on 114.

*September the second*

"Forgive us our trespasses."

Most of us seem unable to realize that forgiveness implies and includes the process of forgetting. Forgiveness, with a reservation of the alleged injustice faithfully enshrined in memory, ready to be brandished as a weapon of coercion at some future time, is forgiveness in name only. It is hypocrisy in pious masquerade. A person who harbors such a memory is like one who professes to be a Divine Scientist and keeps a shelf of pills and powders awaiting an emergency.

Be sincere and generous. It is quite likely that you have some responsibility for the other's act. What was it

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you did not do which might have prevented the deed? Were you always fully loving and unselfish? Did you nag? Did you withhold a word of commendation?

Forgive and forget to hold the transgression in mind, or to mention it in speech.

MEDITATION: "I forgive all, as I expect to be forgiven."

BIBLE: Phil. 3:13-19, Ps. 103:1-10, Luke 17:3-4.

ASTOR LECT.: Page 288, second par., page 297 to end.

### *September the third*

"Are you a lifter or a leaner?"

A recent poem asks this pertinent question. It has a deep spiritual, as well as a social significance. There always have been lifters and leaners in the world. But today the clinging-vine type of individual is being forced to stand on his own feet. People are no longer allowed to live upon others; they are being shamed into activity. Physicians say the percentage of sick folks has decreased because of enforced war activity.

We, in Divine Science, are certainly false to our standards and to our ideals unless we work definitely and persistently to lift the pall of spiritual ignorance which covers so many people. We have the fulcrum Mind and the base of Principle on which to stand. Why do we not lift greater loads, loose stronger bonds, use our Force to the greatest advantage? We fear to try; we hesitate to be known as lifters. And yet whatever loads we do not lift for our less equipped brothers, we must carry as our responsibility.

MEDITATIONS "All power is given to me through the Father."

BIBLE: Gal. 6:4-5, Luke 11:46, Mat. 11:28-30.

ASTOR LECT.: Page 155, second par.; p. 178, second par.

### *September the fourth*

"And he that sent me is with me; the Father hath not left me alone; for I do always those things that please Him."

Jesus' declaration that "I and my Father are one," is the natural consequence of a life consecrated to the doing of "those things that please Him." He knew that the Father was always with him and, filled with the consciousness that he was never alone, he sought to glorify Him in every thought and action. None knew more clearly than

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Jesus that the mind is the mechanism through which the ideas of God are made manifest, and so he attuned his mind so keenly to the heavenly vibration that he could say with all truth and sincerity that it was no longer he that worked, but the Father within which worked through him. Therefore, do not be afraid when the call comes to stand for the right. If it is the right; know that the Father has not left you alone; that He that sent you is with you, and that in nothing can you please Him more than steadfastly to champion His Truth. Give thanks for the God you know, and fill your mind with the consciousness of Divine Love.

MEDITATION: "I am conscious of my oneness with the Father."

BIBLE: John 2:23-25, 10:15-16, 14:6-21.

ASTOR LECT.: Page 123, middle par.

### *September the fifth*

"Return unto thy rest, O my soul."

No teaching of Divine Science is more important or more pregnant with results, than the injunction "Be still, and know that I am God." This precludes all feverish and futile anxiety and worry; it sends us to the source of all Power. To absorb a thought like this is to gain a lasting power, a stimulus to right and purposeful action. We then realize that God is an omnipresent source of inspiration and substance; we cannot then be content to place our trust and dependence any lower. At such a time of realization Divine Mind becomes the great factor, and not vacillating, unguided personal endeavor.

Let us then constantly reflect every problem back to this point of power. Repose and serenity of mind will be the result, and a clarified vision will enable us to accomplish easily what might otherwise be impossible.

MEDITATION: "My power is from the Father and I cannot be separated from it."

BIBLE: Ps. 46, Isaiah 30:1-11.

ASTOR LECT.: Page 149, second par., p. 122, second par.

### *September the sixth*

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Job asks where shall wisdom be found and where is the place of understanding. He comes to the conclusion

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that to depart from evil shows understanding. To believe in and to dwell in evil is, therefore, to be in the congregation of the dead. The dead in life are indeed to be pitied; they miss the fulness of spiritual joy in this world and have not yet succeeded to a higher plane of consciousness. It was foretold that the spirit of the Lord should rest upon Jesus and he should have wisdom and understanding and should fear the Lord. As the Lord of Love is not to be feared, in the accepted sense of the word, we must go back to Proverbs to find the definition of fearing the Lord, which is "to hate evil." My brothers, let us cultivate the understanding spirit, so that we may be classified among the living, and not the dead.

MEDITATION: "I ask that I be given wisdom and understanding."

BIBLE: Job 28:12-28, Prov. 8:1-14, Cor. 14:15-20.

ASTOR LECT.: Page 128, last par, to end, page 295, first paragraph.

### *September the seventh*

"Therewith (the tongue) bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

The fact that the ignorance of men has veiled the countenance of an omnipresent God could not be more fully proved than by the fact that men have ever presumed to love God, and at the same time pour forth all sorts of bitter epithets upon their fellow men. Can the mind which portrays God's Masterpiece in colors of sordid hue, be able to gaze upon the resplendent glory of His ineffable Beauty? That which God is, he has decreed that man shall become, and in the unity of this One Life, he who hurls anathemas at one part of this Life, curses all, even God Himself. Jesus replaced all the laws of the prophets with the single commandment, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself;" and when we come to know God as the Universal Parent, and all men as children of a Universal Brotherhood, with the One Life the Substance of all Life, may we not in our brother see the likeness of God manifested, and say, "My brother is myself?"

MEDITATION: "Through Divine Love I am one with all Life."

BIBLE: Mat. 5:43-48, Mat. 7:1-12.

ASTOR LECT.: Page 305, first par., 309, first par.



## Sermonettes

### September the eighth

"A friend loveth at all times, and a brother is born for adversity."

Have you ever realized that the trees are, as Markham has said, "a testament of brotherhood?" Among them there is no concerted effort to control the air, the moisture or the sunlight. Each one of them takes only what it needs to express life. They do not worry about the traditional rainy day. They live life joyously and fully. Birds and animals and men alike taste of their fine hospitality without price.

But how about us fearful children of God? Do we hesitate to take bricks from our neighbor's chimney, or force him to live in the narrow confines of one room by the levying of exorbitant rent, or curtail his living by the raising of prices of necessities?

Have you ever realized that you may be directly responsible for a baby's gaunt body, or a shop girl's pallid cheek? Why are you not really brotherly with your fellows? Why not let the Love light brighten your eyes, instead of that appraising look which now steels them?

MEDITATION: "I love all men as my brothers."

BIBLE: Matt. 12:46-50, Prov. 14:30-35, Thess. 4:6-10.

ASTOR LECT.: Page 305, first par., 309, first par.

### September the ninth

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Jesus came into the world, not only to teach that the universe is governed by immutable Law, but to demonstrate the principles by which the Law may be applied to earthly life. And that men might know God, and the omnipotence which He has bestowed upon them, Jesus taught and demonstrated that one must submerge his personality into the One universal Life before he can *realize* the truth that he and the Father are one. Therefore, if it were necessary for Jesus to lose his life in order to find it, how can ye expect to be found worthy of fellowship with the saints unless ye become as little children, and fear not to humble yourselves for the sake of that Truth which you have come into the world to declare? It is not the number of years we live which counts; but the manner in which those years are spent that transforms the chain of existence into the rosary of Life.

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MEDITATION: "It is the Father which grants me strength and power to live and to do."

BIBLE: John 13:5-17, Ps. LIX.

ASTOR LECT.: Page 85, last par. ending on page 86.

### *September the tenth*

"So we, being many, are one body in Christ, and every one members one of another."

The words of the mouth and the meditations of the heart do not always co-incide, albeit it is "out of the abundance of the heart the mouth speaketh!" It is so easy to preach one thing and to live another that we cease to expect a person to practice the precepts which he exhorts others to keep! The strange part of it is, that we do not hesitate to practice any sort of duplicity and yet expect to be numbered with the "saints in heaven!" We preach unity, and practice separateness; we exhort others to live in peace and love, yet we are swayed by prejudice and ruled by selfishness! The principles of one organization may be the same as another, yet unless they work in one fold, they have become "lost sheep." Where is the unity which we preach? Are we not "*one* body in Christ, and everyone members one of another?" Ah, my brethren, until we exemplify this teaching of the Master, we have not known the Christ. "Not everyone that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of the Father." It is actions, not words which bare the heart of man to the throne of God!

MEDITATION: "I AM one with all created things."

BIBLE: Gal. 3:26-29, Cor. 1:9, 10; 11:16-18.

ASTOR LECT.: Page 86, last par., page 187.

### *September the eleventh*

"I was with you in weakness and fear."

How often we hear a person exclaim, in explaining a chronic ailment, or a habitual and disagreeable trait, "Oh, that is my weak spot." We who have had the privilege of studying Divine Science, know that in reality there is no weak spot. In a universe that is filled with God and God's creations, that is completely charged with God's power and presence, there can be no spot where God is not. Therefore, there cannot really be any weak spot.

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The holding of such an idea is, therefore, simply an excuse for not exercising greater vigilance in overcoming temper or selfishness. Let us root out this alleged weakness and make that spot, that tendency, assume its place in God's plan; let it be developed into an element of strength, rather than of weakness and misfortune.

MEDITATION: "My strength is from God in Whom there is no weakness."

BIBLE: Mat. 28:18-20, Ex. 14:1-14, Ps. 27.

ASTOR LECT.: Page 246, second and third pars., page 77, last par.

### *September the twelfth*

"Blessed are those servants, whom the Lord when He cometh shall find watching."

In every activity of life, he who has the capacity to endure, is the one who receives the prize. If the science of God were applied to all affairs in the physical world, all operation would be frictionless, and we would work out of all difficulties in a normal way, by the overcoming of those obstacles which bind us. The very fact that the way is hard, bears testimony to the fact that the path will not be smooth until we grow out of our difficulties by keeping our minds staid on the things of God. All things come to him who "waits patiently on the Lord," for he knows that in the fulness of time the goodness of God will be made manifest, and that he shall receive his just inheritance. "He that shall endure to the end shall be saved"—saved from the charge of being unfaithful to that which was committed to his keeping.

MEDITATION: "I am a messenger of peace to all weary souls."

BIBLE: Matt. 11:25-30, Peter 3:8-17.

ASTOR LECT.: Page 83, 1st and 2nd par.

### *September the thirteenth*

"I have often regretted my speech, but never my silence."

Speech is generally a mirror of the soul: as a man speaks so is he. A talkative person cannot long conceal his true empty nature. Excess of untimely and flatulent words is a weariness. Any one who has been subjected to such a torrent will appreciate what Holmes says, "Then silence like a poultice came to heal the blows of sound."

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But oh the joy of calm silence! Of course we must and should speak, but let our words be golden and loving and kindly. Let our silence be pregnant with healing and constructive thought. Let us cease from acrimonious speech. Our words should never be like "hedge-hogs dressed in lace."

"Going into the silence" has become a popular catch phrase, but we know its blessed possibilities, and that it is as drink to a famished soul. Let us daily use this means of refreshment and cleansing from all that intrudes and obtrudes upon our direct contact with the Spirit.

MEDITATION: "I am one with the spirit of Life and Harmony."

BIBLE: PROV. 6:1-3, PROV. 12:13-20, TITUS 2:6-15.

ASTOR LECT.: Page 64, first par., page 69, first par.

### *September the fourteenth*

"So God created man in His own image."

Can you conceive of a nobler pattern? Would it be possible for man to have had a more auspicious starting point? And how has he progressed along his destined way? Has he "bettered his instruction?"

Man, in his turn, has created a God after his own faulty image and endowed Him with attributes that are anything but true, or complimentary to His Maker. His God is susceptible to flattery, anger, revenge and cruelty. All these elements of carnality and spiritual darkness are vagaries of man's invention; they are not of God or from God. According to the First Intention they have no reality; no place in God's plan.

When will man learn to create righteously, to evolve a God for Himself who will be worthy to express the Love and Law of the universe, and have none of the limitations and weaknesses and vindictiveness with which the conventional Deity is now endowed? It behooves us to be certain that our vision is clear and that our concept of God does not minimize and debase the One true and only God.

MEDITATION: "I am one with the greatness and goodness of God."

BIBLE: JOHN 4:21-27, II COR. 5:1-14.

ASTOR LECT.: Pages 251, 252, 263, first par.

## Sermonettes

### *September the fifteenth*

"These things I command you, that ye love one another."

The life of Jesus proves the divinity of man and the existence of a God of Love. None came to him for comfort that he did not find it; none was weary that he did not find rest, and none was sick that he could not be healed. And when the prophecy, "They hated me without a cause," was fulfilled, and even the Love of the only begotten Son was not sufficient to dissolve the adamant of hate, he yet found comfort in the Father's Love, and was willing to prove the genuineness of his own Love by laying down his life for his friends. And when victory seemed crowned with defeat, and he saw the cruel thoughts of hate shaping the cross on Golgotha, his confidence in the ultimate triumph of Divine Love was so great that he exhorted his followers "that ye love one another." Are you true to that command of the Master, my brother? Are you so filled with the Spirit of Divine Love that the welfare of another is as dear to you as your own? Your crown of Life may be preceded by a crown of thorns, but if you follow the Light of Divine Love, you too, will become a saviour of men.

MEDITATION: "The Love of God unites me with all Life. There is nothing outside of God, and all that is in Him is bound by ties of His unchangeable Love."

BIBLE: John 21:15-17, I Peter 1:8-9, Luke 17:3-4.

ASTOR LECT.: Pages 104, 105, 106.

### *September the sixteenth*

"Do not find fault, find a remedy."

This injunction, upon first reading, seems impertinent—so uncomfortably does it jolt our complacency. It aims at one of the most prevalent human tendencies. Our first impulse is to shift the blame to some one else and by so doing to proclaim our own superior judgment and wider experience.

But remember, "With the vision goes the task." If you see something that is reprehensible and so characterize it, you should, from your advanced point of vantage, conceive and execute the remedy. The world does not kindly accept mere fault finders, but there are always sincere and progressive people waiting for the man with the remedy.

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You have the Remedy. Do you use it as you should? Loving kindness will point the most effective way to use the panacea of Divine Science. It will open closed doors, will clear over-grown paths to duty and soften the touch of toil-worn hands. Let us place less emphasis on the fault and more in the loving Remedy.

MEDITATION: "I am concerned only with the realities of the Spirit."

BIBLE: Ps. 19:12-14, Luke 10:30-38, Mat. 17:14-22.

ASTOR LECT.: First and second pars. page 107, page 127, last par., through 128.

### *September the seventeenth*

"Why beholdest thou the mote that is in thy brother's eye?"

Some of us are gifted with eyesight that surpasses that of the eagle when we wish to detect flaws in the genealogy or character of our fellows. If we always realized how such judgments and such pronouncements reflect upon ourselves we would neither utter them, nor indulge in contemplation of them.

Is it not likely that we detect easily that which is most familiar to us? Are our minds stayed in imperfections, fancied or visible, or upon the things which reflect the glory and beauty of God? Look within to the hidden glow of the Holy Spirit; give your sister a kindly glance or a cheery word which will quicken her trembling impulse to better endeavor, where you, with your rarer endowment and clarified vision, undoubtedly dwell. Look unto the great exemplar and then see what he would have seen.

MEDITATION: "Through every appearance, I see the radiant identity of every soul."

BIBLE: Ps. 19:9-14, John 8:1-11, Mat. 7:1-5.

ASTOR LECT.: Page 293, first par., page 58, first par.

### *September the eighteenth*

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

It is not so much what we say, as what we do, which affects the lives of other people. Because all men are the same in the sight of God, it does not follow all men are yet alike in the sight of each other. The fact that one person falls short is no legitimate reason why you should not be



## Sermonettes

true. The fact that you have consciously entered upon a more constructive pathway of life, that you have lifted the latch into the Inner Chamber, has placed you in a different light among your fellows. The fact that you are seeking to measure your life by the standard of Truth, means that you are seeking to interpret Truth to your neighbor. It is not enough to be hearers of the Word only; you must be *doers*, to the end that you may be an example for those who are watching your footsteps. It is no credit to do good because it will bring good. You must do good because it is God's way of lifting other souls to the consciousness of Divine Guidance and Sonship. Teach by doing; it is the most effective way.

MEDITATION: "Being conscious of nothing but God, my actions reflect nothing but His Goodness."

BIBLE: Matt. 13:18-30, I Cor. 4:1-16.

ASTOR LECT.: Page 90, 1st par.

### *September the nineteenth*

"And I, if I be lifted up from the earth, I will draw all men unto me."

Jesus, in using these words, undoubtedly had reference to a raising of his spiritual tone, a refining of his mind, so that the God within him might shine forth, when the purely selfish and physical traits were eliminated. How could he be lifted up from the sordid and debasing, except through his realization of his oneness with the Father, and this inseparability from all that is pure and uplifting? You and I have even a greater necessity to free ourselves from the earth taint and to raise ourselves from the clay of the common way; not by removing ourselves physically into another environment, but by persistently harboring thought of love and service, backed by deeds, so that all men will be attracted by the loving-kindness and beauty we express.

MEDITATION: "That which is perfect and completely beautiful finds its expression through me."

BIBLE: John 12:31-36, Acts 15:4-11, I John 3:1-21.

ASTOR LECT.: Pages 36 and 37, page 90, second par.

### *September the twentieth*

"Who can understand his errors? Cleanse thou me from secret faults."

It has been said that every man does the very best that he can do; for did he *know* better, he would do better.

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Certain it is, however, that our sins of omission and commission are not forsaken until we understand that our thoughts and actions have not been in accordance with divine Law and Principle. King David knew that it is those secret faults which obscure the understanding and realization of God's Love, and keep one bound by error's chains; for it is when the mind dwells secretly, or singly, upon a certain idea, that the creative power with which man has been endowed, operates most potently. Secret faults cannot abide in the presence of Divine Love. Error has no place in the mind filled with the consciousness of God's unerring Principle. Disease, unhappiness and poverty cannot be manifested when the spirit of health, joy and abundance fill the soul. No man can serve God and mammon. Choose, therefore, this day which ye shall serve!

MEDITATION: "I am the expression of Love, Purity and Health. Naught else can abide."

BIBLE: Gal. 6:1-10, Matt. 6:24, Ps. 30.

ASTOR LECT.: Page 275, page 266, second par., page 325.

### *September the twenty-first*

"Those who want fewest things are nearest to the Gods."

This saying of Socrates is as true today as it was thousands of years ago. Blessed is the person who is not the slave of things. War conditions taught us how artificial and unessential many of our possessions and wants were. We have been required to slough off all that is not important and vital.

This enforced simplification of life is bound to have an excellent effect. But to secure the full benefit of the process we must carry the reform into our mental realm. Why do we continue to spend our time and energy in useless conversation and in thinking destructive and sickly thoughts? Let us, my friends, cease to waste the remnant of our earth life in the vain and idle pursuits of things of no value, and let us cleave to that which is spiritual and eternal. Realize how few possessions are really necessary to enable us to express life abundantly here and hereafter. Eliminate the unprofitable.

MEDITATION: "Every good and perfect gift is from the Lord."

BIBLE: Prov. 17:20-28, Eccle. 5:1-6.

ASTOR LECT.: Page 51, second par., pages 55-56.

## Sermonettes

### *September the twenty-second*

"Stir up the Gift of God that is within thee."

One of the most tragic states of mind imaginable is to be certain, as some of us are, that we have no gift. We are convinced that we were made hopelessly mediocre or even sub-normal.

Oh, my friends, the pity of such a state of mind! Such was never the Father's verdict. It may be we have not a superlative gift, but we have that within us which will give healing and joy to others. One gift of God is eternal life, and this is our opportunity to express love, to render service, to wipe away tears, to kindle the inner life in the souls of our fellows. We may, and should be, torch bearers, to carry on the Good Word to those who might not otherwise hear it for years. And in giving this gift, we add store to what we already have of the Father's riches which can never be taken from us.

MEDITATION: "I am one with the Father, in so much as I express Love."

BIBLE: I John 3:14-24, Rom. 12, II Tim. 1:6-10.

ASTOR LECT.: Page 80, page 117.

### *September the twenty-third*

"For as many as are led by the Spirit of God, they are the sons of God."

For the mind of man to know that God is the fulness of all Mind, is the gate-way which admits him into that inner sanctuary where his spirit *feels* the presence of God's infinite Being as Spirit. If the interpretation of God as Divine Mind does not fill the aching void within your heart, just silence the many voices of your body, and know Him as the Spirit of Infinite Love. It does not mean that you need to work out formulas by which God can be discerned, or the rules by which He works. It simply means to "Be still, and know that I AM God." It means that you retreat from the objective, and dwell in the subjective, and there feel your whole being illuminated. It is there that knowledge comes more swiftly than a shooting star, and brings you the understanding whereby you may "judge righteous judgment" in all things. O Eternal Spirit of the universe! Soul of the All Good, teach us the way of Thy infinite Wisdom, and lead us in plain paths to our conscious unity with Thee!

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MEDITATION: "I am God's child. The Spirit of infinite Love is my Guide."

BIBLE: Ps. 103, Luke 11:37-44.

ASTOR LECT.: Page 90, last par., ending on page 91.

### *September the twenty-fourth*

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him."

How limited the vision of mortals to believe that He who is "the same yesterday, today and forever," and who is "rich unto all that call upon Him," could abase Himself to the extent of showing partialities or favors! Clothed in our mantle of arrogant ignorance, we offer supplications and implore God to hear our prayers, little knowing that even though He is "rich unto all that call upon Him," we cannot receive the objects of our petitions until we conform to the unchangeable Law through which God must operate. All things are given unto you when you are ready to receive them. The fact that you have not the desires of your heart is sure proof that you should not have them, if your religious code includes the principle of absolute Justice. When you have an understanding of a true Son, all will be yours; hence, the wisdom of Solomon's prayer, when he asked simply for understanding! Caste, creed and color must be cast into the furnace of Divine Love, and purged of all limitation and separateness until you stand free in the bonds of the Christ unity.

MEDITATION: "There is one Father, and all men are brothers."

BIBLE: Acts 17:24-29, Rom. 10:12-17.

ASTOR LECT.: Page 144, second par., page 146.

### *September the twenty-fifth*

"Put God in your debt."

How often does any one of us ever take Emerson's advice and put God in his debt by doing all and more than his obligation requires him to do? The employee too frequently postpones the completion of his task for which he receives his pay; the employer perhaps, neglects to make the physical surroundings of his helper conducive to efficient service. For a handful of silver or an hour's stolen leisure, we put ourselves into God's debt. We do not give full meas-

## Sermonettes

ure, pressed down and running over, and hence we never receive bountifully, and to the end of our days never know abundant satisfaction, or give it to others.

“Put God in your debt” today, for He is a sure and generous paymaster. It is more blessed to give of our substance than to receive condemnation for scant measure.

MEDITATIONS “I give every good thing freely, for God is my supply.”

BIBLE: Mat. 5:22-26, Ps. 90:14-17, Eccl. 8:9.

ASTOR LECT.: Page 153, second par. on to page 155.

### *September the twenty-sixth*

“I am the good shepherd, and know my sheep, and am known of mine.”

The shadows cast by centuries of wrong thinking have been so thick, and man has been so busy looking for some Good Shepherd without, that the glorious radiance of the Christ within has failed to penetrate the mist and reveal to him that he is already in the fold of the Good Shepherd. The Good Shepherd, my brother, dwells within your heart. His is that silent voice which is constantly to be heard that He may guide you in all ways of Truth, Life, Health and Abundance. He it is Who chants His song of harmony by which you give courage to some faltering soul and strength to a weary heart. It is His beauty you see when the sun sinks to rest behind pillars of gold, and yellow and crimson. He it is Who works in a thousand various ways to bring you to an appreciation of those infinite powers with which the Father has endowed you. Fill your mind with the Love of the Divine Shepherd; your life with His radiant goodness!

MEDITATION: “My mind is staid on Christ. His Love guides me.”

BIBLE: Ps. 23, Heb. 13:20-22.

ASTOR LECT.: Page 166, second par., page 238.

### *September the twenty-seventh*

According to a French proverb, opportunity is the most subtle and insurmountable of all temptations. Generally, when we self-righteous critics of men and events indulge

## *The Gleaner*

in condemnation, we are able to do so mostly for the reason that we have not been confronted by the temptation of opportunity, under similar conditions. The realization of this fact ought to make us more charitable in our judgments and less stringent in our verdicts.

A certain earnest reformer, who lived several hundred years ago, kept himself in a wholesome and proper sense of humility and perspective by means of this realization: whenever he saw a criminal or an unfortunate he would exclaim, "There, except for the Grace of God, goes—" adding his own name. It would be well for you and me to remember how subtle and powerful a force opportunity is.

BIBLE: II Peter 2:8-9, I Peter 4:7-8, I Peter 7-12.

ASTOR LECT.: Page 150, page 285, last par. page 286.

### *September the twenty-eighth*

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, he same is a thief and a robber."

This saying of Jesus proves that it is not only the people of this generation who consider external appearances to be the real and the all, for we find that there were those in his day who sought to attain an interior consciousness by exterior methods. There is but one kingdom of heaven, and that is within the heart of man. There is but one door, and that is the Christ way. We might as well try to cover the earth from the rays of the sun, as to believe that our innermost thoughts and emotions will not find expression in our outward life! "I AM (the inner consciousness, or the God in you) the Way, the Truth, and the Life," and unless you accept this Spirit within as the Way, you will never know the Truth, nor will Life eternal be revealed unto you. Over the door-way to this kingdom are printed in blazoned letters, "Love, Humility, Meekness, Joy, Compassion, Brotherly Kindness, Faith, Hope and Service," and until these find expression in your life, you have not found the key which will admit you into the sheepfold.

MEDITATION: "The way of the Christ is the path to Life eternal, which is mine, here and now."

BIBLE: John 10:1-18, John 14:6-21.

ASTOR LECT.: Page 127, second par., page 128.



## Sermonettes

### *September the twenty-ninth*

"For I have given you an example, that ye should do as I have done unto you."

No teaching of the Master should be more acceptable to the western mind than that he was a *doer* of that which he exhorted others to do. He never issued a command that he was not the first to fulfill. He never gave a precept that he himself did not keep. He did not hesitate to speak "with authority," for he knew that the wisdom which he declared was not of himself, but of the Father; hence, since he knew that all men were members of one universal Brotherhood, he could not consistently ask his followers to do that which he was unwilling to do. It is not in the word wherein authority lies, but it is the expression of that word in the daily life, that counts. Are you an example of that Godliness which you proclaim, or do you hesitate to follow the rules which you lay down for others? Actions *do* speak louder than words, so be sure that your teachings are given by example as well as by precept.

MEDITATION: "Conscious of my unity with God, I do only those things which please Him."

BIBLE: John 13:15-20, Ps. 119: 97-112.

ASTOR LECT.: Page 200, last par., page 36 to end.

### *September the thirtieth*

"As a bird that wandereth from her nest, so is a man that wandereth from his place."

And where is man's place? Where has it always been, and where must it ever be? Though he may not realize it, man's destined place is in the bosom of the Father. All his vagaries, his ills, his perils, his despairs and failures are caused by his loss of the consciousness of his divine identity and his rightful place in the kingdom. When the brother of the Prodigal Son protested against what he considered unfair treatment of himself, his father replied, "Son, thou art ever with me, and all that I have is thine." He had not realized his "place," nor his heritage, but had nodded drowsily outside the temple, while all the feast was prepared within. Is it not the hour, my brothers, for us to enter into our "Place?"

MEDITATION: "Neither time nor space can separate me from the Father."

BIBLE: Luke 15:25-32, Jer. 10:23-24, Rom. 5.

ASTOR LECT.: Page 115, page 119, last par., page 244.

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When association is working in such a way as to bring in a train of ideas of a certain kind, they keep one in a mood which accords with them.

If, for example, one keeps thinking about his past misfortunes and about future ones that he anticipates may befall him, this train of thoughts, together with its fringe of congruent associated ideas and feelings, institutes a sombre mood which will last as long as the trend of thought continues to run in this direction.

So the only way to dispel the mood is to break up that particular system of ideas as the dominant ones in consciousness and replace them with a happier system.

This one may be able to do by force of will. One may set to counting one's blessings instead of one's misfortunes, or one may prove his power to succeed, and get the renewed self-confidence and optimism which come from success by turning from moody forebodings to vigorous work.

—C. C. Peters.

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