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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 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. 12

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THE GLEANER

Because of Your Unbelief

By W. JOHN W. MURRAY.

In view of the fact that we have arrived at the conviction that the "gift of healing," by no means indicates that God is a respecter of persons, bestowing upon the favored few what so many are pining for, it is well to inquire what are the requirements if one would be a healer of his fellowmen. In a world that is filled with sin, sorrow and sickness he is a strange person who has not at some time sighed for the power, not only to reform the sinner, but to heal the sick.

The drunkard would, if he could, prevent other men from becoming as weak, unhappy and miserable as himself, and any man who has ever suffered great mental unrest or physical pain will tell you that he would give a great deal to be able to prevent or cure another in similar state. How often we hear a man say "I would not wish to see my worst enemy suffer what I have suffered," and yet when he sees his best friend in similar suffering he finds himself utterly unable to be of the slightest assistance in actually casting out the demons of sin and disease by the Word of God.

The desire at the heart of every man to lessen sorrow and increase joy in the world is God-implanted, and is the foundation of all healing. Sometimes this impulse does not extend itself beyond the immediate family, in which case it is selfish, again it reaches out among friends so that a man will leave his comfortable fireside to spend time with one who is benefited by his visit. Then again there are those whose desires to be of service are not limited to relatives and friends, but who like Father Damien go to Molokai, or like Dr. Grenfell, to Labrador.

Back of all this we see that the so-called gift of healing is based on unselfish love. It is as impossible to heal by merely using the words, or the name of Jesus, without living the life of Jesus, as it would be for the moon to melt the frozen crest of Mont Blanc. The reason why spiritual heal-

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ing is not as instantaneous in result as it was in the early days of Christianity, is not because the law of healing has become suspended, but because we do not "live the life." The sooner we recognize and correct this the better it will be for the world and for ourselves also.

The obligations of the healer are not confined to studying the latest works on abstruse metaphysics, or in being able to write intelligently on these subjects, for one might easily do all of this and still lack the love and the personal purity necessary to make his treatments effective. It is becoming more generally recognized than it has been in the past that he or she who would become a healer of men must keep himself unspotted by the world. It is at this point that we are told that healing is a "special" gift for the reason that only a few can live such a detached life as it requires. On this presumption we might argue that only the few can enter into eternal life because only the few can live so as to be worthy of it. God demands perfection, and nothing short of it will satisfy, for God will accept nothing as being His own "Image and Likeness" which does not bear that resemblance.

If the obligations resting upon the healer seem to be of an uncompromising character, let us realize that the healing art of Christianity is purchased at the price of much self-surrender, but that which we are called upon to give up is as nothing compared to that which we receive in return. It is like throwing a sprat to catch a whale. To give up the false pleasures of the worldly life and find in their place the joys of heaven is no great loss, but any attempt to gain the one without giving up the other is as foolish as the attempt of a child to seize a new plaything when the hands are already full of other objects.

The man who would be successful in healing by spiritual means must be one of high moral character, actuated more by the love of man than by the love of money, for it is a dreadful thing to fall into the hands of one professing spiritual healing who is not living, to the best of his ability, the Christ-life. The emanations which go out from one who heals by mental or spiritual power will partake of the quality of his predominating mental states, and if these are not of the highest and most unselfish character, his patient will feel these mental states rather than any influence which his mere words or personality might exert. Patients under spiritual

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treatment are infected by the healer's spirituality, or lack of it, so that the responsibility of one who would heal as Jesus healed is a very serious one. It is evident from this that the nearer one lives in accordance with the teachings and practices of the Master, the more apt he will be to do the works of the Master.

A fact that must never be overlooked is that the spiritual healer's state of soul is of far more importance than the so-called strength of his will, or even the condition of his physical health. Healing, as Jesus taught it, is effected by spiritual force and not by mere will power or physical strength, therefore it is more essential that the practitioner be a man of sterling spirituality than one of magnetic personality or dominating will-power. It is not necessary, as some imagine, that one should be acquainted with physiology and anatomy in order to heal by the power of prayer, for then all of Jesus' disciples must needs be graduates of medical colleges. In fact it is sometimes a hindrance to the success of one in spiritual healing to know so much of these sciences, for the reason that he is more apt to be influenced by symptoms than by spirit. It has been proven again and again that the less one knows about material laws so-called, and the more one knows about spiritual law, the better.

It is not so much a knowledge of man's body that is of greatest importance in the healing of the sick, by any system, as it is a knowledge of the secret intents of the heart, the concealed emotions of grief and fear, lust and selfishness, which are all too frequently the provoking causes of what men call physical maladies. It were folly to prescribe coal tar preparations for insomnia when the thing that is preventing sleep is anxiety on the one hand, or a guilty conscience on the other. In the one case it is better to destroy fear with love, and in the other to correct a guilty conscience by revealing the impossibility of cure so long as sin is unrepented. Spiritual Science finds the cause of all disease in sin and ignorance, and it sees no cure save that which is effected by spiritual enlightenment through which sin and ignorance alike are overcome.

One of the great obligations resting upon him who would heal as Jesus healed is that he should be able to detect the sin or sorrow, as the case may be, which is back of a patient's physical or nervous malady, for in this way his helpfulness to humanity will be greatly augmented. Jesus dissected

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souls not bodies, and hence his success where others failed. When the woman at the well of Samaria tried to lie to him he read her mind and told her "All that ever she did." As one grows in Spiritual Science one is better able to penetrate beneath the surface and see the mental causes which are producing physical effects.

We must not forget that in addition to all other things one must have great faith in God, for without faith we can do nothing. When Jesus was asked by his disciples, on an occasion when they had tried to heal a case and could not, "Why could not we cast him out?" he answered "Because of your unbelief." Herein lies the secret of all the failures in the world. Through unbelief we create our own impotence, when through belief or faith we might generate an unlimited power for good. An intelligent faith in the power of good over all apparent evil puts the mind of man in working harmony with omnipotence itself where all things become possible. It fortifies the mind as nothing in the world can do, and by so doing furnishes one with a sure weapon of attack as well as defence. With every other mental capacity and no faith one is like a well equipped engine without steam.

A profound belief in God as the only power in the universe endows the soul with a consciousness of superiority which nothing else can confer. One day we shall realize the value of faith, and when we do we shall see what Jesus meant when He said "If thou canst believe, all things are possible to him that believeth." Before the aeroplane and submarine ever materialized someone had to believe in their possibilities, for without such belief no attempt would have been made to construct them.

Not only must the practitioner in Spiritual Science believe in God, but he must also believe in himself as the messenger of God, and it is at this point that most of us fail. It is an easy matter for us to believe that God can heal the sick if He so desires, but that man when working in accordance with God's plan can also heal the sick is not so easy of acceptance. And yet when we come to take a closer view of the matter we see that man's part in the healing art of Christianity is an indispensable part, for "God never does for man what He can only do *through* him." The belief in one's self as a channel through which the purifying love of God flows, as the water from a reservoir flows through the

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unobstructed pipes to the homes for which it is intended, is a necessary part of the healer's equipment.

This confidence in one's self ought not to be in the nature of personal vanity, but a grateful acknowledgement of the truth that it is the Father in us that "doeth the works." We of ourselves can do nothing, and we are only too conscious of the fact, but living and working in harmony with love's law of perfection along all lines, we can do much. No man, however, can really believe in himself in the way Jesus recommends except he has true self-respect, and no man can respect himself unless he is doing all in his power to live as he knows he should live. Others who know him only as they see him on the surface may respect him, but seeing himself from the inside, he alone knows whether to believe in himself or not. A sinful man may prescribe medicines, but a practitioner who is not consistently striving to rise above his sins can never heal the sick in the way of God's appointing.

When called upon to deal with almost insurmountable difficulties we require something more than the mere letter of Divine Science, for this without the spirit is dead, and the spirit is purity, personal purity. He only can heal the sick who can conquer his own evil inclinations. In order to be endued with power from on high we must elevate thought above the body with all its so-called pleasures and pains, for if we have not proved our authority over our own moral weaknesses, it is hardly to be expected that we can cast out the belief in physical weaknesses from the minds of others. If we would impart physical purity to another we must first have moral purity in ourselves, otherwise we shall be as the blind leading the blind.

All this does not imply that we should wait until we are ourselves without "spot or blemish" morally, before we begin to try to help others physically. We should, in addition to adding to our intellectual knowledge of truth, be constantly guarding against everything that is sinful in our own natures. When Paul, at the conclusion of some of his best healing work, was about to be made the object of the worship of the people, he cried, "Sirs, why do ye these things? We are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God."

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While still suffering from a thorn in the flesh, whether this were a moral weakness or a physical disability, Paul nevertheless, like his Master, went about doing good." Paul knew that he was not healing the sick with his body, but with a mind that was so filled with the allness and goodness of God that there was no room in it for evil or error of any name or nature. Moreover, the same truth which he spoke for others finally made him free from his own infirmity, whatever that was, for it is a law that the truth you speak for another reacts on you as certainly as the boomerang returns to the hand of the thrower.

Thus setting forth the obligation resting on the practitioner of Spiritual Science is merely for the purpose of bringing about a better form of healing than at present prevails, for one cannot read the New Testament with its accounts of spiritual healing and not feel that the best results of mental or spiritual healing today are puerile by comparison with those of Jesus and his immediate disciples. What is needed today above all other things is not so much the remembrance of the Jesus of two thousand years ago, as the consciousness of the everpresent Christ.

We must know that the Christ is that truth which assures us that only that which is created by God is real, and since sin, sickness and disease are not real, man, through the knowledge of this truth, has dominion over them. To know the truth as Jesus taught it is to know that "Every plant that my heavenly Father hath not planted shall be rooted up." The plants of sin, sorrow, and sickness were not planted by our heavenly Father, and for this reason they shall be rooted up by any man who knows this truth and lives it. On the principle that we affect and infect others with our thoughts, it ought to be easy for us to accept the possibility of communicating sanative ideas, for this is precisely what takes place in all spiritual healing.

For Jesus to communicate an idea of health was for his patient to take up that idea in the subconscious mind and work it out in a bodily state. It is in some such way that all spiritual healing takes place today. When one is baptized of the spirit, that is, when one is sure that sickness is no part of God's creation, all the powers of his spiritual nature becomes quickened. Dormant faculties are stimulated into healthy activity during which man becomes an instrument in the hands of God for the lifting up of them

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that are bowed down. A little success in spiritual healing has the tendency, wherever men are honest, to increase concentration and consecration.

When it is understood that purity is the foundation of power, then men will seek purity for Power's sake, and finding it, they will understand what Jesus meant when he said, "All power is given unto me, in heaven and upon earth." The conditions for healing are the same now as they have always been. Just as susceptible of fulfilment now as it ever was is the promise that "The works I do ye shall do, and greater works than these shall ye do, if ye believe on me," (and live as he lived.)

Wonders Will Never Cease

Some time ago we said that appendicitis was a troublesome joke which our good old ancestors never heard and consequently never feared. We said that eighty per cent. of the cases of so-called appendicitis would pass away as naturally as a simple headache will pass away if it is not made too much fuss over. We were accused of not having sufficient respect either for the malady or for the doctor's opinions concerning the malady. We are supposed to object to all that the doctors say on general principles, but we do not. We merely object to professional alarmists in any school, on general principles. That operations may be necessary sometimes may be true, and if they were performed less frequently we would live longer. It is good to know that there is growth everywhere as the following testifies: "Appendicitis Said To Be Losing Caste."

Portland, Ore., June 5.—Operations for the removal of the veriform appendix are going out of style, according to views expressed at the annual convention of the Oregon State Medical Association.

Much that was called appendicitis in recent years was not that at all, but plain stomach ache in varying degrees of intensity, according to these physicians. The views were uttered during a discussion of an address by Dr. James T. Case of Michigan on "A Roentgenological Study of Pain in the Lower Abdomen."

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—*Emerson.*

What Am I Thinking?

By ELEANOR FOOSE.

The following experience, told by a woman who is trying to solve her problems according to Principle, is well worth repeating because in it lies in a nutshell the solution of all our problems, big and little. She had been waiting for several days for a very important business interview with a man whose decision was to be the final word in settling up a transaction of vital interest to her.

While working at her desk when the telephone bell rang, to her relief she heard the voice of the man whose decision meant so much, but after the first few words her relief changed to dismay. Somehow things were going all wrong. He was curt and sharp in his replies, showed every evidence of being not only disobliging, but unjust and unfair in the extreme. In a few minutes the interview ended with exactly the opposite decision from the one she had hoped for.

The woman said she put up the receiver, hot with resentment over the uncalled for manner and unfair decision. She tried to dismiss it and keep her mind on her work, but bits of the conversation would come back and each time her indignation welled up stronger and stronger. Finally, after a half hour of nursing her grievance and feeling more and more unhappy, the question came to her "What am I thinking? Here I am in a state of great inharmony, so disturbed that I cannot keep my mind on my work. What is the cause of it?" And she had to admit that she was making a reality of something that was not real, except in her own mind, and if she wanted peace and harmony she must let go of her wrong idea about the man.

So she began at the beginning to clear her mind of the false impression. "GOD, GOOD is the only Power and the only Presence, therefore the only person who can possibly talk to me or have dealings with me is an individual Expression of Him. There isn't any person except the kind and loving idea in the Mind of God. There has been and can be no action except that of the Divine Mind. It is impossible for that mind to make unfair decisions, and so this individual expression of God can be only fair and just and kind."

After about a half hour of that kind of work her mind was at rest. She could dismiss the whole thing, feeling calm and peaceful, with only good will for the man and trust for the outcome of her affairs. Now the interesting thing, which

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followed as the consequence of her thinking, is this. In a short time, perhaps an hour or two, there was another call on the telephone. It was the same man talking, bringing up the subject which had apparently been closed—but this time speaking in a friendly tone and with a very evident desire to be fair. In a few words the first decision was reversed and the matter was settled to her entire satisfaction. In fact, the outcome was better than she had hoped for in the first place.

This little experience shows so plainly that the only wise and safe thing to do is to stop short and examine our thoughts when things have gone wrong, and then refuse to see anything except the one Mind and its perfect ideas functioning. It is so easy to feel that we are the ones who are abused and to dwell on how unkind or thoughtless the other person is, but that is not helping the situation. It is only piling up thoughts of resentment which will attract more and still more of the same kind of experiences, or strengthening the fear that we are prey to unkind and unfair treatment from others, from which there is no escape.

In every case the way to get out of the difficulty and guard against a repetition of similar inharmonies is to turn from the discordant appearance to the Truth of Being, the always harmonious expression of Divine Mind, if we wish that expression to manifest in our own lives and affairs. If the result doesn't come as quickly as in this instance, that is not our affair. The way to work is not to fasten the mind on some fixed action we think must take place at a certain time. Our business is to persist in seeing only the love and perfection in the Mind of God, and harmonious adjustment will follow at exactly the right time.

If we were but properly educated in our childhood, the consciousness of our unity with God would be as natural as the singing of birds in the Springtime.—W. JOHN MURRAY.

I often wonder why it is that we are not all kinder than we are. How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love.—HENRY DRUMMOND.

How to Heal Disease.

By LILIAN L. and ALFRED D. HADEL

(Continued from September)

There are three important elements in the healing of disease: Faith, Gratitude and Love, and these three naturally include Praise.

FAITH is an unquestioning knowledge, the result of belief demonstrated. Yet even blind faith, or the mechanical word, bring results if the person is sincere and earnest. The trouble has been that we did not live up to the law; we had no faith, though we expected every good and perfect gift, just because we tried a few years after a long life of just the reverse. We must remember that sin, to be forgiven, must be destroyed; it must be wiped out of the consciousness, so that to us it never was. This requires patience, faith, and steady application. In the meantime, in the proportion that we are faithful we are taken care of.

GRATITUDE—Unless there is such a feeling of Gratitude for benefits received as the Magdalene showed when she anointed the feet of the Master with that precious ointment, the healing results will be accordingly, and this is neither fair to the healer nor to yourself. There is a law of giving and receiving, and at this period it is well to awaken the patient to the fact. The race consciousness is not yet aware of the Christ generosity and must be awakened, otherwise men become more selfish than they were before they found Truth, and hence lose all sense of responsibility. Mankind will never let go of its god money, unless it is led to know the Truth. This old, old Adam habit of getting something for nothing creeps into the soul of those that think they are too honest to take advantage of anybody's good nature, and who would be shocked if they were told what they were grafting in the name of Jesus Christ. These dear blinded ones make no progress and they cry out in pain and agony; "Why am I making no headway? Why am I failing?"

They never realize that they were keeping one door of the channel closed, because probably they had an over-kind practitioner who failed to tell them it was because they were trying to get Something for nothing, because he did not care to have them think he was asking for the pay due him. They, of course, did not see fit to sacrifice any of their goods to recompense him. Had they known this they would have

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learned one of the greatest lessons, and that is to let go of things. This is something that the race must learn, or they will never grasp what the Master came to teach. We must learn to give, and to pay and to forget self, leaving the rest to God, or the Law. It is bound to work out right; it matters not what we shall ask then, whether it is health, riches or harmony in the home, it will surely come if we comply with the promises.

LOVE—In life there are infinite experiences, but the great motive power is Love.

Should we ever wish a thorough understanding of what Love really is, and what we must do to obtain it, let us turn to the 13th Chap. Cor. 1, and read Paul's wonderful description and explanation of this God force. By using the word Love in place of Charity, such deep meanings are brought out as to make this seem an entirely different treatise. Would to God that we all in our daily lives could live this chapter in its highest ideal. Praise is a phase of love, and is really true prayer. Have you ever noticed how praising flowers will help them to bloom? In the healing of disease we must learn to praise God's everything, and everybody. Always count your blessings. Praise the things you already have. Praise and encourage all those contacted, either mentally or verbally as the case may be. Praise and encouragement help to uplift, therefore also praise your body, no matter how bad the appearance may be. "Know ye not that the body is the Temple of the living God"?

How many of us have enough control of our bodies to sit quiet, and keep from twitching and moving restlessly about? Remember the body expresses our innermost thoughts and desires so that they can never be hid. It was an easy matter for the Master to read what people were; our bodies tell it all, and as we ourselves grow purer minded we, too, can tell by our bodies what we are, as Emerson says. "What you are, speaks so loud, I cannot hear what you say." Desire is prayer, and if sincere will bring its result. But sitting with your hands folded never brought anything.

The Biblical saying is "Wait on the Lord"; wait on the Lord, but work mentally while you wait. If you do not put your desires into action, they will remain formless and void. Express your aspirations in words, and use these words as moulds to shape your actions. "In the beginning was the Word, and the Word was God". But God himself cannot

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bring a thought to its concrete finish without a vehicle to work through, and that vehicle must express action to shape the thought according to the dominant will. Unless you do this to glorify the Power of God, you will either be formless and void, or disembodied, which is blaspheming the Truth. In other words, you are deliberately, slowly but surely, committing suicide. The message of the Master that we must resurrect our bodies whole and perfect is still ringing down the ages, and we must heed it if we wish to bring about the freedom and liberty we all pray for. We are not supposed ever to die, and we begin dying when we first acknowledge evil, or two Powers; that is the first death the Master spoke of, and it leads to the second death, which is when we finally give up the body entirely.

Edna L. Carter thus expresses it: "You do not have to wait until your body stops action, if you are a sinner you are already dead." And the greatest sin we can commit is the sin against the HOLY SPIRIT, (the whole spirit) which is LIFE ETERNAL HERE AND NOW, SPIRIT, SOUL, AND BODY.

Pray One For Another

James 5:16.

"I cannot tell why there should come to me
A thought of some one miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness, and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray."

—Anon.

Experiences With Truth

By M. C.

"I can see what the truth does for other people!" a woman exclaimed the other day, "but it can't do anything for me. I don't seem able to get hold of it. If I could have had it first come into my life in some great and wonderful way, as many people do, I know that I could grasp it."

And because this is the attitude of many persons, there may be some point in my relating how truth came to me, at first very dimly but with ever-increasing clearness until, in all humbleness, I can say "I and the Father are One."

I knew of Christian Science and some of the so-called New Thought groups, whose teachings I could not accept. A friend urged me on one occasion, several years ago, to accompany her to the Divine Science church meeting. I went, and was interested. I continued to go, the thought interesting me, but not really touching my life. Then misfortunes came—loss of position, lack of money, and actual physical illness caused by worry. Completely at the end of my resources, I sought out the one who was in the best position to demonstrate to me the workableness of this philosophy.

I might say that it was the coldest winter almost in the history of the city, and living in quarters absolutely unheated on account of the coal shortage, I had become unable to get out and look for work, and had gradually got down to my last dollar. I had been in New York only a comparatively short time and had few friends whom I could take into my confidence, even had I felt like confiding the real seriousness of my situation. I was indeed at the "end of my row," so much so that it was only with the greatest difficulty that I could relate my troubles.

Seeing the extremes to which I was reduced, Dr. Murray spent with me all of an hour in silent prayer and audible assurances of my real well-being, to the end that I went away somewhat comforted and read again at home, as I was in the habit of doing, my *Lessons in Truth*.

The following morning in the most unusual and unexpected way, I heard of just the vacancy I had been looking for, and which I was able to fill for a long time thereafter. I grew more and more to look to the All Good for the solution of the little daily vexations and troubles that arose,

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and so to fill my position that I was enabled greatly to better myself when I left it.

From the very first, I might say, I had little difficulty in demonstrating over purely bodily symptoms. But even after my great demonstration over lack, mental depressions continued to struggle for supremacy often for days together, and it is only recently and by the Grace of God that I can wait resolutely, sometimes for days together, for a return of the full consciousness of the God presence within my soul. This abiding consciousness of the presence of God within one's own soul, I have been told, does not come till one is a long way along the road of Godly living.

I have had many ups and downs. My greatest drawback to growth I now believe to have been my own interference with the working of the Law—the interposition of my petty human will where Divine Will should have been done. There is always the temptation to step down from the heights of peace to “deal with ordinary creatures in the way they so heartily deserve.” But how hard is the stepping back, sometimes.

I have had many demonstrations since the first great one. In trying to remove the fine wire binders from a magazine one evening, I let the scissors slip. They entered my forefinger, the narrow blade striking so deeply that I had to remove it by using considerable force. By instantaneously asserting God as my security from all harm, I was enabled to escape with only a momentary flow of blood and practically no after effect even of stiffness.

Again, I was on a trolley car in Washington, going past one of the most congested points in the traffic, a spot where an intricate network of streets meet and widen out around one of the well-known circles which add so much to the beauty of the capital. No policemen were in sight. Again and again a feeble gray-haired blind man essayed to leave the safety of the side walk to make his way through the maelstrom of vehicles, and again and again stepped timidly back. It was a difficult crossing for a normal person with all of his senses. The war-working crowd darted past him and worked their way to safety with the greatest of speed, no one so much as giving a glance to the helpless one. My very soul seemed to go out to him in his need and to know the sufficiency of his protection, and just before my car turned out of sight around the bend, I saw a middle-aged

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man suddenly turn in the middle of the street, and at the risk of being run down, go back and take the blind one by the arm. To me, this was an instantaneous demonstration, however much of it a sceptical person might attribute to coincidence, and I returned thanks as heartily as I knew how.

Let us not wait for the full and perfect revelation, or think that some day we are going to be bodily translated into some seventh heaven of realization. For learning the truth is more like swimming than flying, it seems. We must learn all the motions and then learn to coordinate them, before the rhythm which "gets us somewhere" is attained. And meanwhile, however perplexing may be the problems which arise, we have the promise given in the book of Isaiah that "the water shall not close over our head." With this and the aid of great godly souls to sustain us when we do for a moment go down, we surely have nothing to fear.

The Judgement Book

By EDWIN MARKHAM.

Vain as vain dust the evil done
By mortals under moon and sun;
For, instantaneous as light,
After the evil comes the blight,
And though the thunder fall unheard,
We cannot hope to hide the word;
For the great judgement angels trace,
God's whispered fiat in our face;
Unknown to us the Judgement Book,
Is open for the world to look.

—From the "*Gates of Paradise*"
and *Other Poems*.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way.

—Dean Stanley.

By the Grace of God I am an unbeliever and a doubter. I doubt the truth and the efficacy and the excellence of a vast heap of old fears, old forms, old ghosts and old goblins that have kept the world in thrall for centuries.—ELBERT HUBBARD.

The Practical Purpose of New Thought

The principles for which the I.N.T.A. stands, find effect in a true Philosophy of Mind; and, in the end, they find practical expression in a change of thought, and in a change of the individual mental attitude towards unity with the Perfect Mind of God. All this philosophy, then, only comes into its full practical value by taking effect in the definite practice of an Applied Psychology of right-thinking, which has for its ideal the insistence that every thought should have direct relation to two standpoints, which are in reality only one. The first is the recognition of the nature and the purpose of the Infinite Creative Power; and the second, the recognition of the Ideal Self within every individual, in a true conception of their right relationship to God.

In the ultimate sense, in this philosophy, this ideal self can be regarded as the highest desire-self within every individual, when that desire-self is sublimated and re-thought in terms of a right relationship to the true nature of the Infinite Creative Power.

It must always be remembered that this is not a vague and visionary, impractical theory. It is the basis for a direct and essentially practical Psychology of right-thinking in daily life. After all, it only means that in New Thought we have a better understanding of the powers and possibilities which lie latent within everyone, and we turn our mental attitude and thoughts towards the expression of these latent powers along well-defined and well-proved lines, by the application of definite laws of right-thinking.

This fixing the vision of the New Thought practice on the Ideal purpose of the Infinite Creative Power, as taught by the Great Master, is directly in line with the position to which modern Psychology is rapidly coming. Already the great triumph of up-to-date psychology is recognized in its claim to have proved the existence of an inner "unconscious" self which underlies the activities of an external self. The New Thought teaching brings into view a better realization of what that inner self is, in reality.

The practical application of New Thought philosophy brings into evidence the wonderful results which accrue from the direct realization of this ideal self as the real self. It is the direct opposite of the attempt of one human being to

The Practical Purpose of New Thought

influence or gain ascendancy over another, because the entire practice lies in the realization and affirmation of man's essential unity with God, and man's perfect nature and guidance in that unity.

The practical method of healing and helping others along New Thought lines, therefore, does not consist in fastening thought on the personal side of people, and trying to change them. It consists of an impersonal realization of the ideal self in right relationship to the Kingdom of God within. The result of this kind of thinking is that the inharmonies of the actual external life are dissolved by a right realization of the reality of the ideal life, in harmony with the true purpose of the Spirit of God. It is essential for success that this work should be related practically and intentionally towards dissolving the beliefs and conceptions of inharmony, in actual life here. When so used, such thinking is creative, directive, and adjustive.

It therefore follows that the correct practice of New Thought in right-thinking, should in no case result in a "shutting-in" of the individual into his or her own subjective states. It is essentially a philosophy of Expression in terms of environment.

The results have been proved and demonstrated beyond question in countless cases. Right-thinking along these lines brings naturally, by the positive application of the laws of mind, and without any anxious straining after results, a sense of spiritual unity—the consciousness of what the Master meant when he said—"I and my Father are one." A right mental attitude towards the ideal self, intelligently applied, heals disease, changes character, develops true individuality, unfolds and strengthens the mental faculties, and brings a sense of unity of purpose with others, in the consciousness of the Divine Ideal. The philosophy and practice for which the I.N.T.A. stands, rethinks man and the Universe in terms of the Divine Mind.

From "The Rally."

"Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love."

—*Baha' O' Llah*

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 discern 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 15:4-11; John 4:35-6.

ASTOR LECTURES: Page 261, second par.; page 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 which inhabit it.

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

BIBLE: II Chron. 20:15; Ecc. 9:18; 11:4-10; Rom. 8:28.

ASTOR LECT.: Page 94, first, second and third par.; page 95, second and third par.

Sermonettes

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 considered the task the end, and the man the 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. 20:1-16.

ASTOR LECT.: Page 293, to first par. on page 295.

October the fourth

The Scientific will be the Divine when it ceases to be manipulated by carnal emotions, and the Divine will be seen to be scientific when it is stripped 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; 45:22; Jer. 23:24; Mal. 2:16; Matt. 19:26.

ASTOR LECT.: Page 251, second par.; page 271 third par.; page 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. It is well to remember that superstition degrades and degenerates that institution in which it is permitted to lodge.

The temple of God becomes a habitation for Satan when it harbors superstition, and the son of God, endowed with

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all the potentialities of Spirit, becomes the prey of shadows when he seeks to extract from mortals information known but 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. 4:16; Ps. 33:6; 139:7.

ASTOR LECT.: Page 173, first par.; page 183.

October the sixth

Leave your judgment to God and tarry not to contemplate the evil doer, nor speculate as 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. 44:17; 48:8; 55:7; 58:20, 21.

ASTOR LECT.: Page 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 expanse. Therefore judge the righteous judgment which reveals the finite groping 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."

BIBLE: Gen. 1:27-31; Ps. 8:6; 17:15; Matt. 5:48; Rom. 3:4.

ASTOR LECT.: Pages 277 and 278.

Sermonettes

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

ASTOR LECT.: Page 265, third par.; page 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 super-natural 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: "Acquaint thyself now with Him and be at peace."

BIBLE: Rom. 11:36; I Cor. 8:4-6; 12:16.

ASTOR LECT.: Page 252, second par.; page 254, first par.

October the tenth

Why let the demon of doubt as to 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."

If you live in time you will be consumed by time before your efforts have blossomed or borne fruit; but Eternity

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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. 3:14-15; Ps. 62:8; 31:15.

ASTOR LECT.: Page 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: I Cor. 13:9-12; 12:13; Rom. 8:14.

ASTOR LECT.: Page 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. 5:1-8; 12:9-21; II Cor. 1:4.

ASTOR LECT.: Page 182, first par.; page 183.

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."

Sermonettes

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 his sanctity 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. 6:25-6; 10:39-42; 16:25-28.

ASTOR LECT.: Page 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 spring 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: Heb. chap. 11.

ASTOR LECT.: Page 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". 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.

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

BIBLE: John 4:19-24; 8:4-11.

ASTOR LECT.: Page 273, second par. to end of chapter.

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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 is 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 21:1-36.

ASTOR LECT.: Page 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-happen 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 a 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: Luke 22:14-53.

ASTOR LECT.: Page 324, first par.; page 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 through their denial. 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 realize that sometimes the things which life misses, help more than the things which it gets."

Sermonettes

BIBLE: Matt. 25:24-29, Ps. 11.

ASTOR LECT.: Page 62, first par.; page 70, first and second pars.

October the nineteenth

Try to realize that your body is a splendid vessel which is moved by a mighty engine—the mind, and 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. 2:16-17; 3:1-16.

ASTOR LECT.: Page 325, first par. 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 parenthood; for in stealing the birdling we are wronging parentage and not only 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 LECT.: Page 293, first and second pars.

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

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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. 1:13-16; 3:1-6.

ASTOR LECT.: Page 337, first par. to first par. page 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. 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. 3:11-18; John 13:34-35; Luke 11:1-13.

ASTOR LECT.: Page 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 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, 3:8-11; Matt. 5:44; John 14:23-24; 21:15, 16.

ASTOR LECT.: Page 107, first par. to end of chapter.

Sermonettes

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 and a full measure of joy and health will be your reward.

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

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

ASTOR LECT.: Page 13, first par. to page 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 and strength now."

BIBLE: Job 19:26; sec. clause; Ps. 30:2-5; I Peter 4:1-2.

ASTOR LECT.: Page 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 unconscious 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 not be better. In the greatest sinner

"Spirit like a star,

Beacons from the abode where the eternal are."

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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: I Thess. 5:16-23; Phil. 4:4-10; I Peter 4:12-14; Ps. 96:12; 107:22-31.

ASTOR LECT.: Page 282, first par.; page 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 "hidden" 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 exponents 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 presence of Omnipotence that the hands and feet, by whose aid resistance and flight had been possible, were alike deprived of all power, 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. 10:7-14; Luke 21:36; II Thess. 1:5, 11.

ASTOR LECT.: Page 251, third par.; page 128, first par.

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.

Sermonettes

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

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

ASTOR LECT.: Page 322, second par.; page 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 you 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, 15, 20, 23, 28.

ASTOR LECT.: Page 281, first par.; page 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."

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; 13:8-9; I John 4:20-21; Ps. 18:1-3.

ASTOR LECT.: Page 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

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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: Ps. 28.

ASTOR LECT.: Page 84, first par. to page 92.

“Mediocrity has no place in the Divine Economy.”—
W. JOHN MURRAY.

NOTICE.

Mr. Murray will probably hold a class in Divine Science at the Waldorf-Astoria, New York City, during the month of October, on Monday, Wednesday and Friday mornings at 11 o'clock. For particulars apply to the Secretary at 113 West 87th Street, New York City.

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The First Church of Divine Science

W. JOHN MURRAY, Pastor

SERVICES 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 always excellent music. All seats are free.

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

A Healing meeting is held daily, except Sunday, between twelve and one o'clock.

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

YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES

THE GLEANER

The Creative Power of Thought

By W. JOHN MURRAY

"All things were made by Him (Mind) and without Him (Mind) was not anything made." John 1:3.

One fact is slowly but surely dawning on human consciousness, and this is that if man was made for anything it was for happiness, but few would ever know it by merely looking at the average man. For the most part we are a very serious looking lot of persons. We wander through our little world of personal responsibility unmindful of the fact that others are "up against it" too, and we do not realize that to be up against it is not the worst thing in the world, providing we know what is back of us in the great push. We may not look like Atlas, the Titan god who was doomed to carry the world on his shoulders because of his antagonism to a god greater than himself, but we often feel as he did.

Standing too close to our personal self it seems as if no man has ever had so much to contend with as we, and we marvel that troubles are so unevenly distributed, and that the largest portion has come to us, without any special reason for it, apparently. Our corrections seem all out of proportion to our conduct, especially when we compare ourselves with other men to our own moral advantage. If we were made for happiness, the question naturally arises, "Why do we not get more of it?" This is a perfectly natural question, and as we develop a little more common-sense we get the answer to it. There are some questions which are perfectly natural but which cannot be answered until the mind is able to understand what is being furnished to it, just as there are certain foods which are natural and nutritive but which cannot be fed to babies.

Man was made for happiness as a piano is made for the creation of sweet music, but we all know what is gotten out of a piano by a child who just stands before it and strums on its keys or runs its fingers up and down the key board. Under such conditions a piano becomes a dreadful

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thing notwithstanding it was designed to express the divinest harmonies. It is all a question of knowing how to use a thing, as to whether we shall get harmony or discord out of it, and this is as true of Thought as it is true of a mouth-organ.

Progress does not consist in creating things, quite so much as it consists in learning how to use things. All down through the ages the race has been learning how to *use* things so that prosperity is the result of using such things as we are surrounded by, rather than adding to the sum total of the world's provisions. We did not create the stars, but we have learned to shape our course by them so that we traverse the Atlantic with as much certainty as we walk about the city. We do not create wood or iron, but we utilize them to better advantage than the cave man did. We create neither wind, water nor electrical energy, but we use these more productively than did our forefathers.

We do not create Thought but we are using it more scientifically than the Esquimau; but, notwithstanding all this, we are not using Thought scientifically enough. We flatter ourselves we are living in a practical age and that we are a practical people, yet we use only a tithe of the power with which we have been endowed. We utilize the power of Niagara and harness the forces of visible nature while the invisible energy of the Holy Spirit waits at the door and we provide no medium for its constructive distribution. So far the intellect has accomplished great things on its own responsibility, but it must now become hitched to Divine Mind if it would accomplish the greater things of which the world is sadly in need.

The realist must now learn what is *really* Real, so that he will not forever continue to take the shadow for the substance. The foolish man who affirms that "might is right" must know what might is, otherwise he will give preponderance to muscle over mind, of military over moral force, and the awakening will be terrible. In our determination to be practical let us be wisely and not foolishly so. We exercise all sorts of precautions to prevent thieves from breaking in and stealing our material property, but we are not half so practical in the matter of locking the door of the mind against the silent influence which would enter and rob us of our peace, power and purity. We acquire pearls which come from the depth of the sea at great cost, but the

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pearl of Great Price, which can be found only in the Ocean of Meditation, we overlook, until some great calamity forces us to turn within our own souls for solace and strength.

The things that come from far off we endow with a fictitious value, not realizing that Faith, and Love, and Truth, which are qualities of Thought, are *in* us and only seeking to express themselves in our daily lives, vocations, and avocations. These agents of God are swifter than carrier dove, and when sent out from the ark of an expectant mind they will bring us back the answer to our prayers, the supply for our needs. In addition to all our activities and uses of natural forces let us not neglect to utilize the ever running stream of Infinite Wisdom. The miller who uses the water of the brook to turn his mill-wheel may neglect in his hour of trouble to turn the Water of Life into his stream of consciousness so that his mental machinery will not be stopped by the accumulated sand of sorrow, yet this Water of Life, which is Divine Understanding, will propel his mental machinery in the right direction as surely as the water from the dam propels the machinery of his flour-mill.

The average man who uses electricity to summon a servant, or who ascends from the first floor to the third by merely pressing a button, dispensing with the servant altogether, might just as easily, when drugs give no relief, and when operations fail to remove the offending obstructions, press the button of his own faith in God and let the force of Divine Love sweep everything that is clogging the channels of consciousness into the sea of oblivion, or the bottomless pit of extinction. We freeze water by artificial—but by scientific—means. We liquify air and preserve our foods by methods wholly revolutionary, and shall we not then employ that which makes for all these inventions to tap those higher resources than those which are merely material?

Is Thought to be forever limited to the machinery of the mills, which the mechanisms of the muscular and nervous system of man are to be forever at the mercy of accident and old age? Shall we repair our automobiles and sewing machines by mental ingenuity while the delicate machinery of the body is limited to medical and mechanical reconstruction? When all external methods have failed shall we conclude that Faith also is paralyzed? These are important

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questions, for upon the answer to them depends our condemnation or restoration.

Faith is the Builder, the Architect, and the body is the house. If our faith is weak we shall have a weak house, a house which has neither a good foundation nor sufficient resistance to the winds and rains of adverse opinions. If, on the other hand, our faith is strong in the conviction that "God is our health" we shall build our house (body) on a strong foundation, and all the forces of evil shall not prevail against it. We may not see *how* Faith the Architect works, but if we *let* it work it will assuredly turn out a good job.

When an architect builds a house he first uses what is called unskilled labor in order to clear the ground and get out the foundation; but he, the architect, never uses a pick or a shovel. Next he sets the masons to work; but he never puts a stone in place. Brickmakers and bricklayers make and lay an enormous quantity of bricks, but the architect never touches a brick. Then come the plasterers, painters and paperhangers, and in time the house is ready for occupancy. The architect has not found it necessary to touch any of the material of which the house is composed, yet we call him its builder.

It is in this way that Faith builds a healthy body. Faith clears away the debris of fear and doubt and thus makes ready for the laying of a new foundation in consciousness, that of a great and unyielding trust in God; but faith uses neither pick nor shovel in the process. Faith builds on this foundation of trust in God and there rises a building or body of strength and agility, where before there was a debilitated structure which could not resist the cold and wind, and which shrank at the approach of these as does a timid creature at the approach of a brutal one. Faith gives us the power to eat what is set before us without fear or injury, but it never touches our food. Faith enables us to take exercise when it seems physically impossible and thus strengthens our muscles and compels deep breathing, but it never walks for us nor pulls the chest weights.

Just as the house cannot build itself, no matter how much stone or brick or plaster there is, and no matter how much unskilled labor there may be on the premises, so the body cannot build itself, no matter how much food there is, and no matter how many gymnasiums there are. It is for this reason then that, since we boast of our practicality, we

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should be practical in the broadest possible sense, for no man is practical who leaves the architect off the job. No man is practical, really practical, who does not study the Creative Power of Thought. A man may have a measure of success who does not so study, but it will be the success of a row-boat in comparison with that of a naphtha launch.

We may argue that the power of thought works both ways, and we may also argue that thought is a something which comes unbidden and remains uninvited, but we need to learn that Thought is like the miller's brook; it is constantly pursuing its stately motion, and, as did the miller, we must give such direction to it as will make for health and happiness, instead of sickness and misery. The stream of consciousness is like a stream of water which flows by the door with which we may water our gardens or let run to waste, so far as we are concerned, but which some other man will use to beautify and render productive his patch of ground. That Thought may work in opposite directions according to our intelligent or unintelligent use of it is true, but this is only an argument in favor of using it intelligently.

One man may believe he is a king, and strut about in regal pomp until he is finally incarcerated in a lunatic asylum, but think of all the men in the world who are really the sons of the King of Kings, and who delude themselves into thinking that they are just so much matter with a little pulpy substance in the top of their heads which will presently give way under the strain of anxiety. We are all unbalanced so long as we believe that matter is superior to Mind. We are all "off" until we perceive our unity with God. The creative power of thought is not a new discovery. It antedates history, for thought makes history, as a fire makes smoke.

Thought was already hoary with age before men learned to communicate it by means of the pen. What is happening now is that it is being invested with a new value. We no longer confine its uses to what is popularly called the arts or sciences, for it is now known that Thought has its own peculiar healing virtue, as it has been long admitted that it has its own way of making, "the whole head sick, and the whole heart faint." The psychology of the schools is good food to feed children on; what strong men need is the psychology of Christ. It is all very well to learn that fear, anger, hatred and the like do not cease at the end of

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these emotions, but that they tend at once to translate themselves into some form of bodily disorder, for it is now a matter of professional knowledge that these sinful emotions act immediately and injuriously on heart, liver, lungs, kidneys and stomach. So powerful is Thought in the production of disease that one does not have to be hateful or angry in order to become diseased; all one has to do is to give way to grief and worry and the effect of these will presently manifest itself in insomnia and indigestion.

Before psychology became an accepted science the relation between the emotions and bodily disorder was not so clearly defined; today the man in the market place knows it or believes it. He does not need argument to convince him; what he wants to know is how to avoid it all, or to get out of it if perchance he has *not* avoided it. It is no small gain to the world that such a large percentage of mankind has arrived at the conclusion that, "thoughts are things," and the most momentous things in the world. It becomes easy when once we know that envy and hate can make a man sick, to appreciate the fact that Love and Joy can make him well again.

That was a wise physician who, after listening to a new patient's narrated maladies, and learning of the reputable physicians who had been in attendance on the case without success, decided to try something which none of his brother medicos had tried. He was fully persuaded that he could prescribe nothing in such a case that had not already been prescribed. His knowledge of psychology told him that this was a case for morals and not medicine. He questioned her closely and discovered that she hated her sister whom she felt had done her an irreparable injury. To be told that she would never get well until she did forgive her sister was somewhat of a shock, but when she was asked if she preferred to keep her physical difficulty rather than rid herself of her self-poisoning hatred, she took the hint and became self-cured through self-correction.

The religion of the future will not be a matter of sentiment or emotion, but of Divine Science or spiritual metaphysics, and the medicine of the future will be more of Mind and less of matter. This new order is at the door and the wise man lets it in; only the fool shuts the door in the stranger's face, and goes back to his self-imposed drudgery.

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The New Order may not have much of the external rites and ceremonies of the Church connected with it, but it will have much of the Power of the Founder of it, for it will emphasise the Force of Love and the purity of the Christ-consciousness as the means to the end of all unhappiness and disease.

Christianity is now becoming an applied science. The mystery of the God-like-ness of man, which has been hid from the foundation of the world, save for the brief period of early Christianity, is now being explained, and the explanation is making for improved health and morals. Men who know the Truth fare better than other men, not because God is more partial to them, but because they think more in harmony with the Law of Life and Love. Their minds are clearer, their step more athletic, and their outlook upon life more encouraging and inviting.

When a man knows the Truth he knows that no amount of patching up on the outside will make for a permanent cure. If the inner tube of an automobile is punctured it would be folly to think we can mend matters by putting a patch on the outer tire. A watch may look ever so trustworthy, but if the main-spring is broken no amount of polishing of the surface will enable us to tell the time. What the inner tube is to the automobile, what the main-spring is to the watch, Thought is to the man. It is that which makes going comfortable. If thought has become warped we must straighten it out. If we have identified ourselves with the impure and the imperfect we must get in line with the Pure and the Perfect, and the Pure and the Perfect will work miracles through us as surely as light will stream through the window when the shades are raised.

This little strip of light

'Twixt night and night

Let me keep bright

Today!

And let no shadow of tomorrow

Nor sorrow from the dead yesterday

Gainsay my happiness today!

And if Tomorrow shall be sad

Or never comes at all.

I've had at least—Today!

—Anon.

What I Must Feel

By MARY L. S. BUTTERWORTH

I must feel that because I am always in the Presence of God, my affairs today are under the Direct Guidance of Divine Intelligence and what I now attempt to do is the Right Thing.

I must feel that my Reality is God's Substance, and that that is all there is.

I must feel my Positive Oneness with the Father and feel His Everlasting Arms bearing me up and out into fuller Expression.

I must feel that the mistakes of yesterday cannot hold me from my onward progress today, and because the to-morrows belong to God, He furnishes the Substance for these. All I need to do, is to apply His Love which is His Law, and so to make myself worthy of His gifts.

I must feel that I am merely one of God's instruments upon which I play the Absolute Harmony of Life, and that because the Light of Love shines in my Soul, that it is my duty to reflect it just where I am and to look for this Light in my brother man.

I must feel the Christ-Idea in me has always been perfect, is now and will always continue to be, and that my duty is to be completely in the Christ Thought and Activity.

I must feel that the only Heaven there is, is here now, and that my place in It will be, when I become conscious of this Truth and become "born again", meaning awakened from my false dream into the Consciousness of Reality.

Statements for Healing

Since the cause of dis-ease is ignorance, the remedy is Knowledge, which is the illumination of Spirit when you give it your attention and become receptive to it—when you *let* it in.

Healing is the awakening of consciousness in you, a change from belief in sin and disease to a knowledge of the Truth.

One thing alone heals—*The Realization of God's Presence.*

There is but one treatment, though expressed in various forms of language—*The Recognition of this Presence.*

There is but one Omnipresence—*God—Spirit.*

There is but one foundation—*Truth..*

—*From "Spiritual Healing," by Charles Edgar Prather.*

Silence

By KENT LANGHORNE TALBOT

The bell for the noon-time silence
Called me, called to prayer.
As I sat, there was a Presence
Of a soft light—everywhere,
I knew, without the asking,
Was there any one there to tell?
It was the Light that lighteth the Gentiles
And Jewry—aye as well;
I felt the Light about me
As a gently falling shower,
Thus, I knew there was a Presence
In my lonely quiet hour—

I spoke to the Holy Presence,
The sun's bright happy beam,
And said to this Mighty Brilliance,
The angel of my dream—
“Your Great Silence does not awe me,
Your Radiance makes me bold;
Bring Your Great White Face near me,
You Life of my living soul,
Bring Your Great White Face near to me,
Listen—Quick!—Father-God, I say
Can't You hear the millions and millions
Who are calling on You today?
There are ‘the chair’; prisons and blood-shed,
There is sin, sickness, death, God—I say,
Can't You hear prayers of the millions
Who are praying—or trying to pray?”

The Great Illumin'd Silence,
The God of the you and the me
Spoke—in the words of Silence,
As plain—as words could be—
“They have talked to a god that is not
And of things that never have been,
I AM the ALLNESS OF GOODNESS—
Who knows not evil and sin”.

He only is advancing in life whose heart is getting
softer, whose blood warmer, whose brain quicker, whose
spirit is entering the living peace.

—*Ruskin.*

A Letter to a Brother

March 24th, 1920.

Dear William:

Your letter of the 22nd has been read with interest and pleasure; it is gratifying to know that you feel such an interest in my Spiritual welfare and were prompted to throw out a warning signal about the danger of tampering with new "Doctrines".

Dr. Murray is not a "Christian Scientist". He is, however, a highly cultivated and very intellectual man, a thorough gentleman, and has the New Testament as authority for all he teaches and says.

In all his sermons he gives you something to think about. I am fully convinced, after knowing him quite well for some time, that he is sound to the core, genuinely good and sincere. He teaches you how to live and the folly in worrying about anything. He does not preach "Doctrine"; it does not make a particle of difference to him whether or not you believe in baptism by immersion, or sprinkling, predestination or the "apostolic succession."

I am *still* an unworthy member of the Methodist Church at—and contribute modestly to its support. With its General Annual, District and Quarterly Conferences, it has to my mind, the best machinery of all the Protestant Churches. I love the Church and the "Brethren", and expect to die a Methodist, but I do not believe all that the Church teaches. For instance, I was taught as a child, that if I was not "very good" when I died, I would go to Hell and forever burn with "fire and brimstone". I do not believe that any more, and I do not feel afraid to die, because when I leave this "vale of tears", I expect to know all about the mystery of the sun and stars and that my life beyond the grave will be as far more beautiful than this, as the lily is more beautiful than the bulb from which it sprang. I think that I have good friends in all the Churches and I love to see them in love with their respective "denominations", but I have known some Baptists, who acted as if they thought that you could not enter heaven, unless you had been immersed, and there are some Methodists who appear to be almost as narrow. I have little patience with "Doctrine".

"Orthodoxy is my doxy and heterodoxy is your doxy and very body else's doxy, who does not think as I do", is the opinion of a great many professing Christians.

A Letter to a Brother

The Mohamedans are the largest sect in the world; there is only one Mohamedan religion and in my judgment the world would be far better, if there was only one Christian "Denomination".

Efforts have been made, and are now being made, to bring this about, in which event there would be far more hope of converting the heathen.

I have observed that many Protestant churches seem to be more anxious to increase the number of their Congregations, than to improve the Spiritual, moral and physical condition of their members.

You know a man in ———, who is an Officer in his Church, a teacher in the Sunday School, whom you regard as a thief, and you have known of cases where a pastor of a church, called on one of his members to pray in public, who was leading a "double life".

I make no pretensions to piety and realize my unworthiness, but I do try to brighten the lives of those with whom I am thrown, encourage them to have good thoughts about things and persons, strive to bring out the very best that is in them and to have them feel that they are better and not worse, from association with me.

With best wishes for you and yours, I am,

Your affectionate brother,

I think people make their names nice or ugly just by what they are themselves. . . . Live so that you beautify your name, even if it wasn't beautiful to begin with, making it stand in people's thoughts for something so lovely and pleasant that they never think of it by itself.

—L. M. MONTGOMERY.

Radium will penetrate through many, many miles of space, but the heart of love will penetrate the infinite spaces between the soul of man and the soul of God. The world needs no other power than the power of that love which is of the nature of God.—A. C. GRIER.

The dreadful disease of ennui, of life-weariness, attacks *all who have no aim, no permanent purpose, who are not looking forward, onward, upward.*—J. F. CLARKE.

Receiving and Giving

By W. JOHN MURRAY

It is always a felt need on the part of the individual which causes him to look into New Thought. Few are led just by curiosity; therefore, it is soul hunger, mental unrest, or financial lack which drives us like tired children to that which our former religious beliefs would call heretical and dangerous. This we subsequently discover to be the Way which leadeth unto Life and all that makes life worth living.

To know that God has placed at our disposal all the necessary means to the accomplishment of our hopes and laudable ambitions through the scientific use of Thought is a sufficient incentive to study the laws underlying all Thought action, applying what we learn to solve our problems of existence as we solve our problems in mathematics.

There is no room and no encouragement for selfishness in New Thought, for the knowledge of it brings with it a sacred responsibility, even the necessity of sharing what we know with those who know less.

But what avails it if I, as an individual, can read my destiny in the stars, can tell to the fittest degree the attractions and repulsions of names and numbers, can even utilize mighty spiritual and psychic powers to keep disease, age and poverty out of my life, while millions, enchained by a hellish system, suffer in sickness, squalor, hunger and shame, unable to know the Truth which makes men free, partly because the avenues of information are closed to them, and also because the Social System so drains their energies, that they have not enough vitality left with which to force open the doors of Knowledge?

We are our brother's keeper, and it is a duty as well as a privilege to make our neighbors sharers in the knowledge of that which alone can make for Peace and Power. The law of action and reaction is not more imperative than is the law of giving and receiving. Not only must I reach for higher things for my own good, but I must take of those higher things and pass them on to others. Thought that is not converted into mental food for others is like water that is not permitted to circulate; it presently becomes stagnant and poisonous. If we would see universal peace we must not rest too content with the individual expression of it in our own little personal circle.

Receiving and Giving

We must lend a book, or buy one and mail it to one who is in trouble. It is strange how a man will read a book when he is in trouble when he might resent our spoken advice. Another thing about a book is that it leaves little opportunity for argument which is always a deterrent to understanding in one's early investigation of any subject which requires deep thinking.

Take an interest in *people*, for people are closer to us than stars and far more helpful in a pinch. Let us not shut our eyes and ears to the sorrows of others but, like Jesus, go out into the highways and the by-ways and share our blessing of the New Thought which has come to us, and which must come to all before the world can be made safe for Divinity to express Itself in Its fullness.

The Lord's Prayer Put Into a New Dress

LONDON, Aug. 18.—Many experts on the subject of conversational English have attempted to render the Anglo-Saxon language of the Bible into the vernacular, with but indifferent success. F. R. Hoare, B.A., has provided a number of translations from the Greek text of Westcott and Hort.

Mr. Hoare's rendering of the Lord's Prayer is as follows:

Our Father in Heaven,
May the thought of You be sacred,
May Your Empire come,
May what You want be brought about,
In this world as in Heaven.
Give us to-day

Our bread for the coming day;
And forgive us what we owe to You
As we have forgiven those who owe to us
And bring us to no testing-time,
But rescue us from the wicked one.

This new dress is said to be an exact translation from the Greek text. —*The Sun and N. Y. Herald.*

The nobler a soul is, the more objects of compassion it hath.—BACON.

The Expected World-Teacher

By GEO. B. BROWNELL

Many in these days who have studied the eastern religions are expecting a great world teacher or Avatar, as they call such a one, basing their expectation on the theory that every so often in the world's history, or more particularly at the beginning of a new age or dispensation, a great leader is sent into the world.

The question is do we really need a great world teacher? Could he give any more sublime teaching than the Christ gave? We have not lived up to what the Christ taught and why expect more when we must first live what has already been given, as a stepping stone to something higher? It is not a new teacher that we need to solve the world's problems, but the practice of the simple teaching already at hand. All the great teachers of mankind have taught righteousness and the Golden Rule. No number of great teachers could give us more, for it is in the actual living of these truths that we have the remedy for all prevailing ills.

There will be many teachers, great, not in the sense that we may think of them, as Gods in the flesh, but great in the sense of being able to inspire and awaken souls to the realization of the God power within. Truth is so simple that the majority of seekers pass it by in their search for something wonderful and even spectacular.

The age of heroes and hero-worship is over. The day of making a God of any individual is past. The gods are all to be overthrown. He only will be great who will show others how to find the God or Christ within, and show them how to lean upon that unfailing Source and not upon any teacher or organization, and to obey the voice of the soul.

We have any number of teachers at present who have received the word inspirationally as beautiful and uplifting and inspiring as any teacher of the past ever gave, but time has deified and crowned these ancient ones with halos. I doubt, if we could see some of these ancient teachers in the flesh before us, if we would not be surprised to see how human and much like us they really were.

Many who are looking for the coming of a great teacher will no doubt be disappointed when he arrives, for he will not give more than the Christ gave. He will not give more than what we can all get by going direct to the Father within.

The Expected World-Teacher

The great teachers of the past came to nations who had no light and were in great darkness, but we have all that they taught and need only to apply it.

Example is the greatest teacher. Nothing is so contagious as example. If we live and practice what we teach, our lives will speak more eloquently than words, and others will follow us and look to that limitless source of all good and power.

Many of the various sects of Christianity are looking forward to the coming of the Christ in the flesh. The first coming of the Christ was when he incarnated in the flesh twenty centuries ago and gave the world the sublimest example and teaching of the Divine Life it ever had. His actual coming in the flesh would only limit his power. His "second coming" has already taken place, and is his descent into the atmosphere or aura of the planet with a mighty host of angelic souls or masters. Many are now seeing his glorified form, and this power to see Him will increase as the age becomes more and more spiritual. This "second coming" also has reference to the birth of the Christ Consciousness in the hearts of men. All feel more or less this spiritual power that has come to the planet, and it is causing a great unrest manifesting in commercial, religious, political and social changes, but all these changes only indicate the beginning of the Kingdom manifest on earth.

There will be countless teachers and healers working everywhere under the conscious inspiration of the Christ realm. Great schools and universities will be started everywhere in which these higher principles of Truth will be taught. It is individual expression that we need. Do not hide your light under a bushel. Let it shine out undimmed and unhindered into the world. The Christ has the power to awaken in your own soul what He represents. The Christ gave us the truths that will save us. Let us follow Him. Any other great teacher who may come will only point to Him. Let us realize that the light and power is at hand, and that if we do the work all that we need will be given. "Do the work and ye shall have the power" to meet every demand made upon you, is a promise to the meek and lowly in spirit, as the Christ was, for such the spirit of Mammon cannot tempt from their sacred duty, and such only have the real welfare of mankind at heart.

—From "*The Aquarian Age*".

Faith

By LOU WOODRUFF HINES

"I have fought a good fight, I have finished the course, I have kept the faith." (2 Tim. 4:7, 8).

How many today are standing at the place where they can say these words with Paul? Let each one search his mind and answer the question for himself, and if the answer comes back, "You have not kept the faith to the fullest," then wake up, arouse yourself and hear the clarion call of the Spirit which is ringing out over the world as it has never rung before. Hear again the words of Jesus saying to each one of us from the Christ within,

"Go ye into all the world and spread the good news"; teach them of the power which lies within each one to fight a good fight with sin, sickness, sorrow and death, raise those who are dead in consciousness to the glorious words of truth; cleanse the leprous conditions of a belief in the reality of sin; teach them the unreality and powerlessness of the devils of doubt, poverty, sorrow and all false thoughts which bring to men the chaos through which the world is passing today. Then and not until then will war and even rumors of war pass away.

* * * * *

As you step forth and say, "Father behold thy handmaiden," the way is at once made easy for you to become a worker in the fields for "they are white to harvest." Then because you have "kept the faith" you realize faith is the power by which all things are done; you realize for yourself and give forth to those you teach that "If you have the faith of a grain of mustard seed, you can say unto this mountain be thou removed and be thou cast into the sea and it shall be done."

Many people have found it hard to understand this teaching of Jesus. It has seemed that everyone could say, "I know I have as tiny a grain of faith as the little mustard seed, yet I cannot perform such miracles." It is because your faith is so mixed in with various beliefs, that it is not in a form that can be used. Take sea water for instance, with all its saltiness it cannot be used to season food; but if through a method of distilling and evaporating, the salt is extracted, in pure form it makes tasteless food become delicious.

Again, in a large piece of quartz is an amount of pure gold, yet the piece of quartz cannot be exchanged for the

Faith

commercial value of the gold it contains. It must go through a process by which the gold, the reality of the quartz, is freed from its mixture of that which has no value and therefore is not real. So it is with faith, the pure faith of God, the tiny nugget no larger than a grain of mustard seed; when through the process of denial and affirmation it is separated from mixed beliefs in good and evil, heredity, superstition, etc., it becomes the miracle worker, the great leavening power.

How can this be done? By taking all one's beliefs which have been partly in God and partly in materiality, the belief in sin, sickness and death: all that which because it is a belief, no matter where placed has some essence of faith in it; placing all these in the crucible of love,—that love which Jesus commanded us to have when he said, "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy heart, and with all thy strength" and extract your nugget of pure faith.

During the process of distilling the sea water, crystals of salt form on the edges of the vessel, which can be used before the completing of the whole process. During the breaking up of the quartz, pieces of "free gold" are broken off which have an immediate value. So with us in extracting faith; from the beginning of the process some bits of faith are freed which take form in immediate demonstrations, such as giving up material cures and crutches, a new love and peace throughout the body, a clearing up of in-harmony and unpleasant conditions; and on and on until we have reached the point of faith where we can see the mountains of debt, disease, poverty, greed, envy, the hard, cold, material conditions of life utterly dissolve into the nothing and we stand forth in the pure image of God, free forever.

—*From The Master Mind.*

Health, happiness and usefulness are all forms of righteousness. The dictum of old Doctor Johnson that a sick man is a rascal has never been disproved; and, conversely, that which tends to eliminate sickness and increases efficiency reduces the world's stock of harmful rascality.

—ELBERT HUBBARD.

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Motives and Inspiration

- To radiate Love and Good Will; be a willing Big Brother to our fellow-man, and demonstrate that true livingness makes life worth while.
- To know that Health and Strength and Happiness is man's heritage, and maintain it through Right Thinking:
- To banish discouragement, dejection and the blues, and renew our lives in a glorious sense of Hope;
- To find perfect peace in absolute trust, confidence and faith through knowing the Truth;
- To become in spirit and truth the "big brother" of the "other fellow,"—the "other I."
- To have no doubt; to exile sickness and fear, and become free in mind and spirit;
- To claim, obtain and enjoy prosperity in all our daily affairs;
- To realize that God is available to man;
- To awaken unto and live the Christ Life;
- To demonstrate the truth of God.

—From "*The New Thoter.*"

Success doesn't "happen." It is organized, pre-empted, captured by concentrated common-sense.

—FRANCES E. WILLARD.

Sermonettes with Meditation and Correlative Reading

November the first

In thought men is ever inventing robes which he is destined one day to wear. Therefore, before creating it, it behooves him to decide upon the kind of robe he would care to don. Fear thoughts will garb him in the rags of poverty; sick thoughts will clothe him in the garments of disease; but the realization of his divinity will enable him to put on the white robes of Christ, which testify to the amount of Godliness he has demonstrated within himself.

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

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

ASTOR LECTURES: Page 331, first and second pars.; page 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 absolute perfection."

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

ASTOR LECT.: Page 128, first par.

November the third

The divinity of Jesus was best evidenced by 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

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

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

BIBLE: John 21:9-18.

ASTOR LECT.: Page 136, first par. to page 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, 18 and 19.

ASTOR LECT.: Page 333, third par. to page 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: "The Holy Spirit now fills my consciousness."

BIBLE: Luke 22:41-52.

ASTOR LECT.: Page 181, fourth par. to page 183.

November the sixth

By the glorification of humanity divinity becomes apparent. Therefore by helping in the transformation of humanity, you are glorifying the ideal in yourself. Be-

Sermonettes

cause of this it is more blessed (to yourself) to give than to receive.

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. 28:18-20, 25:34; Mark 9:36-50.

ASTOR LECT.: 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 and greater service.

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

BIBLE: John 13:5, 12, 14.

ASTOR LECT.: Page 252, second par.; page 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. 11:30-36; I Cor. 12:6.

ASTOR LECT.: Page 104, second par.

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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, accordingly, 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: Psalm 91:1-12.

ASTOR LECT.: Page 245, first par.; page 246, second 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 power 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 8:32-36; 14:1.

ASTOR LECT.: Page 272, first par. to second par. on page 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 about him

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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. 2:21, Isaiah 1:9; Jas. 1:17.

ASTOR LECT.: Page 165 and 167.

November the twelfth

An appreciative 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, and you should.*

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

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

ASTOR LECT.: Page 276, first par.; page 277, first par.; page 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 eyes, 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 offsprings 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 God is a great God!

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

BIBLE: Psalm 18:1; Matt. 5:44; 22:37, 39.

ASTOR LECT.: Page 105, first par.

November the fourteenth

Love is all. Wandering elements whisper of its universality, and ocean caves sound its praises. Its workings

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

ASTOR LECT.: Page 271, third par.; page 280, second 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, 18, 20-22.

ASTOR LECT.: Page 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 the Christ Principle.

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

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

ASTOR LECT.: Page 173, first par.; page 175, first par. to end of chapter.

Sermonettes

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 inheritance set aside, and man is seen as the heir of God, and joint heir with Jesus. 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, 2; I Cor. 12:6.

ASTOR LECT: Page 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 16:10-13, 15.

ASTOR LECT.: Page 122, first and second pars.

November the nineteenth

Hope grows sweet with age, and often 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 must result from your goodly desire. * The laws of God sometimes work slowly, but the outcome is assured.

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

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

ASTOR LECT.: Page 103, first par. to page 105.

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. 6:25-34; Luke 12:7; Acts 26:8.

ASTOR LECT.: Page 127; page 129.

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 begrudge them any measure of happiness is an evidence that we are not dwelling in love, for love rejoices in the truth and in the attainment of others. Therefore, forgetting other people's idiosyncrasies, let us be worthy to receive the divine justice which God has in store for us.

MEDITATION: "Perfect love casteth out fear."

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

ASTOR LECT.: Pages 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 stim-

Sermonettes

ulating 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.

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 LECT.: Page 258; second par.; page 259.

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 was to be despised; but all were to be elevated to their lawful use, and all things and peoples were destined 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 LECT.: Page 113; page 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 LECT.: Page 184, first par.

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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 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 sure 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 now, as they always have been.

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

BIBLE: Luke 15: 11-25.

ASTOR LECT.: Page 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, as Browning says in "Rabbi Ben Ezra," 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: Luke 3: 6; John 1: 14; Acts 2: 17.

ASTOR LECT.: Page 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; there-

Sermonettes

fore 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 satisfieth my mouth with good things."

BIBLE: II Peter 1:3-11; I John 2:29.

ASTOR LECT.: Page 173, second and third pars.

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 LECT.: Page 165.

November the twenty-ninth

War is not the hall of death shrouded in want and horror, although that is how it appears to mortals who are prone to look only at the surface of things. 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; 4:7; Jude 21.

ASTOR LECT.: Page 293-2.

November the thirtieth

The light of reason is the light "which lighteth every man which cometh into the world." Like a light shining in the excess of obscurity that prevades the night of ma-

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terialism, the divine flame of reason reveals to the individual his essential divinity. It is from the spark of Reason that the flame of spiritual discernment comes forth which guides men to the intelligent recognition of their own divinity. It is in the effulgent glory of the knowledge of your spiritual essence that you become conscious of your unity with the All. This discernment is the mount of Revelation from which height you may see the glory of God and perceive mortals as the offspring of immortality for, in the light of Truth, all men are heirs of Christ!

MEDITATION: "My light cometh from God; I will arise, and shine!"

BIBLE: Isaiah, 61:1; Luke 21:18; II Peter 1:19; Psalms 50:6; 147:4-5.

ASTOR LECT.: Page 165, first par. to page 167.

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When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye
An' yer spine is feelin' proud,
Don't fergit to up and fling it
At a soul that's feelin' blue,
For the minit that ye sling it
It's a boomerang to you.

—CAPT. JACK CRAWFORD.

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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W. JOHN MURRAY, Pastor

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THE GLEANER

The Will to Be Well

By W. JOHN MURRAY

"There is nothing good or evil save in the will."—Epictetus.

"The star of the unconquered will he rises in my breast, serene and resolute and still and calm and self-possessed."—Longfellow.

Dealing with the will to be well, I am not unmindful of the fact that there are in the metaphysical world today many depreciating the use of the will. It is spoken of by some as that which is blind, stubborn and headlong. This, I think, is because we are apt to see only one side of the picture. We are prone to see only the negative aspect of the human will, or perhaps those positive aspects of the human will which are blind, stubborn and headlong.

But simply because the human will exhibits these peculiarities from time to time, there is no reason for deprecating or abrogating or repudiating the human will altogether. The human will plays a most important part in the whole scheme of progressive evolution. Indeed without it there would be no progressive evolution at all. Modern psychology tells us that man ascends through three progressive stages of mental development: the first being the stage of knowing; the second, feeling and the third, willing, so that man is differentiated from the animals principally, if not entirely, by willing, i. e., he is the only animal,—if we are pleased to call him an animal,—who exercises this divine function in human affairs.

The biologist, who observes life on its lowest plane of visible manifestation, credits this life with knowledge, i. e., he says we assume that the protoplasm knows, that the protoplasm in the initial cell knows just enough to divide itself, and just enough to increase itself by and through self-division. We also assume that it feels, because there is every evidence of this state of consciousness in that it feels cold and heat. It responds to one and dies in the presence of the other. So the very lowest forms of what we are pleased to call physical life are credited with knowing and feeling, but never with willing. Now will, as you know, is the exercise of the function of volition, and it is because of this that

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the will is something that must be exercised, if we would be well.

There is no realm in which the exercise of will is so clearly demonstrated as in the department of art. How oft we read the criticism of a knowing man, a man who knows music technically, but who has no feeling. He is engaged by a daily paper or magazine. His one and only function in life seems to be that of critic. Yet we read his criticisms and they leave us cold and unsympathetic and unresponsive. He knows all the tricks of technique in the world of music, but he has no personal inner feeling. But another person has that inner music feeling and has no technique. Everything he hears in the world of music or sees in the world of art inspires him. The futurist intoxicates him and he tells us of this new revolution of art, this new manifestation of music and when we do not enthuse, he is astonished. He has feeling and no knowledge and so he, too, notwithstanding the fact that he is very musical in soul, should not be considered to have the final word. But when the knowing of the critic unites with feeling in the critic, we have a teacher who elevates us.

It is then this knowing and feeling in art which gives will to the artist. It is out from this will that there is production and reproduction, because it is worthy of note that the critic is rarely ever a constructor. He is for the most part, when devoid of feeling, a destructor of hopes and ambitions; he sits in judgment on young artists, blasts their hopes and ruins their prospects and all because he knows music, but does not feel it. So it is in the scientific phases of the world. Knowing and feeling must be united with will, else the man who conceives a patent will carry it with him to the grave. He may know a great deal about mechanics and feel the great urge borne in upon him by a hungry world waiting for new improvements, but if there be no will, his idea of that opportunity of meeting human need and requirements will be like a stillborn infant, assuming a certain growth, but never breathing itself into visible manifestation.

So it seems that the will is a very very necessary factor. The trouble with the will does not lie in the will itself. The trouble comes into being only when the human will would be something of itself and independent of the universal divine will. That is the only mistake the human will ever makes. It is like the human intellect. The trouble with

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both is that they seek to be something of themselves and independent of the great Source of all Intelligence and Wisdom and Love. It is when the will seeks to be something independent of the Divine Will, which is God, that it becomes arrogant or offensive, brutal and despotic.

I find no one in the metaphysical world, ancient or modern, who lays such tremendous stress on the will as does Jesus of Nazareth, and surely we students of Divine Science can take him at his word. See how he stresses the use of the will. While reading the fifth chapter of John we feel Jesus standing by the pool of Bethesda, the ancient Lourdes, the healing waters, and we find one brought there. Year after year he had been taken there and borne away again with no visible sign of improvement, and the only excuse he could give for it was that when the angel came to trouble the water, there was no one to put him into the pool. And Jesus said, after listening to this: "Wilt thou be made whole?" And the man apologized by declaring that when the angel troubled the water, he could not get in. His view of healing was very limited, as is ours today. We limit it to some particular thing; if not a pool of healing water, it is a glass of hot water in the morning. If it is not one thing, it is another, and always external or mechanical. There he was, waiting for the troubling of the water, when all the while the great healing, cleansing, purifying, energizing water of life was ready to flow through every artery of his being, to cleanse and purify and invigorate him.

And so Jesus sought to instill into this man's mind a great truth. But first he must get the man's consent, or co-operation, and the only way the individual can co-operate with the universe is through the will, and Jesus knew this. "Wilt thou be made whole?" Having once secured his will and his co-operation, howsoever unintelligent it was, all that remained for Jesus to do was to say: "Take up thy bed and go thy way." And the man took up his bed. He was rebuked for carrying it, because the day happened to be Sunday. We are very conventional today, so that we have no criticism to offer to the Jew of yesterday. The point I wish to make is that there is a need for the will to be active before the man can be well.

I remember as a young student of Divine Science being called to see what was a very critical, so-called incurable case. All the schools of materia medica had been tried to

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no avail. Scientists after our own faith had been tried to no avail, save to bring a certain sense of mental comfort and fortitude. This man had fortitude, the kind which says "What can't be cured must be endured," but there is nothing that cannot be cured by Christ. This man had reached that place when, after trying all the systems, new, mediæval or ancient, he was bending his head to what he believed to be the inevitable. I was too young in this science to feel that I could do what my predecessors and older confrerers had failed to do. Moreover, I was too humble concerning my own knowledge of Divine Science to feel for a single moment that I could dissipate what the best practitioners in the field had failed to dissipate, and there I sat in all humility and in all my self-confessed ignorance of divine principle. For a moment I was helpless in the presence of this error, knowing intellectually that it was an error, and then it dawned upon me that since the condition under treatment was an error and not at all the production of God, that man, the very man sitting in the room with me, could, if he wished, exercise dominion over this condition. This idea grew during treatment and the following day this thought was with me and the day after, and for several days, but there was no visible change at all.

He always sat with his face to the window looking out into the street and the door opened from the back into a little hall so that when I was ushered into his room, it was always to face his back and meet with these words: "Good morning," but never a move. He was like an ossified thing, which he believed himself to be. I do not know whether it was impatience in me and a certain irritability born of failure up to that point, but I exclaimed to him on the fifth or sixth morning: "Now my dear fellow, it is useless for me to talk to you about Divine Science. You know as much about the letter of it as I do, and we are not making any headway. I am going to treat you this morning and we will spend our time realizing that God is the source of movement. We are going to realize that in our silence, and we will do something else, and if we do not do it, it will be useless for me to come tomorrow."

I was the last hope he had in the world and maybe he thought I was arrogating to myself too much personal importance. When our silence was over, we declared: "God is the source of all movement. There is no inaction." It

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seems to me that what we declare in the silence we ought to be able to declare audibly, and in no uncertain tone, so I said: "There is a clock on the mantelpiece to the left and unless you turn to the clock this morning, I am not coming tomorrow." As well as he could look out of the corner of his eye, he looked. "I really mean it," I added. "If God is the source of all movement, there is no time better than the present to put that to the test." That involved will. Prior to this, the man had known what was right, but was quite unwilling to do anything.

I shall never forget his effort to see that clock. It was like a huge cathedral door that has not been opened in centuries being swung upon its rusty hinges by the force of great mechanical strength. His neck creaked, just the fraction of an inch at each move. I do not remember how long it took, but he saw the clock and also the door leading into the bathroom on the right. Would all the knowing and feeling the world have done for that man what knowing and feeling united to will accomplished?

Christ was saying: "Wilt thou be made whole? He was not saying: "Do you know the truth and feel the force of the truth?" That was taken for granted. The man had been under treatment for years, but he did not will to do anything on his own account, but waited for the practitioner to make his neck swing around noiselessly. If the man at the pool of Bethesda had waited to take up his bed and walk, he would be waiting there still, if human life could last so long. The question Christ is asking of you and me today is: "Wilt thou be made whole?" Thousands are asking to be made whole, but are not willing to do anything toward its accomplishment.

I remember a case of so-called genuine locomotor ataxia, which I had quite failed to do anything with, and others had failed. The woman had been eight years confined to her bed and I remember being called away from that city in which I was working on a very important case in a distant town and I turned my practice over to another and this was one of the most serious cases I had on my list. And when that other, who happened to be my wife, took hold of the case with all of her resoluteness, she decided that knowing and feeling were not quite enough. This woman read her Bible and Science and Health, studied faithfully, but she never moved. Mrs. Murray said to her: "Now, my dear

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woman, we are going to be under different methods you and I, and we will make the best of the time given to us during Mr. Murray's absence."

If I seem to be personal, it is not intentionally so, but because I want you to understand how the will to be well must be exercised. She said to the patient: "I am going to treat you this morning with all the understanding that I possess, and ask you to unite with me in prayer to the end that movement, being a spiritual, divine force, manifests itself in every bone, in every muscle, in every nerve and every sinew of your body. So they prayed and Mrs. Murray said: "I am coming to see you tomorrow at 10 o'clock and I hope you will be sitting up in your chair." She looked at Mrs. Murray in pitying alarm. It was absurd; she had been eight years in this condition and was growing worse instead of better. At 10 o'clock the following morning, the woman was still in bed. "O, you are still in bed." And the patient looked at her as much as to say: "Where did you think I should be?" "I expected you would be up this morning. I am going to give you a treatment and at the expiration of this treatment, I want you to get up." Mrs. Murray turned to her and said: "In the name of Jesus Christ of Nazareth, stand up and walk," and she looked at her. The woman knew and felt, but she would not will.

Mrs. Murray called the great burly nurse who was on the case and said: "Will you see to it that this patient gets up at once?" Mrs. Scott walked over from her corner of the room, and as it looked as if she were going to seize the patient violently, and the woman indignantly sprang out from the other side of the bed.

You have only to read Dr. A. T. Schofield's work to see cases illustrative of it operating in the material, physical and medical worlds. Under stress of strong emotion paralytics have jumped from their beds; sufferers from rheumatism have run out from burning buildings and never suffered again from paralysis or rheumatism. What does it prove? Simply that the will under stress of strong impulse is almighty. It is a derivative spiritual quality from that universal divine will, which men call God, operating in the human organism and making for real action where there seems to be inaction; movement where there seems to be a cessation of movement. All power comes from identifying ourselves with the origin of movement, because will is the

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cause of all action. You exercise will in order to leave your homes. You exercise will to sit on a chair. Will is the motive power and it is only despicable and imperfect, when it thinks it is of itself something. It is grand and glorious when it knows that it is identified with the great operating will of infinite intelligence. It is then that the will, cooperating with the divine will, becomes a power of right to liberate men. "Will thou be made whole?" said Jesus to the man. "I will." "Be thou clean." There was the will of the man to be healed, and the will of the one who could heal to heal, and those two wills conjoined and brought into immediate spiritual contact with the will of the universe, precipitated what men have since called a miracle.

But there are no miracles. It is not a miracle when you will to touch a button on the wall to bring a light. But suppose you sat in darkness until the end of the year with all the buttons in the room touchable and you did not will to leave your seat to touch one, would you have light? Why should we belittle will, simply because will is occasionally blind and stubborn and headlong? The child has will, but he uses it destructively, is stubborn and self-conceited, and so he can accomplish nothing, because his own will, independent of divine will, leads to self-conceit and personal egotism. But is that any reason why we should set it aside altogether?

Shall we repudiate the energy of electricity simply because tomorrow morning a man may be electrocuted at Sing Sing? Shall we repudiate all electrical energy because one scorches her cambric handkerchief while ironing it? Shall you repudiate the whole thing because of the few erroneous uses of it to which you put it in your ignorance? The Divine Will can never work for us save as we work with ourselves through the exercise of our will in the direction of the Divine Will's method. God will never do *for* us, as Judge Troward says, what He can only do *through* us.

The Universal can only do through the individual through the individual's willing cooperation. We must will to be well. Here is a man who knows nothing about Divine Science in Bellvue Hospital next to a man in the same ward weighing 200 pounds. He weighed only 135 and the doctor shook his head and said: "My dear fellow, if you are a Protestant, you would better send for your minister, or a Catholic,—for your priest." And the little man knows what he means and he says: "Doctor, don't you fool yourself."

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I am not going to die. I have a wife and three children dependant upon me and my insurance is so small, they could not live a month. Kindly excuse me,—I am going to get well." He was having the same specific remedies, so-called, that the man in the next cot had been having, who passed away with all his manifest bulk.

What is the average man's mental picture when he says in sorrow, distress and poverty and pain and unhappiness: "Thy Will be done?" It is the picture of one who thinks that God has just "given it to him good", and he is trying to cultivate as much fortitude as he can. Every day I am brought into contact with so-called incurable diseases in men and women who have been saying all the days of their so-called incurable malady, "Thy Will be done," but all the time they have been thinking it is the will of God that they should be thus afflicted.

What is the will of God? Interpret the will of God as Jesus interpreted it. Listen to his marvelous words. Prior to his time there existed the same idea concerning the will of God which exists today. Was man afflicted? It was the will of God. Did a child die and leave a patient, sorrowing, heart-broken mother? It was the will of God. Did a woman die and leave a man with children that he could not raise morally? It was the will of God. Whatever happened was the will of God. But there came this great and wonderful Teacher, this marvelous seer of Divine Truth, this man who knew that God alone is. By the exercise of a divinely anointed will to heal humanity, he gathered a little group about him and said: "If a child asks his father for bread, will the father give him a stone? Or if he ask for a fish, will the father give him a serpent, which may look like an eel, for instance? Or for an egg, will the father give him a scorpion, which is formed very much like some eggs? Will the father, when the child asks for some particular benefaction, withhold that provided it is consistent with his physical, mental and moral requirements?

And he also said: "If ye being evil (in the sense that you do not know the eternal law of God) know how to give good gifts to your children, how much more shall your Heavenly Father give to them that ask Him?" And then he added: "It is not the will of my father," and he is addressing us this morning, "That one of these little ones should perish," that the child should die, but rather that he

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should live. And then speaking of a sinful man, whom everybody believed that God had a grudge against and was waiting only a favorable opportunity to put out of existence,—Jesus said: “It is not the will of my Father which is in heaven, that the sinner should die, but rather that he should be converted and live.”

What an interpretation to place upon the will of God! And how shall we avail ourselves of it today? By willing to be like Him. First, says modern psychology, comes knowing, then feeling and then volition or will. In Divine Science, we accept these statements that the first activity of the mind is expressed in knowing,—that the child knows by what it is surrounded and then feels an interest in these things and constructs things. And then it begins to will, to construct more things and to use more intelligently such things as it is surrounded by. In Divine Science, the first thing that we know intellectually is that we are the children of the Lord, that God is the author of our being, and being so, our being is spiritual, because God is spirit. That is the first thing we know intellectually. And then, if we grow, we begin to feel this, as the musician feels music, as the artist feels art, in addition to all the things they know about music and art. So that it becomes an unquestioned idea firmly fixed in the very soul of ourselves. We know it to be a truth. We feel it. Shall it rest there? Is there no volition? The will to be well? The will to be pure? We know we are the children of God and the will comes in to prove it.

To repudiate the little degraded will because occasionally it is blind and stubborn and ignorant and headlong is absolutely foolish. “All morality,” said Seneca, “rests upon the exercise of the will.” Where there is no exercise of will, there is no morality. Where there is no exercise of will, there is no health. Where there is no exercise of will, there is no wisdom. Human will is the means by which man turns on the tap which contacts him with the universal will, which is ever seeking to express itself through him and through his will in terms of life and joy and health and strength.

Oh, let us pray to identify our wills with the great will of God and say: “Thy will be done.” But let us know what the will of God is. Let us think of the interpretation of Jesus. He negatives the old idea of the will of God and says it is not the will of God that one of these little ones

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should perish, but that all should have everlasting life; it is not the will of God that the sinner should die, but become converted and live. It is not the will of God that the sick man should continue to sicken and die. It is the will of God that all men should be well, but they must will to be well. So let us know that that will is working in us to will and to do of its good pleasure, and it is the will of God's good pleasure to externalize itself in health and strength and joy and gladness and peace and power and plenty and prosperity.

Be still, and know that the will of God is operating in you, as the blood is flowing through your veins without any personal effort on your part. The blood surges through your arteries and veins, but you must will to move, otherwise you will sit like the Hindoos until you atrophy.

Take up your bed and walk. Those of you who are afraid to do something lest it hurt you, do it. That which you fear to do, do. Therein lies demonstration. Do, providing it is right. Did Jesus abrogate will? He said: "My will is to do the will of Him that sent me." That is precisely what you are to do today and every day.

The Fate of Empires

The traveler standing amid the ruins of ancient cities and empires, seeing on every side the fallen pillars and the prostrate wall, asks why did these cities crumble? And the ghosts of the past, the wisdom of the ages answer: "These temples, these palaces, these cities, the ruins which you stand upon, were built by tyranny and injustice. The hands that built them were unpaid. The backs that bore the burden also bore the marks of the lash. They were built by slaves to satisfy the vanity and ambition of thieves and robbers. For these reasons they are dust. Their civilization was a lie. Their laws were regulated robbery and established theft. They bought and sold the bodies of men, and the mournful wind of desolation, sighing around their crumbling ruins, is a voice of prophetic warning to those who would repeat the infamous experiment, uttering the great truth, that no nation founded upon slavery, either of body or mind, can stand.

—Robert G. Ingersoll.

Act so that every one of your actions is capable of being made into a universal rule.

—Kant.

Fear Not

By HELEN M. HAIGHT, (Age 83 years)

Holding Thy hand I fear no ill,
Trusting my all to Thee, my guide;
No foe can thwart Thy sovereign will
No tempter lure me from Thy side.

The needed help Thou wilt impart,
My strength renew from day to day;
Thy likeness stamp upon my heart,
And keep me in the narrow way.

Sometimes the path is strewn with thorns,
Sometimes with summer roses bright;
Sometimes it leads through lonely vale,
Where clouds and shadows make it night.

As closer to Thy side I press
Fainting with fear of hidden ill,
I hear Thy re-assuring voice
"Fear not, for I am with thee still."

Omnipresence

By MARY L. S. BUTTERWORTH

"If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

"When thou passest through the waters, I will be with thee."

What a satisfactory feeling comes over the one who recognizes the Omnipresence of God, the only Power, the only Life, Intelligence, Law and the all Good that God is. Having arrived at the conscious knowing of a Supreme, Invisible Power, one loses all sense of fear and the old belief of an evil power, strengthens the hold upon the Divine One who wipes away all tears from the eyes, who healeth all diseases and who causes us to inherit Substance or riches of the Christ Spirit.

Omnipresence means ever present, always present, never absent, the only apparent. What is it that is omnipresent? Do we not all at times see Intelligence at work? And Life manifesting in multitudinous ways? Is Love not always at work, some where or in some one?

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Are not Truth and Wisdom of God displayed at every turn of the head? Or are we too spiritually blind to recognize the only true God? Do we magnify God or evil?

We who do recognize these Shining Laws of God, "need no candle, neither light of the Sun:" for the inner illumination of the Spiritual Man, brought about by oneness with the Father-Mother God, giveth forth a Light that shall reign forever; and as a reward for seeking this Light of Lights, we experience the Joy of Christ.

No one has the Joy of Christ except by understanding which is a well-spring of life to the one who has it. "Weeping may endure for a night, but joy cometh in the morning." Realizing the *Omnipresence* is losing ourselves in God; knowing there is no self apart from Divine Mind or Substance. This is mentally making our abode in "The Secret Place of the Most High," which is refuge from sickness, unhappiness and lack or limitation. "God is a present help."

When we find we are not demonstrating our desires, we must look to ourselves for the mistake and not say "It is God's will for me to suffer," when "it is your Father's good pleasure to give you the Kingdom." God wipes all tears from our eyes. It is God's wish that not one perish, but have the consciousness of the one Eternal Life of Good, here and now. It is yours for the true seeking. In the *Omnipresence*—the one Presence, there is fulness of Joy; the lame are made to walk; the dumb made to express; the sick healed and demons such as bad temper, envy and jealousy cast out, all because the *Omnipresence* has naught but Love to give, and it is Love which healeth all thy diseases and satisfieth all thy longings.

"God is Love." Love then is our God. Love is *Omnipresent*. It is the Golden Key which, when applied by us, compensates richly, overcomes all evils or shortcomings, causing us to eat of the fat of the land and giving us the privilege of hearing God the Spirit say: "You are my beloved Son in whom I am well pleased. Enter then, into the Joy of the Lord, for all the earth shall know of Him and be full of the knowledge of His Law.

You shall stand in all places and be under His dominion—this is *Omnipresence*.

Our big matters are little to God's power, but our little matters are great in God's love.

Notes from the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

"The patient is improving daily—her general condition is absolutely normal. She is happy and bright and you would not know her for the same person."

"I am intensely grateful to you for the help give me in establishing harmony between me and the Infinite Source of health and harmony. The intense pain has entirely disappeared.

"May I beg you to continue your help and pray for my success both with writing and teaching?"

"I want to express my gratitude for prayers offered on Friday for cold, congestion and bronchial trouble. I felt much better the two days following, and on Monday was completely relieved of all pain."

"I am very thankful to you for the help you have given me for my sprained ankle. When I sent the request Friday noon, my ankle was badly swollen and painful. Saturday morning the swelling was greatly reduced and today I am able to walk about as usual."

"Please accept my most grateful thanks for the healing of an obstruction in my breathing through one nostril owing to the enlargement of cartilage. A treatment was given a few mornings ago at the meeting and in the silent prayer I was completely healed. The obstruction, which has been increasing, entirely vanished. For this I am deeply grateful to God and to the lovely demonstration of Divine Love at your meeting.

"I am happy to report that my mother's condition is improving. Her general health is very good and the crippled knees are slightly less stiff. She deeply appreciates your kind interest in her and asks that the treatments be continued. A love offering for the cause of truth is enclosed."

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"I thank God that my goiter has softened and reduced some since asking for your prayers two weeks ago. May I still ask for a continuance of your prayers?"

"I want to acknowledge with gratitude the help which you and your workers gave me Saturday. I was feeling so ill that my friend phoned for me. In a short time I went to sleep and though weak when I woke up, I was all right. The next day I could hardly believe I had been ill. Truly God works in a mysterious way his wonders to perform.

Enclosed please find an offering, with a prayer that it be blessed and multiplied."

"Please treat boy seven years old for gastritis—later diagnosed as scarlet fever.

First report: The boy has a normal temperature and the doctor says it is the most remarkable case he has ever had."

From letter from the father of the boy :

"My boy has been healed through the valued attentions and loving kindness of yourself and organization, and I consider it an honor and a blessing to have received the attentions of such a noble body of ladies and gentlemen. Kindly convey to them our deep feeling of gratitude and loving appreciation for the comfort and happiness which we are enjoying due to their efforts in our behalf.

With the highest esteem of the noble character which prompted the service, admiration for the wonderful results and affectionate regards for your loving kindness."

"I want to thank all the Silent Workers for their wonder work for me. Just one week from the time I appealed to you, I got a position, though I had been working for three months alone.

"Not only that, but they actually broke all their rules and paid me for the days I worked before regular pay day, instead of adding it on to the next week. This made it possible for me to perform a miracle and pay my rent.

"I have experienced such a revelation of what Science really means that my whole future life will be marked by an elimination of fear. I know that all my material wants will

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be provided for. The position secured is exactly what I was looking for, not a makeshift. It pays a fine salary and includes opportunity for growth.

Will you publish this that others may have hope. Also I shall send something practical out of my first week's pay.

With deep gratitude to you and the Silent Workers,

I remain, sincerely,

KATHERINE MACKENZIE.

"My husband was beset with financial difficulties. We seemed unable to push through pending business, and were seriously embarrassed for funds to meet our immediate needs and those of dependents.

During the noonday meetings of the early days of last week I worked for realization of abundance. On Wednesday, I knew as though a voice had announced it that, to use Mr. Murray's metaphor, our pipe line was opened up, and fully expected my husband to tell me that night that certain contracts were signed, for although I did not wish to prescribe the route through which help was to come, I naturally thought of it as coming through business.

The contracts are not yet signed, but money has come through such a channel that we are simply amazed. My husband was, seemingly, estranged from his father in boyhood and was disinherited. No word had passed between them for many years, although we have heard indirectly of various visits the father has made to New York meantime. We have always said: 'Poor old man; how he must suffer,' and have let it go at that. Last Thursday the father arrived in New York, sent for my husband, said 'I do love you,' and gave him a considerable sum of money. My husband will not fail to make a thank offering."

"Much has been said of the physical benefits derived from the application of Divine Science and the feeling prevails to some extent that it applies only to one's health. The following experience of the past week will show how it was used to remedy a sickly financial condition.

My assistant called my attention to a note due at the bank the following day and that there were not sufficient funds with which to meet it. This was not news to me but I knew that funds would be provided. I thought, too, however, that if necessary, collections could be made in town.

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There was but one small check in the next morning's mail so I started out collecting. One party was too busy to be interviewed, another was not in and still a third, I found to be in the same condition, we were; plenty of book assets but little available cash.

When I returned to my office, it was to find that in the meantime a check had come from Baltimore which enabled us to take up the note and with a good balance left. The human element had failed while the Spiritual had provided an abundance.

I mention the place, Baltimore, to connect the incident up with another that happened a few weeks previous. This house's name was among several past due accounts to whom I was writing. After giving the name to the stenographer however something flashed into my mind to call their attention to some new merchandise and I made no mention of the bills past due. The following mail brought the check and a few days later we sold them several thousand dollars worth.

It was the check in payment of this order which enabled us to meet our note.

We have considerable evidence of the working of the principles of Divine Science in our business and we find it produces sales as well as funds when properly "put to work".

On our journey from sense to Soul it is never a question of years, but always one of growth in the knowledge of Truth. The thought that growth and change are dependent upon a material body and that the years mark periods in our development, is a serious mistake. The only real development and growth is the emergence into a truer understanding of what Life is and of the truths that govern us. Is it not a very clear and simple thing to see that we are entirely mental and that the body is not man? As the body has no life of its own, it cannot change one iota of itself. To have the body express perfection we should not direct our thoughts to it, for we should be entirely absorbed in the contemplation of the perfect Mind's creation, and being thus conscious of the perfect alone, our bodies can only reflect the perfect thought, like a stereopticon view thrown on a canvas.

—A. T. M.

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, entered it 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. 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; 85:12; 37:3.

ASTOR LECT.: Page 159 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. It is a form of self pity to regret the past. It is gone, and the only evidence that it has existed is the wisdom you have acquired from the experience it 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 Truth.

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

BIBLE: Luke 7:37-49.

ASTOR LECT.: Page 65, first and second par.; page 66.

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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"; that 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 cognizant of your birth-right, 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; 32:8; Prov. 4:7.

ASTOR LECT.: Page 328, first par.; page 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 golden opportunities. 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; 8:35; 37; Gal. 4:6.

ASTOR LECT.: Page 149, first and second par.

December the fifth

Envy is considered to be the meanest 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.

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

BIBLE: 1 Cor. 13:4-11.

ASTOR LECT.: Page 254.

December the sixth

Every experience is bringing knowledge to birth; so why consider 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; 15:33.

ASTOR LECT.: Page 182, first par.; page 183.

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 hour 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" of ignorance.

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

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

ASTOR LECT.: Page 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

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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; 31, 32:16-20.

ASTOR LECT.: Page 246, first par.; page 267, third par.; page 269, second par.; page 173, second par.

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 a 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. 5:44-45;

ASTOR LECT.: Page 99, first par.; page 100.

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 wordly 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."

Sermonettes

BIBLE: Luke 12:8-10; 24-31.

ASTOR LECT.: Page 285; first par.; page 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 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 4:18-21; Deut. 7:15; Ps. 91:9-10; Luke 10:2-19.

ASTOR LECT.: Page 29; page 35, 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.

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MEDITATION: "I will look for the divine purpose in every experience."

BIBLE: John 14:1-3; 16:22-29; 2 Cor. 7:10.

ASTOR LECT.: Page 177, first to first on page 182; page 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 unfortunate disciple sought death on 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; 7:15-16; 37:1-9; Mat. 12:25; Heb. 12:29; John 2:15, 17.

ASTOR LECT.: Page 285, second par. to end of page 287.

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. 16:1-4; Jer. 6:19; Prov. 24:7-12.

ASTOR LECT.: Page 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

Sermonettes

us in the position where we must close our eyes to the apparent and open our intelligences 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. 16:7-19; 4:1-10.

ASTOR LECT.: Page 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."

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 from Thee, O Lord.

BIBLE: Gal. 5:22; Eph. 4:29-32; 5:6-15.

ASTOR LECT.: Page 285, first and second par.; page 286.

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."

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

ASTOR LECT.: Page 282, first par.; page 284, first par.

December the eighteenth

An ant, laden 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 intending 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 she can guess at the dimension of the straw required to carry out her 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; 30:25-28; Ps. 26.

ASTOR LECT.: Page 191, first par.; page 238, second par.

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 being 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 LECT.: Page 282, first par.; page 281, first par.

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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 LECT.: Page 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 LECT.: Page 183.

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.

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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 LECT.: Page 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 exhibited by some persons to judge and criticise, and reveals the character of these 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 appearance 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 LECT.: Page 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; 15:30-31; Luke 11:14.

ASTOR LECT.: Page 321-322, entire pages.

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.

Sermonettes

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 LECT.: Page 255, first par.; page 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 slackening His willingness to continue giving.

If God can give to His creatures untiringly, might we 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 LECT.: Page 253.

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 darkness the want of light. But darkness it not talked about so persistently as is evil, and consequently it does not present so unpleasant an aspect. Then why persist in

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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 your not having 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; 18:21; 16:20-22; 1 Peter 4:15; 2 Th. 3:11-17.

ASTOR LECT.: Page 43, first par.; page 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 greater exhibition of unprofitableness, 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 LECT.: Page 148, first par.; page 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 we call the souls of men, "like unextinguished fire,"

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"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 contemplation 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 LECT.: Page 156, first and second par.

December the thirtieth

Tertullan says 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 LECT.: Page 113, second par.; page 115, second par.; page 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.

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

BIBLE: Mat. 5:14-16; 6:22-23.

ASTOR LECT.: Page 325, first and second par.; page 330.

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The Fault of the Age

The fault of the age is the wild endeavor
To leap to heights that were made to climb,
With a burst of youth and a thought most clever
We strive to forestall and outwit time.
We crave the gain, yet despise the getting.
We want health, wealth, not as reward but dower.
And the time that is spent in useless sinning,
Would fell a forest or build a tower.

—Anon.

The time is coming in human history, when a voice shall again declare with authority to the world the Truth which Jesus came to reveal—that God is the fullness of absolute love and that anything which is not consistent with the nature of love is not now and never can be true in His world. No other message which Jesus gave is so essential and vital to man as his revelation of the nature of our Father who is the source of all things. As is the nature of the Father, so is the nature of man.

—Albert C. Grier.

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WILLIAM JOHN MURRAY, *Editor*

DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

A New Beginning

By W. JOHN MURRAY

"I will pull down my barns, and build greater." Luke 12:18.

Before touching on the resolution embodied in the words of the text, it might be well to say that it is not a New Year's resolution; neither was it used by Jesus in the connection in which I am going to employ it. And yet I feel that we can draw a New Year lesson from it which I trust will justify the separation of the text from the context.

The idea which Jesus had in mind when he used this parable was that of illustrating the folly of adding riches to riches for the mere sake of having riches, without any consideration as to their ethical value. Jesus knew that the pursuit of wealth for its own sake without any regard for what it will enable its possessor to do to ameliorate human suffering could end only in that form of idolatry which we term as mere "Money worship."

Every day some man somewhere is thinking about retiring from business, but the great majority of these are dissuaded either by their friends or by their own counter impulses. A man starts out to acquire a certain amount which he is sure will be enough to enable him to do all he has set his heart on doing, but when he arrives at that amount there is a conflict in his soul, providing he remembers his good resolution of years ago, which many so easily forget.

He finds himself arguing with himself, and it is as if one self said to the other, "It is ridiculous for you to think of retiring now. You have only just got your stride; from now on it will be all easy money." And he listens as he should, and it is all easy money, for wealth is like a snow-ball, which seems to increase, of its own momentum. It exceeds his fondest expectations, but he neither retires nor uses even the interest on his investments, so great is it. You ask him what he is doing with it all, and he tells you he is putting it back into the business. When you enquire why, he looks at you as if you were foolish to ask such a question. He is wondering if it is possible that you do not

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realize that putting money back into the business is the surest way to make money work for you while you rest.

Then, if you are as courageous as you are inquisitive, you ask him if he is doing anything to make it easier for the hospitals which depend on charity to give good service to those who are unfortunate enough to have to become inmates. He is quite likely to tell you that he has serious intentions of building a hospital that will be more to his liking than those to which he now refuses his support. If he does not do it before he dies, he will surely do it after he dies, but, as Henry Ward Beecher once said of such a person, "He is dead already."

The man in the parable found himself, as so many men are finding themselves today, with more wealth than he could use. Such a man paid \$85,000 for a fur coat for his wife a couple of years ago. I hope it will keep her warm, but it will not if she remembers that over in Austria the mothers of new born babies only last year had to wrap those babies in paper, because they had neither cotton, wool, silk, nor linen for the purpose. I suppose if those Austrian mothers should complain, some little preacher for the foolish rich,—for there are rich who are not foolish—might call to their attention the fact that Jesus was born in a stable, and I have no doubt some would derive comfort from the reflection. But just the same it would still be hard on the Austrian baby.

We may argue that the person who pays such a vast amount of money for a single coat is putting the money into circulation; but on this principle one might contend that a man who lives extravagantly and riotously is putting his money into circulation. Of course it is all a question of relativity, but there is one comparison that such a person could make in a very practical way which would show that between some things there is no similarity. For instance there is no comparison between the state of mind induced by the comfort from wearing an \$85,000 sable coat, and that induced as a result of going without it and wearing something cheaper while 80,000 children are being fed for three days.

It is all a state of consciousness, but there are some people who could sleep better if they knew that they had just provided 40,000 blankets at \$2.00 a pair for baby cribs. It is this dissatisfaction with good coats of a reasonable

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price, in order to put on others of a price that, from any point of view save that of vulgar display, is out of all reasonable requirement, that makes the parable of Jesus so applicable today. There is no harm in keeping money in circulation, and indeed that is what it is for, but no one but a fool will contend that any woman with a grain of common-sense will not get more happiness out of keeping 80,000 babies warm than she will get out of being overdressed herself.

When the man in the parable had been included to "eat, drink, and be merry," he was called a fool and told that that night his soul would be required of him. How short-lived are the joys we refuse to share with others! Now, just as every cloud has its silver lining, so every parable has a positive as well as a negative side. There is a sense in which a man may say, "I will pull down my barns, and build greater," and still be in harmony with the Law, for there are barns, and barns.

Here is a man whose barn is a job by which he is held captive, so that he can neither improve himself where he is, nor spare the time to look for something better. Growing demands press upon his slender resources until he either shrivels up in his barn or he says within his soul, "I will pull down my barn, and build a greater one." If a man's barn is a job in a place where there is no possibility for further expansion and improvement, he may stay with it until old age makes him even less serviceable; or he may make a resolution on the New Year's Day of his ambition to pull down his barn by refusing to believe that it is the only job to be had. This does not mean that he shall throw out the dirty water before he gets the clean necessarily, but it does mean that he shall not hypnotize himself into the belief that it is this job, or none.

A man may be in one barn or job physically while he is in another mentally, and while he is so, he is mentally tearing one barn down while he is building another in prospect, so that he will step from one into the other without disturbing any one. When this is not possible it is better to quit and take one's chances than to have the walls of the barn close in on one to a point of suffocation.

On the first day of the first month it was a custom of the Jews to celebrate the setting up of the tabernacle. This was to call to their remembrance the day when their fore-

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fathers quit their jobs under Pharoah and started out for the new country of larger opportunities. Under the guidance of Moses they had pulled down their old barns long before they had built new ones, on the principle that if they did not immediately get new ones they would at least never go back to positions outgrown. It was a case of burning their bridges behind them.

In the days of "forty-nine" men gave up good positions to go out to California, not altogether in a spirit of adventure, but because the walls of their respective barns were restricting their movements. They had nothing in sight but a prospect; but a prospect without a job is sometimes preferable to a job without a prospect. Today there are greater barns in California than were ever dreamed of in Maine or New Hampshire. But this could not have been so if those sturdy New Englanders had not been willing to pull down their barns, or to use their own expression, "Pull up stakes."

A man's barn may not be a job which he is afraid to give up; it may be a building of limitations which he has erected for himself by persistent negative thinking. There is a story told of an Italian noble who, in order to punish a woman who had been unfaithful to him, caused her to be placed in a little niche just large enough for her to stand in. Then he ordered masons to lay a row of bricks around her until one row rose on top on another. By degrees the wall rose until she was left standing in her living tomb. It is a horrible story but it serves to illustrate how men build their own barns around themselves by accepting limitations as if they were imposed upon them by God, and therefore incurable.

It does not matter that the walls of one man's barn are built of gold bricks or accumulated riches, or whether another man's are built of the mud of accumulated fears, each must decide to do what the man in the parable resolved to do. He must say to his soul with all the strength of his character, "I will pull down my barn, and build greater." Here is one whose barn is neither a job which he is afraid to lose, nor one whose walls he has built by his own accumulated fears. This person's walls have been built by others, but he accepts them as the boundaries of his own restricted opportunities. This barn is what to others might seem a luxurious home. There is no lack of anything, save the

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right to expand. A young man or a young woman, more frequently a young woman, is made to feel that if he or she leaves the parental roof for the establishment of a new home, it will hasten the end of a mother who is considering her own happiness more than that of her grown child, though she would never admit it even to herself. The mother is all too frequently of hardy stock so that such sons and daughters live in these particular barns until they are not fit to live in any other.

There is a certain kind of love which builds the walls of this particular barn, but it is a barn nevertheless, and all too frequently a cage in which some dear soul is imprisoned by its unwilling consent, if there is such a state of mind. Have we not seen men and women who have spent the best part of their lives in a barn which they have called home when all that was fine in them cried for a home of their own, in which they could be their real selves? This accounts for the willingness of young people to leave luxurious homes for much less pretentious ones. When a young woman marries and leaves a beautiful home to go into a small apartment with the man of her choice she is pulling down her barn in order to build a greater, for she is about to develop into something bigger than she could ever become in what she calls her own home. In a material way she is giving up something better than she is getting, but in a spiritual way she is getting something bigger than she is giving up. It does not mean that she is to despise the home of her parents simply because she is now the mistress of a home of her own. She merely pulls one down, in which she is more or less of a dependent, in order to build another up in which she will be the ruling spirit.

It is in some such way as this that the man who has built around himself a wall of wealth must learn to tear it down, not in order to throw this wealth away but in order to do more good with it. It is well that he built the old barn, but now he needs more room. A man has not expanded to his fullest capacity when he has merely become fabulously rich. This is only the beginning of his normal development for, with all his acquisitiveness, he requires those riches of the intellect by means of which to appreciate art, music and literature. And in addition to these he acquires those riches of soul by means of which to appreciate the needs of suffering humanity.

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When the rich man senses those personal needs he resolves to become of service. Theodore Roosevelt might have been content with his particular barn of social and financial security, but he saw the need of men in his station of life taking an active interest in politics. Hitherto politics was largely the profitable pursuit of the unclean, but when Mr. Roosevelt saw that this was leading to national immorality he said, if not in word, in deed, "I will pull down my barns (of respectable seclusion) and build greater." He might have continued to live in his barn of personal comfort and been content to cast his vote like every other citizen but that was not his way. He pulled down the barn of his private life and became a public character such as has not been seen in many a day.

Consider the case of young Father Damien of Belgium whose life might have been spent in the quiet barn of a monastery, but he early recognized that this would have been merely an easy method of saving his own soul. He had read of those eastern lepers who were taken to the Island of Molakai from their homes as soon as the dread disease manifested itself. On that island they were left with no one to care for them but lepers like themselves, since no one cared to run the risk of contracting the horrible malady. When Father Damien volunteered to go to Molakai he was informed that it would be the place of his burial, since no one was ever permitted to leave after once setting foot on its soil. It was the place of his burial for, after many years spent in ministering to the physical as well as the spiritual welfare of the lepers, he finally died of the disease which he contracted through such ministry. It was his way of tearing down his barn and building a greater one.

History teems with glorious deeds of similar character but time is not long enough for us to recount even a tithe of them. It is enough for us to know that there is a positive side to this parable of the Master. At the close of this year and the opening of another year it may be that we have discovered that our particular barn is not large enough, and as the New Year approaches we may be making those inner resolutions which are the necessary forerunners of better things to follow. It may be that some of us are not so dissatisfied with our barns as are others, for not all men are victims of discontent. There are those who feel that they

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are doing the best they can with the means at hand. But are they?

A man's barn is never big enough until there is not room enough for another good act. When a man's barn is big enough to satisfy him he has stopped growing. There is always room for expansion. In one sense it is scientific not to admit our limitations; in another it is wise to recognize that our possibilities are much greater than our performances. When a man realizes that his mental barn is cluttered with a lot of mental junk in the form of negative and unproductive thoughts he ought to clean up. If on the other hand it is full of a sound philosophy which he is making very little use of, then he needs to pull it down and build a greater where there will be room for the *application* of all he knows.

Sometimes a man's barn is a habit which he has built round himself, and which stands in the way of his progress. When this is the case he must not conclude that his habit is too strong ever to be broken. Let him fall back upon the sustaining Infinite in his own soul, and say to himself, "I will pull down this barn, this debilitating habit, and build a greater habit, a habit of temperance and sobriety. I will use all my mental energy in the direction of proving my God-given superiority over everything that robs me of self-respect. I will build a barn, a habit of thought which will stand against every wind of temptation, which will be a place into which I can retreat when the storm of passion threatens to overwhelm me. It will be a temple of pure thoughts at the very centre of my thinking being, erected thought by thought, and day by day; the walls will be like the walls of a fortress, impervious to any assault that may be made upon them. The barn that I shall build in place of the one that I shall pull down, will be the habitual dependence upon Spirit instead of matter, for through Spirit and my reliance upon it, I shall be more than conqueror."

If the barn that we have builded is the habit of regarding ourselves as invalids and therefore unable to do the one thing our hearts desire to do, in this also must we be resolute. If we have built for ourselves a barn, the walls of which are fear and doubt, depression and discouragement, we must again say within our souls, "I will pull down my barn and build greater. I will build those 'more stately mansions of the soul', out of that Rock that is higher than

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I, that spiritual Truth which quiets the mind and heals the body at the same time."

With the passing of the old year, there will be a passing also of all my old false beliefs, for the New Year of spiritual awakening, has brought with it the revelation of Christ in me, the perfect expression of a perfect God. I shall not look back and darken a beautiful present by regrets for what might seem to be an aimless past. I shall regard it as a traveller on an ocean liner regards the refuse which is thrown overboard,—I shall say to my soul 'You have seen the last of the old barn, for the new barn, the New Year with all its glorious possibilities, is to be constructed.'

I shall press forward to the completion of that spiritual building in consciousness, that building 'not made with hands, eternal in the heavens', that structure in which is nothing 'that maketh or worketh a lie', that Creation of Pure Thought, wherein is no sin and sickness, no pain and no poverty, that building which is not less real, because it is not of matter, but of Mind. Having pulled down the barn of my old misconceptions, I shall build a greater structure on that solid foundation of my understood relation to that Eternality, which to know aright, is Life Eternal.

A Little Parable

I made the cross myself whose weight
Was later laid on me.
This thought is torture as I toil
Up life's steep Calvary.

To think mine own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

If I had guessed—if I had dreamed
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary!

Anne Reeve Aldrich.

The faculty of being able to give up, or let go, is the faculty that makes for increase. —*Florence Crawford.*

In Account With God

A Series of Talks

By IDA C. BAILEY ALLEN

LIFE'S GREATEST ASSET

We had always realized in a sort of desultory way that God is all, and in fits and starts, so to speak,—according to the barometer of our good or ill fortune,—had applied Faith as seemed necessary. It might almost be said that we kept Faith set up upon our mental shelf, just as we would a bottle of medicine to be used in a case of emergency. Whenever the bottle of Faith was opened and a little rubbed on, there was always a beneficial result. But we would invariably “weary in well doing” before the end was accomplished, being satisfied to let well enough alone and often feeling—because the particular condition about which we were praying did not show a very large and tremendous change for the better — that the result was not worth the effort.

Like many other young folks, we drifted along for six years in a happy-go-lucky way, making, in many cases, progress, that to the world, seemed enviable, but which, in reality, was like the house upon the sands because it was built upon no definite foundation. It was at this point that my husband, who was a singer, found that his throat was in a serious condition and that his whole career was threatened with disaster. Hard upon the heels of this catastrophe, came a serious breakdown for myself,—one that was caused by both muscular and valvular heart trouble of long standing,—which meant, apparently, the giving up of my professional career and a life of semi-invalidism.

That old saying, “It never rains but it pours”, certainly contains more reality than poetry; for, just as sure as one misfortune happens along, one is likely to become so negative that others follow so it was not surprising that our little boy should, just at this juncture, have come down with scarlet fever. His father could easily stand his own difficulty, and I was struggling along with mine, but when it came to the point when our child was ill and the doctor said there was nothing to do but let Nature take its course,—to rouse us both to action: “A long time ago,” my husband said, “I use to attend the services in Divine Science; let

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us send for a practitioner and give God a chance." That was the turning point! The first thing the practitioner did, however, was to treat me, so that my fear about our child should be allayed—and then,—the boy,—who responded so wonderfully to the treatments that the case was so light, in spite of the Board of Health quarantine, and the physician's prediction, that it seemed almost ridiculous.

Up to this time I had been rebelling bitterly against my physical condition, for it had interfered with the most enticing plans for professional and business progress, and it seemed as though my entire life work would have to be given up. However, the condition was fortunate, for it forced me to stop and take time to develop something, which, in the mad rush of professional life, I had forgotten to do. At the same time, my husband was also forced into quiet and almost literal silence. We decided that it was time we learned to understand the laws governing Being and find out for ourselves how to apply the laws of Faith in a consistent way.

The first step was to read the right sort of metaphysical books, which were suggested to us by our practitioner. The first was rather philosophical in its trend; the next, more or less intellectual;—interesting pamphlets on prayer and Faith followed,—until, before we knew it, our little boy was well and I was beginning to feel better than I had for many months.

"If it's good for Scarlet Fever and for my wife's heart," my husband remarked, "it certainly ought to be good for the voice. How about treatments for the throat?" And so a new phase of the application of Faith was developed, especially through the use of the laws of love and harmony. Almost by a miracle the right teacher was found and the progress of my husband was nothing short of marvelous. After a few months the most difficult arias became easy,—his throat in perfect condition—love, and joy, and harmony, and peace flowed out as a wonderful river flows on its way to the sea. Again, the bottle of Faith had worked, but because of the knowledge gained through the constant help and living Faith of our practitioner, it had steady, consistent application. It was nurtured by the affirmations of true prayer; we were learning—step by step that God *is* good; that God *is* all; and that all things are possible to them that love God.

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I often think of these months of inspiration as a marvelous preparation for the great joy that was to come to both of us. Certain hours of each day were devoted to meditation and study along Truth lines. The hours between two and four, which I took for my own study, were the most wonderful of the day. So much of that which I read, however, seemed to be mysterious—it was weeks and weeks before I realized what “the silence” meant. Intellectually, my husband and I could realize it, but we both had a mistaken idea that we should feel something marvelous and peculiar when we went into “the silence”. We didn’t know, at that time, that it meant just a clear and direct contact with God, which was Peace and Rest.

But, as the weeks passed on, we began to think with authority and to see results. During all this time I was steadily on the up-grade; stairs were no longer a menace—walks became more frequent—and I found my capacity for work (I am a writer) doubled. In the meanwhile, the condition of my heart was checked up from time to time by a physician and it showed steady improvement.

And then came the time for the “great joy.” I shall never forget the day before my little daughter came. I was extremely busy with an article for one of the leading magazines, which absolutely had to be finished, and in which I was deeply interested. We mailed it out that night at six, and in the morning—some hours before the doctor had thought it possible—the “great joy”, who weighed seven and a quarter pounds, was in her bassinet and I was clamoring for a “real breakfast”. This, the doctor denied me, though granting that I was perfectly well! Through it all my heart had proven normal,—I was a well woman!

The bottle of Faith, always open now, was literally running over to help every member of the household. I shall never forget the wonderful joy that I felt when the baby was three days old and the Maestro came to see her. My husband sang—as never before—in the light of our great happiness. Two of his greatest dreams had been fulfilled. For the first time in my life I could be called entirely well, and I had grown spiritually to the point where fear, doubt and worry were driven from my mind. The child of which he had dreamed had become a reality,—indeed, it was not strange that the joy, which later thrilled the hearts and souls of all who heard him sing, was mani-

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fested through gratitude and love, in sublime music. Our little son's pride in the new baby sister was commensurate with his really marvelous growth and development through Truth. It had touched every member of our family with its harmonizing, healing hand.

INSTEAD OF LIABILITIES, WE HAD BECOME ASSETS TO THE WORLD! WE HAD LEARNED TO LET THE CREATOR CARRY ON HIS OWN WORK THOUGH AND IN US.

If There Be Love

By ALICE BRITTON NICHOLS

If there be love within thy heart today,
If naught be welcomed but this royal guest,
Thou shalt give out and still draw back to thee,
All that is best.

What if thy brother's careless word shall wound,
What if the trusted ones betray thy trust,
What if thy human idols fallen lie,
Crumbled in dust.

If thou canst see the Christ with crown of thorns,
The Christ, his riven heart with spear pierced through,
If thou canst hear his voice down all the years—
"Father forgive—they know not what they do,"

Then shalt thou know there is no other way,
There is no greater law in heaven above,
There can no sin abide upon the earth,
If there be love.

The truth is, that we never feel Christ to be a reality,
until we feel him to be a *necessity*. —*Austin Phelps*.

To unite the inner and the outer natures is to become
a power. —*The Comforter*.

Ah! five and twenty years ago,
Had I but planted seeds of trees,
How now should I enjoy their shade
And see their fruits swing in the breeze.

—*Anon.*

Notes From the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

"Oct. 22. Please help to overcome fear of limitation and ill health. Doctors say it is an enlarged heart, general run-down condition, overstrain, need money.

Nov. 15. A short time ago I asked help for heart trouble and supply. I am so glad to tell you that I have improved wonderfully. My heart seems almost normal, for which I send my grateful thanks and shall be so happy when my financial affairs are better."

"Nov. 30. Just an acknowledgment of the efficacy of persistent prayer as taught by Divine Science. I have been attending the uplifting noon Healing Meetings regularly. For years I have been troubled with severe headaches, With the aid of aspirin, however, they were dispelled for the moment. Yesterday afternoon, I had quite an attack, but by the continued repetition of our class healing statement, it quite disappeared. And what a victory over the power (?) of materia medica!"

"Nov. 15. I believe the action of my heart has been improved, but I would like your continued co-operation. On Friday last I took a severe cold, causing pleurisy on the left side and severe headache. As I have special responsibility on Thursday evening out of town, I should like all the help you can give me for that occasion. I want to be above taking cold when the weather is severe."

No. 25. I wish to report regarding the meeting. The club said they had never had a more successful one and I was very glad, as I had to go from the train to the meeting. I think you helped me very much. I would like you to continue to help me to grow stronger, because a year ago I had a serious pause in my work owing to pleurisy and I am daily trying to fill my whole being with God's power, love and spirit and in this way help you in your work for me."

"Please treat for chronic cold, causing serious head trouble.

Report: Healed the next day."

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"Pray for peace, poise and health. (90 years YOUNG).

Nov. 23. Report, decided improvement, able to take a short automobile ride.

Nov. 26. Report, steady improvement. Please continue another week."

"Dear Mr. Murray: I want to offer my thanks for a most miraculous answer to prayer for financial help. A relative was unable to meet large expenses incurred by illness. A check for \$500 came from a most unexpected source. I regret I am unable to reveal the recipient's name."

"Oct. 26. May I ask your prayers for my mother, whose lower limbs have become almost useless as a result of excessive stiffening of the knee joints? It is with great difficulty and much pain that she is able to take but a few steps and it is feared the limbs may become entirely useless.

No. 4. I am happy to report that my mothers' condition is improving. Her general health is very good and the crippled knees are slightly less stiff. She deeply appreciates your kind interest in her and asks that the treatments be continued. A love offering for the cause of Truth is enclosed.

Dec. 2. I am glad to report that my mother continues to improve. There is less stiffness in the knees and she can take a few steps with less pain than for many months. She expresses such sweet gratitude for the help she has received and begs that the treatments be continued."

"Dec. 2. I thank you for your treatment. My cold is much better. I would like to be rid of it entirely. I think by the end of the week you may discontinue treatment. Do suggest any reading matter."

"Dear friends: I regret that I have been so tardy in making reply to your recent letter. That of Nov. 16th reached me in Ohio and was a great source of inspiration to me. I should state at this time that my mind is now fully made up to go into business with a partner in Ohio. Everything has converged toward this result and decision and I am sure that your good work in my behalf has been instrumental in pointing out to me the way so clearly. I had not wanted to leave New York. But the way is so

Notes From the Field

definite before me and I am now so pleased to make this move at this time that it certainly seems that a Divine Providence has guided my inclinations and my prospects toward this end. I thank you for sending the book, which is, and will be, my constant companion and I shall expect to study your teachings further. I have faith in my venture and, if it is not asking too much, I would indeed be grateful for a kind thought from you occasionally. Whenever I am in the city on future trips, I shall be pleased to get in touch with the Silent Helpers through some good members of the church by whom I was directed to you. I wish to again thank you most sincerely for all your good works in my behalf."

"Nov. 1. A young sailor on U. S. Destroyer—now located in the Hudson River has suffered severe burns on face and arms. Will you please pray for him that no scars may be left on his face? Thanking you and recognizing your great power to heal.

Nov. 15. I am glad to say the young sailor is recovering very quickly and no scars will remain on his face. He did not know that a friend of his requested me to write for help for him, but he will be told when he leaves the hospital."

In us, too, Christ, the Spirit lives and utters himself.
—*Father Tyrell.*

We understand the spirit of the gospel of Christ only when we get its thoughtfulness, forbearance, gentleness, into our life. We begin to be like Christ only when in us is born the desire to be of use to every one we meet.

—*Forward.*

It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure that you haven't lost the things that money won't buy.

—*George Horace Lorimer.*

Never mind about any shadow in your lives. The law which Jesus revealed to us is this: the only way to get sorrow out is to let love in. It will heal the soul; it will raise the one who wrongs us to the place where there is no room for anything but love to enter.—A. C. GRIER.

Sermonettes with Meditations and Correlative Readings

January the first

The new heavens and the new earth of God's creating is that which is formed in man's consciousness as he 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 fullness of Divine Love, wherein is 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."

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

ASTOR LECTURES: Pages 81-2.

January the second

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

Sermonettes

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 LECT.: Pages 191-2.

January the third

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 court misfortune, but the wisdom of the ages has proved that trust in God is our most important asset. 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; 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.

MEDITATION: "I cast all my care upon Him, for I know that He careth for me, and will supply me."

BIBLE: John 5:8; Gen. 18:14; Ps. 37:5; Phil. 4:6; 1 Pet. 5:7; Is. 37:14, 15; 65:24; James 5:16; Ps. 116:12.

ASTOR LECT.: Page 310 second par.; page 312 first par.

January the fourth

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. 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. Let us say with the Psalmist, "Let the words of my mouth and the mediations of my heart be acceptable in Thy sight O, Lord, my Strength and my Redeemer." We must know that Divine Mind thinks through us, and that nothing can interrupt the flow of Its unerring impartations.

MEDITATION: "The Wisdom of all the ages is my Wisdom, for there is but One Wisdom."

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BIBLE: John 16:23, 24; 28:12; James 1:5, 6; I Timothy 1:17; Pro. 3:7, 3:5, 6; Jer. 1:6, 8; Matt. 21:22.

ASTOR LECT.: Page 149.

January the fifth

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 learn that our bitter experiences were blessing 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 work together for good," 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 LECT.: Page 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, 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, must also be without spot or blemish.

MEDITATION: "God is the health of my countenance; therefore I am without spot or blemish."

BIBLE: Ps. 90:17, 128:1, 2; Pro. 16:3; Ezek. 16:14; 2 Cor. 3:18; Phil. 2:12, 13.

ASTOR LECT.: Pages 167-8.

Sermonettes

January the seventh

When the great David asked that such thoughts as disturbed his sense of 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. 30:5-7; 37:3, 6, 25.

ASTOR LECT.: Page 309 first and second par.

January the eighth

He that abides in the Intelligence that God is Omnipotent, dwells in the Light of Truth. Such an one has made Truth his defense 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 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."

BIBLES 1 Cor. 3:22; 15:55; Rev. 21:4-7.

ASTOR LECT.: Page 152.

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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. Shelley knew this when he wrote,

"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 be."

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

BIBLE: Luke 15:24; John 11:23-27; Rev. 14:13.

ASTOR LECT.: Page 245 first par.; page 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 that all that has been, is, or shall be, is forever enclosed in the Mind which is God.

MEDITATION: "I have free access to the Source of all Power and Wisdom."

BIBLE: Ex. 20:3, 23; 23:20; 25.

ASTOR LECT.: Page 151 first par.; page 152 first par.; page 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 other words, experiences never happen in vain, for they are

Sermonettes

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.

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 LECT.: Page 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. 63:7-9; 64:4-8; 65:17-25.

ASTOR LECT.: Page 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 LECT.: Page 268.

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January the fourteenth

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; 21:45; Num. 23:19; Deut. 7:9; Ps. 111:5; Is. 49:15, 16.

ASTOR LECT.: Page 28; page 80.

January the fifteenth

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."

BIBLE: Ps. 9:2; 37:25-28; Pro. 18:10; Is. 12:2; I Sam 12:22; 2 Cor. 1:10; Heb. 12:5, 6.

ASTOR LECT.: Page 90, second par. through page 91.

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January the sixteenth

"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 that 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. 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 10:39-42; Ps. 4:6, 7; 42:1, 2; 63:1; John 6:35.

ASTOR LECT.: Pages 124, 125, second par.

January the seventeenth

The coming of our Lord Jesus Christ is the advent of that Truth which Jesus taught and demonstrated. This "second" 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 subconscious mind, its conscious activities, and the body, which is the visible manifestation of thoughts 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. Learning to think God's thoughts after Him. 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. 2:16, 17; 5:23; Eph. 5:25; Col. 1:28; 3:15; Phil. 4:7; 1 Cor. 1:8.

ASTOR LECT.: Pages 191, 192.

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January the eighteenth

As there is but One God, so there is but One 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; there is no evil."

BIBLE: Ps. 50:23; 65:1; 1 Cor. 87:6; John 5:23; Heb. 13:15; Rev. 7:9, 12.

ASTOR LECT.: Pages 167-8.

January the nineteenth

Encompassed about with a cloud of false witnesses born of the evidence of our senses, we cry in our distress. We know that God is not the author of our difficulties; therefore we marvel that we do not more 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. 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 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 LECT.: Pages 254-5.

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January the twentieth

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, 15:1; Mat. 14:31, 15:28; Luke 17:5; Jude 20; Col. 2:7; 2 Cor. 1:21; 1 Pet. 5:10.

ASTOR LECT.: Page 258; page 102, third par.

January the twenty-first

"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."

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 LECT.: Pages 274-5.

January the twenty-second

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 they are

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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 cheerful conformity with the Law of God.

MEDITATION: I am one with that Eternal Peace which prevades all Reality.

BIBLE: Is. 12:2; 26:3; 30:15; 32:17; Ps. 55:22; Mat. 8:26; Phil. 4:6, 7; John 14:27; Rev. 1:4.

ASTOR LECT.: Page 83, first par.; page 117.

January the twenty-third

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, 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 2:17; 14:28-31; 15:9, 10; 87:2; Luke 11:2.

ASTOR LECT.: Pages 254-5.

January the twenty-fourth

It is only when we become poised in true thought that we realized 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,

Sermonettes

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; 17:13; Rom. 12:17, 21.

ASTOR LECT.: Page 66, first par.; page 149; page 82, first par.

January the twenty-fifth

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 which 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. "Let nothing affright thee."

MEDITATION: "What time I am afraid I will trust in the Lord."

BIBLE: Heb. 12:1, 2; Luke 9:25; 14:33; Rom. 13:12; 1 Cor. 9:25; Phil. 3:13, 14; Hos. 6:3.

ASTOR LECT.: 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, 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; 54 Gal. 5:17; Rom. 7:23; 8:12-37.

ASTOR LECT.: Page 95, second par.; page 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 achieve 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 needs 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 LECT.: Page 258; page 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 fail to comply with 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 now within God's law of harmonious action."

BIBLE: Matt. 25:34; Luke 12:22, 32; II Peter 1:10, 11.

ASTOR LECT.: Page 266; page 248.

Sermonettes

January the twenty-ninth

God has given you an understanding heart: therefore, you cannot overlook the opportunities that are afforded 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 LECT.: Page 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; 7:5; 8:7; Eph. 4:23; Phil. 2:5.

ASTOR LECT.: Page 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. These are the travailing pains that precede the New Birth, and the more severe they are, the sooner Spiritual Freedom will be realized. Your heavenly Father will not suffer you to be

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tempted beyond your capacity to endure, and in proportion to your necessity He will quicken your faith and increase your strength so that you may endure through the night. 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, 27.

ASTOR LECT.: Page 177, first par.: page 181, third par.

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God "in" man speaks "to" man.

—H. Gentis.

If I am peaceful, I shall see
Beauty's face continually;
Feeding on her wine and bread
I shall be wholly comforted,
For she can make one day for me
Rich as my lost eternity.

—Sara Teasdale.

We do not know anything about our own resources until we have taught ourselves to stand alone. Not until we can think for ourselves, decide for ourselves, and act for ourselves do we become more than infants in the moral universe.

—Angela Morgan.

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WILLIAM JOHN MURRAY, *Editor*

DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

Demonstrating Prosperity

By W. JOHN MURRAY

"I lead in the way of righteousness, in the midst of the paths of judgment:

"That I may cause those that love Me to inherit substance; and I will fill their treasures." Proverbs 8:20, 21.

A noted Hindoo teacher, visiting this country, once said that if he advertised a lecture on "How to Get Rich", the hall would be packed, but if he advertised a lecture on "Self-Surrender", he would not attract a baker's dozen. He felt that the paramount object of the west, particularly of the United States, was to accumulate this world's goods, irrespective of methods employed or the uses to which these were to be put.

This belief has become almost universal, and while there may be some truth in it, there is another side which critics ought to consider in order that their criticism be just, even if it is not generous. When it is understood that this country is peopled largely with those who come here in order to escape from the limiting and crippling influence of poverty in all its phases, for it is very doubtful if anyone ever came here save to improve his condition in life, it will be seen that what seems to be feverish haste to amass wealth, is nothing more nor less than urgency to escape the bondage of lack and limitation. That some do not know what to do with their riches after they acquire them, does not change the fact that prosperity is a universal necessity, as much as is health. That some men do not take care of their health does not change the fact that health is good, or the fact that the more we have of it the better.

If what the Master says is true, with regard to a tree being known by its fruit, it might be well for us to consider the kind of fruit which grows on the tree of poverty, for we may, by so doing, get some idea of the peculiar methods by which some persons try to get away from it. Like the deadly upas tree of Java, over which the birds will not fly because of the virulent poison which it casts off, so the tree

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of poverty is one which all men instinctively shun. And since this fact is so universal, there must be a reason for it.

Some time ago an old policeman, a Sergeant in one of New York's most poverty stricken localities, was asked why it was that there was so much crime in his precinct, which was one noted, not only for its adult criminals, but for its unusual amount of juvenile delinquency. Being neither a psychologist nor a social settlement worker, his answer was not the studied reply of one schooled in these speculations, but that of one who had studied conditions at first hand during a period of twenty-five years on the force. He explained that he had noticed that the children in his precinct began at a very early age to indulge in comparisons between themselves and other children who were more fortunate than themselves. At first this attitude manifested in envy, which presently grew into covetousness, so that the little fingers began to follow the eye in the direction of an object which was very desirable, but financially unobtainable. Frequently these thefts were accomplished without detection, but sometimes they were frustrated, and the method of dealing with them was not always one which ended the desire to possess things, but rather one which threw the juvenile offenders into companionship with older persons who were also seeking to escape from their common enemy, poverty.

He said further that poverty compelled these children to live and sleep and eat under such conditions as made home the last place they wished to go, or remain in, and so they were on the streets long after they should have been in their beds. This led to other temptations, such as stealing to go to the movies. He enumerated a list of crimes which he believed were all the outcome of poverty, and which one would never hear of in less congested and cleaner precincts. When asked if he thought the children in his territory were naturally worse than others, he replied that all children were naturally good,—they needed only a chance.

One may or may not agree with this philosopher of the streets, but I have never met a man who would voluntarily choose the tree of poverty under which to recline, especially if he had a family. That some monks take the "vow of poverty" is a fact; but that is not poverty which ties a man up to a "Providing Order", which relieves the individual of all anxious concern for the future. That the monk's life is reduced to one of austere simplicity may be

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true, but he is not always wondering where his next meal is coming from, nor is he lying awake nights thinking how he is going to meet the rent man who has threatened to dispossess him. The monk's existence, to a man freighted with responsibilities, which he wants to meet, but which he finds himself unable to do, is not an altogether unenviable one. The average man does not wish to become a monk and *avoid* responsibility; he simply desires to be a man and *meet* his responsibilities in a manly way. This is as true in the Sergeant's precinct as it is in those other precincts where "shabby gentility" weeps in private and smiles in public. Poverty is like a precious stone in one respect, for it has many aspects, but unlike the precious stone, none of its aspects is beautiful.

The so-called man of means is not always shielded from the stings and jibes of lack, but often tosses on his bed when notes are due or overdue, and nothing but the sacrifice of one thing will enable him to keep another thing which must be kept, if all is not to go from bad to worse. In addition to poverty being an actual condition, it is also a state of consciousness, in which one may have much and delude himself into thinking he has little. The case of the wealthy woman who passed away in New York some time ago, and concerning whose will there was so much contention, is a case in point. She was wealthy, even as we today consider wealth, and yet she lived as only a miser would live, through a persistent fear that she would end her days in the poor-house. When we think of a woman worth millions, eating at inexpensive restaurants and smuggling food into her hotel from cheap lunch counters, in order to avoid ordering from the hotel menu and tipping the waiters in addition, we are not surprised that her daughter uses these facts to prove that her mother was of unsound mind when she made her will. However, it is only an exaggerated instance of an almost universal insanity.

When one considers the prodigality of nature, it is a mild form of mental derangement to suppose that there can be a lack in the universe that is filled with unlimited abundance. To be sure there is inequality of distribution, but this is due to "man's inhumanity to man", rather than to God's "immutable plan". We have various receipts for the conquest of poverty. The poor are recommended to be more in-

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dustrious and less extravagant, which is not bad advice to give to any class.

But there are times when the most industrious and least extravagant, find themselves in what are called straightened circumstances. War, trade conditions, and sickness, are conditions over which the most industrious and the least extravagant cannot always exercise control. It is not always because men have spent their money in riotous living that they find themselves, when their little savings are all gone, unable to purchase the remedy and food which the doctor prescribes for a sick wife or child. That poverty is due to drink or gambling in many instances is true, but frequently men and women drink and gamble as the children in the old Sergeant's precinct, steal bananas or apples. They want something which instinct tells them they ought to have, and not knowing the right way to procure it, they yield to the temptation which ignorance calls the easiest way, but which subsequently proves to be the hardest way.

If a man on a small income tries to increase that income by gambling in stocks or betting on horse-races, and becomes more impoverished in consequence, there is little pity for him. If, on the other hand, a man resists the temptation to gamble under such circumstances, but "drinks to forget", we have very little pity for him either, especially if the pangs of poverty have not made themselves felt in our personal experience.

One cannot pick up a high-class magazine today without seeing anywhere from one to a dozen well advertised methods by which the conquest of poverty is to be brought about. Poverty is the Hun of the economic world, and all the forces of progression are the Allies which first defend themselves against it and then defeat it, if they can. Among such advertisements are those which recommend home-study of law, medicine, chiropractics, engineering in all its branches, and those various trainings for which the Correspondence Schools are noted. From all of this very excellent advice, it is obvious that the conquest of poverty is to be brought about, not by muscular, but by mental energy, for all these systems rest upon the improvement of the mind along lines already in operation, or the direction of the forces in ways other than those which the aspirant to prosperity has been taking.

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It is almost generally conceded that the path from poverty to power is the path of mental culture, but this opinion is receiving many rather hard jolts these days if one reads some of the articles concerning doctors, ministers and college professors which are appearing in the papers. One says that the man who minds the train gets a much larger salary than the man who trains the mind; the brakeman on a freight train gets more than a teacher in a High School, while the brakeman on a passenger train gets more than an ordinary professor in a College. The conductor receives more than many a College president, and the engineer's wage, if given to the professor of chemistry or botany in most Colleges, might have a tendency to turn his head. Professors and ministers of the gospel have gone into the automobile and other businesses, for the simple reason, that with the present high cost of living, their miserable stipends were insufficient to buy shoes for their children. It would seem that when one class prospers another class suffers. War has a strange way of making the rich poor and the poor rich. It not only affects individuals, but nations, so that we are led to inquire if there is not a law back of it all which is ever working to equalize matters.

It is all so bewildering that we conclude that life on this planet is largely a game of chance, and therefore we must try to be good sports and pray for better luck on the next planet. On the principle that "God helps those who help themselves", we have done the best we could, only to find ourselves in sore straits after all, so that the most natural question has been, "What's the use?" Poverty is like one of those puzzle games which are invented from time to time, which we try by every means in our power to solve, only to find ourselves baffled, for we have not discovered the little trick connected with it.

In the matter of solving the problem of poverty, we have learned that a healthy body and a well-trained mind are most valuable assets, but when these fail to keep the enemy from the door, as they frequently do, then even these soon show the effect of the unequal struggle. Poverty is a wrestler which has thrown many a strong man, until he learned the hold which not even poverty can break. In struggling with poverty, the unbreakable hold is the soul's reliance on the eternal promises. When we have tried all the regulation tricks and our shoulders are being borne to the mat, so that the situa-

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tion looks hopeless, if we can hold on to the promise that, "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not", we shall wriggle out from under poverty's grasp; we shall break away and stand upright on our feet, we shall lose our fear of poverty.

Every wrestler will tell you that when he has lost his fear, the struggle becomes easier and the victory surer. We enter the arena with this old antagonist of the race in a state of mental uncertainty; its reputation terrifies us; it has thrown so many bigger and stronger men than we, and we have witnessed those unequal contests. We are really whipped before we commence, just as young boxers are defeated by the reputation of older ones. It is an astonishing thing what a reputation will do, if one is afraid of it. It is a trick among boxers to play upon the fears of youngsters who are ambitious to win. They have skill and they have strength, but there is too often a hole in their mental armour. I remember one of those unusual young men, who, when he was told of the enormous size of his opponent, in addition to his terrifying reputation, replied, "The bigger they are the harder they fall; and when they fall their reputation goes down with them."

One does not look for sound philosophy from a prize-fighter, but when one finds it, one ought to apply it to those contests in human life, which, while they may be more dignified, are just as undesirable. If we could look at our approaching troubles, especially our financial ones, when they loom large on the mental horizon, and say, "the bigger they are, the harder they fall", there would be fewer failures, and old and formidable poverty would presently lose its reputation. Other men have beaten it, and so can we, if we "put on the whole armour of God". When a man is afraid, there is a crack in his armour, and it is through this opening that the universal enemy shoots its poisonous dart. At the close of the Civil War men who had never known the touch of poverty, suddenly found themselves penniless. Some allowed their shoulders to be pinned to the mat and they never rose again, while others wriggled our form under and became richer than ever, not only in cash, but in character.

Poverty is a ghost which terrifies us so long as we are spiritual children, but when we are grown in Christ, we see

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it for the sham it is and cast it off. When all our other holds have failed, let us try this new hold; let us hold on to the promise of God, which reads, "They that seek the Lord shall not want any good thing". We must learn to say with the Psalmist, "All my springs are in Thee, nothing can by any means overthrow me or dismay me". When we are not sufficient of ourselves, it is well to remember that our sufficiency is of Him in Whom is no lack. We look for abundance with our eyes closed to its Omnipresence, but when God opens our eyes, as He opened the eyes of Hagar in the wilderness, we see what has always been here, but which we could not see before, because fear had blinded us. "The Lord shall open unto thee His good treasure" when thou openest thine eyes to see that without Him thou canst do nothing, but with Him thou canst do all things.

The surest foundation of mental health is faith in things unseen—the sense that God is in His heaven and all's right with the world, no matter what appearances may be.

Judging from the recent results of microscopic inquiry one may suppose that every condition of illness, 'functional' or 'organic,' including nervous breakdown in all its varied forms, is accompanied by abnormal states of nerve cells and nerve fibres in the brain or elsewhere.

This is, of course, the position of the materialistic school as to the physical bases of disease, and one may readily admit it. And to do so really widens rather than narrows the possible scope of treatment through mind from the scientific point of view.

Assuming that neurasthenia, hysteria, and other functional disorders are associated with structural damage, then, in the light of admitted successes of mind treatment, does not this very circumstance prove that thought, 'suggestion,' ideas can and do actually react on the tissues of the nervous system?

And if directly on the nervous system, why not directly or indirectly on other organs.

—*"The Problem of Nervous Breakdown,"*

By Dr. Edwin Ash.

There is nothing inexorable but love.—Ruskin.

Now Is The Time

By ELEANOR GREGSTEN THOMPSON

Now, now is the time to be given to song,
Counting our blessings the whole day long.

Now, now is the time to wish to lend
A helping hand to some worthy friend.

Now, now is the time to plant the seed
Of tender love, not selfish greed.

Now, now is the time to be generous and just;
To-day, not tomorrow! should we voice our trust.

Now, now is the time to forget creed and race,
In thought and deed "Put yourself in his place."

Now, now is the time to say a kind word;
Lest by tomorrow it might ne'er be heard.

Now, now is the time to show brotherly love,
While we're climbing the ladder to realms above.

It may or may not be right to eat meat, but Jesus did not say a word against it. "There is nothing from without a man, that entering into him can defile him, but the things which come out of him, those are they that defile the man." His gospel was forever the gospel of the within. That is our touchstone. In every circumstance in life, ask yourself the question, "Am I judging from the without or from the within?"—Albert C. Grier.

Lord, urge our eyes to see
Within the seed a tree,
Within the glowing egg a bird,
Within the shroud a butterfly;
Till taught by such, we see
Beyond all creatures, Thee.

—Christina Rosetti.

In Account With God

By IDA C. BAILEY ALLEN

II. COINCIDENCE?

How often we seem loath to acknowledge the results of our faith! Even before we had learned to pray the prayer of true faith, and were still struggling merely with intellectual affirmations, there would follow in frequent succession beneficial results that we termed coincidence. "Somehow", my husband said, "there is a little devil inside of me that says: 'Maybe God did it, and maybe it's just coincidence'." But there was always, fortunately, enough weight on the Godside to help move things along in the right way.

These coincidences were startling! About six weeks after we had decided to apply Divine Science to our lives, it became necessary for us to find a new home. It was about the first of June and New York was rented to the "nth" degree. It had to be a house in a certain locality, and I had set my heart upon a backyard in which the children could have their outings. Rather a sizable order for New York's small real estate market! After searching for half a day we found a house that we liked, but when we went back to sign the lease the landlord failed to put in an appearance. Frankly, I was bitterly disappointed, but when I told our practitioner the answer came, straight and true, "You will find a better house".

The next day we looked again and stumbled on the place of our dreams. It had even a summerhouse and garden, radiant with old-fashioned flowers. But it was not for rent. Nevertheless, a great peace descended over us with regard to that house. We knew that our time was too precious to be wasted in trailing about, so we decided to wait for the fruits of our demonstration. A month later we signed the lease for the rental of the house, at a price which was more reasonable than that of any building which could be compared to it.

That phrase in the Bible: "Pray without ceasing", had always been somewhat of a stumbling block. Of course, we knew that it certainly was not meant for anyone to spend all the time on one's knees, in either eternal praise or eternal supplication; neither, to the mind of common sense, could it

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mean continuous conscious denial or affirmation. At that point, we affirmed the good and denied evil conditions as frequently as possible, but as the days passed on we learned the habit of subconscious, continual affirmation, which needed to become conscious, only upon occasions when inharmony was apparent. As we grew more and more in this subconscious realization of the All-ness of Good, which must and does exclude evil, these coincidences became more marked.

During our entire married life, my husband and I had enjoyed an absolute home partnership. I was a sufficiently good accompanist to be of assistance to him in his musical work, so half of my time was given over to music and to the working up of operatic roles with him. He, in turn, gave half of his time to me, collaborating with me in part of my writing work and editing all of it. Until the late spring, when we first turned to *New Thought*, we were writing exclusively for one magazine. I was chafing under the limitation, but we both hesitated to break away for fear we would not secure something else as certain and equally as good. However, after taking the matter up with our practitioner, we decided to make the break, realizing that there was a whole world before us.

Was it coincidence that almost immediately one after another of the largest women's magazines turned to us for work? We didn't solicit it—we didn't believe in directly soliciting business. It came—not only from magazines with which we had been associated for several years, but from other magazines for which we had never written. Within a very short time we were contributing regularly to eight of the leading publications—and—was this coincidence?—were doing just as much work for the magazine which had formerly had our exclusive service.

That fall we moved into the new house. Frankly, it seemed extremely large and our first inclination was to rent the top floor. Our practitioner said: "Wait." "But, we don't need so much room," I objected. "That makes no difference," was the answer, "you have cut through the bonds of limitation and will need that space." "But it is such a big house to furnish," I argued on. "There is no limit to the furnishings of Divine Mind. Plan your furnishings and you will see them materialize." This bit of conversation took place soon after we had moved in, at which

Coincidence

time, by the way, our practitioner, my husband and I gave the entire house a prosperity treatment and blessed it as a place of light and service. Was it coincidence that in an unbelievably quick time we secured the right furniture and, with practically no effort, hangings, portiers, rugs,—everything that we needed for every room—was so gradually fitted in that before we realized it the house was complete. That is, it was complete, except for the top floor and one room in the basement. No matter how we planned we could not seem to make any headway with these rooms.

But still we were advised to wait and not to rent out any space. All this time we had been holding a limitless thought about our work. Every day periods of realization were given over to the limitless inspiration of love, and joy, and harmony, that could be given to the world through the channel of my husband's voice. Equal time was given to the realization that the home economics work, which finds its outlet from God through me, as a channel, was bounded with no sense of limitation,—that every means known to God was open to its expansion. Sometimes, after making this realization, I would think of all the means that could be used to promote this work and would say over in my mind: all the churches, the schools, the newspapers, all the magazines, the movies, the phonograph, the lecture platform,—all, without limit, are lined up to do the will of God.

These were not vain imaginings; it was a direct application of the true use of imagination of building on the spiritual plane. It was on November 10th—less than fourteen months ago—that the seed was visibly planted and it was apparent why we needed every inch of the big house,—why it had been necessary for us to build up a big National audience, not of one magazine with two million readers, but of eight magazines with a circulation of nine million. We were on the verge of an expansion so wonderful, that it seemed like a fairy tale!

But, in spite of all of our physical efforts, strivings, and hopes, that expansion could not come to our affairs until we had first expanded within ourselves,—until the rubbish of materialism had been swept from our souls, minds and bodies, and the channels were open for a clean sweep of harmony and love.

Notes From the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

Newark, N. J., Oct. 23, 1920.

My dear Mr. Murray:

Permit me to send you details of a case of healing recently in my own life.

During a recent trip to a western city, when removing an article from my shopping bag, my glasses caught and were smashed on the cement floor. I am supposed to wear them all the time and the only reason they were in the bag was because I was making a visit which required them to be removed.

My conviction since school days has been that the focus of one eye was three times as far away as the other, also there was astigmatism, myopia and muscular trouble, for which last condition one specialist desired to have an operation.

(The Specialists employed have ranked with the best in the world, I believe, one of them having been knighted by the king of England for his distinguished services).

The eyeballs are very different in size, which is visible to any casual observer. To my eager question as to whether it would ever be possible to go without glasses, there has always been a negative reply.

When the glasses were smashed, there was no possibility of taking the time for another prescription and examination and do the work for which I had gone to that city. This work required 7 hours or more each day of close eye work and so it seemed as if serious headache would be my portion for a week.

The first or second day I KNEW that ALL LIFE IS ONE and that I was only one expression of that Life and with no conscious directing of any healing to my eyes, I had no headaches at all, save the beginning of one a few times, which was quickly dissipated. For five weeks I have worn no glasses.

Living in that atmosphere for a week was what accomplished the act, I believe. I am indeed grateful to those people who made that atmosphere there and to those who have made it here in New York in the noonday meetings for

Notes From the Field

the last ten days, for it is CONTINUING TO LIVE THE LIFE which continues the consciousness of our oneness with the universal Life, which will keep us in health and all those things which make up a real life.

Sincerely,

CAROLYN PATCH.

P. S. I feel sure I have in my possession a number of those prescriptions covering a period of years!

“Lord, how in the darkness can I see aright?”

“Child, all the universe I fill with light.

Be true within, and truth shall cleanse thy sight.”

—Charles Gordon Ames.

Jesus exemplified for mankind the perfect service of heart and hand. How hard we labor to help the world with our hands! But after a while we learn that we are elevating our fellow men only as we are pouring out upon them the treasures of the soul.—Albert C. Grier.

Do good with what thou hast, or it will do thee no good.
—William Penn.

Die when I may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—Lincoln.

The Bible is like the universe—it fits every one. If a little man studies it, he will find a little Bible; a big man will discover a big Bible.—Albert C. Grier.

Without distinction—without procrastination—love. Lavish it upon the poor—where it is very easy, especially upon the rich—who often need it most; most of all upon our equals—where it is very difficult and for whom perhaps we each do least of all.—DRUMMOND.

Good News

Jesus Christ was not here to give people "a good time" for a few years, but to open up to them the avenues of eternal life. He was not here to give men more money, and help them to obtain higher positions in this earth life, but to open up to their hearts and minds the Source of eternal riches. He was not here to help one man, or one nation, to conquer another, but to discover in all men, and nations, a power that would enable them to fight and conquer their own lustful passions and selfishness. He was not here to conduct them into an earthly kingdom, but to disclose to them the glorious fact that the Kingdom of God was within their own breasts; which Kingdom, he assures them would unfold at any time, in any place, and under any circumstances, all the good things they could use and enjoy. He was not here to influence one man to divide his goods with another, and he assured one, who sought his good services in that direction, that his own lack of what he desired was not due to the abundance possessed by his brother, but was due to his holding too tightly to his own little material possession, and neglecting the great Spiritual Source of all good which was open to all.

To put it positively, Jesus Christ was here to live and teach the Spiritual life, as the dominating factor of man's life, and to throw men back on the resources of his Heavenly Father. Men had lost touch with their source, and that was—and is—the cause of all the trouble in the world. They had lost, what Sir Herbert Spencer called "the unifying factor that will harmonize the activities of life." God created man with a Spiritual faculty, and instructed him to use that faculty to "love God with his whole heart and mind, and his neighbor as himself," and so long as man obeyed God, mankind was a race of brothers, and the earth an Eden of bliss. This love faculty can never atrophy, and if it is not used rightly, it will be used wrongly, and the latter is the case.

Man turned from loving his Creator, and this naturally led to neglect of the neighbor. He loved himself instead of God, and the world instead of the neighbor, and the brotherhood was ruptured, and Eden was turned into a veritable hell of selfishness and self-seeking, and the true dignity of

Good News

man was lost. Love in its two-fold aspect, to God and man, is the "unifying factor that will harmonize the activities of life." "God is love, and he that dwells in Love dwells in God."

Jesus Christ came into the world, indeed comes into it every moment, where people are seriously and earnestly trying with the very best motives to restore the brotherhood and establish the millennium; but without hardly an acknowledgement of God, or even dreaming that the spiritual life is the one essential in setting things right in the material world, our service is weak and ineffective along all lines, because it lacks the fire and virility the Spiritual life gives to Christian service.

—*Joseph H. Stokes.*

Secret Thoughts

I hold it true that thoughts are things,
Endowed with being, breath and wings,
And that we send them forth to fill,
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings, or its woes,
Like tracks behind it, as it goes.

It is God's law. Remember it,
In your still chamber, as you sit
With thoughts you would not dare have known.
And yet make comrades when alone.

These thoughts have life, and they would fly
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death.

Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate.

—*Ella Wheeler Wilcox.*

Always Seeing the Bright Side

During the late Civil War a chaplin in the Northern army lay in his tent, burning and racked with pain from a Southern fever. Early one morning a dark face peered into his tent. A colored woman entered, and with ineffable tenderness inquired, "Massa, does you see the bright side of dis 'ere?" "No, Nannie," replied the minister; "all seems dark where I am." "Well, massa, I allus see de bright side." "How is this, Nannie? It may be you have not seen any great trouble." "Mebbe I haben't, Massa," she replied. Then in her broken way she told how that, when a slave in Virginia, all her children had been sold one at a time and taken down South. Then her husband was sold from an auction-block and driven off likewise. Last of all she was sold in a similar mannêr and driven off to labor and die, as she supposed, in those rice-swamps. There she was, all alone, and not having seen one of her relations for years. "Mebbe I haben't seen any great trouble, massa." Well, Nannie is it always bright with you?" "Allus, massa, allus."

"How is it, Nannie, that you always see the bright side? Do tell me." "Well massa, when I sees de dark black cloud rising, and about to come crushing right down upon me, (and then she waved her hand as if she saw the cloud within the tent), when I sees de dark, black cloud coming crushing right down upon me, I just slips around on the oder side and dar I find Jesus; den it's all bright and clar. It's allus bright, massa, where Jesus is." "Well, Nannie, if you can do that, I ought to do it." "It 'pears like you orter, since you is a minister of Jesus."

Nannie disappeared, and the minister, turning over on his blanket, said: "'The Lord is my shepherd; and now, come sickness or health, life or death, buried on the Yazoo Bluff or among friends at home, all is well.'" With the peace of God in his heart he quietly fell asleep. When he awoke, he found himself in a gentle perspiration. The cloud had been lifted from his soul, the bright side only being visible, and the fever had left his body. Nannie's faith had saved him.

Our Unfailing Supply

There is no lack in all God's Universe. The riches of the everywhere present Substance fold us about, as the atmosphere enfolds the earth.

As the air continuously provides, through respiration, for the needs of the body, so does this Invisible Supply respond to the inbreathing and outbreathing of man's consciousness.

To avail ourselves of the benefits of the pure and bountiful air, we throw wide the windows and doors of our homes, and breathe deeply and freely of its life-giving currents. This is our privilege, or we can bar our doors and windows to the inflowing air, and breathe over and over the fetid atmosphere that results from separating that within from its source without. You can readily see how disastrous such a course would prove, and that disease and destruction to the bodily organism would follow. If this be true, how about the consequence of shutting ourselves off from the realization of our one-ness with the great enfolding Substance of Life and Supply? The consequences are: belief in lack, weakness and inability; a limited and hampered state of mind, body and affairs.

The remedy, like that of the ill-ventilated house, is to throw wide open all the doors and windows of your consciousness God-ward, and breathe in the great atmosphere of Omnipresence through the energy of affirmations.

Charge your mind with the idea of the everywhere present Substance and it will respond to your thought and word, as the air to your respiration. The result will be a great increase in all the attributes of your being, including finances.

To this end, affirm: "I Love the Riches of the Kingdom of Mind and Acknowledge its Law in all my ways."

—*From Unity.*

Things are but a wonderful metaphor, and the physical universe is the garment of the living God.—Carleton Noyes.

"A wise man will make more opportunities than he finds."

Sermonettes with Meditations and Correlative Readings

February the first

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 one 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, or to abhor the fault while loving the faulty. This is the perfection of love which, like beneficent dew, includes in its ministrations everything within its reach. Let us strive to love with the perfect love which includes in its benefactions all creation.

MEDITATION: "I am God's love in manifestation."

BIBLE SELECTIONS: Matt. 5:43 to end of chapter.

ASTOR LECTURES: Page 104, second par.

February the second

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 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 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. Consider your birthright, and meditate on your inheritance as a child of the Most High, and so be at peace.

MEDITATION: "The Law alone governs me."

BIBLE: Is. 14:24; Phil. 4:7, 8; Psalms 1:2.

ASTOR LECT.: Page 251 to second par. on page 252.

Sermonettes

February the third

"What time I am afraid, I will trust in Thee."

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; I John 5:19 and 20.

ASTOR LECT.: Page 288, second par. to end of chapter.

February the fourth

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 establish 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 which is practicable in the future, and the *Here* is filled with the presence and power of God. *You* are the instrument for the revelation of that All Power and Presence.

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MEDITATION: "Now is the moment of my redemption, and Here the place of my liberation."

BIBLE: I John 3:2 and 3; Psalms 62:1 and 2.

ASTOR LECT.: Page 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 you 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.

MEDITATION: "I abide in Love; therefore, I know not fear."

BIBLE: Psalm 23:4; 27:1-5; Rom. 8:31; Phil. 1:27.

ASTOR LECT.: Page 107, 1st and 2nd par.; page 108.

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 and be sorry is not so important as to rise from the ashes of our mistakes, wiser because of our experiences; and, therefore, less likely to stumble again.

It is easy to fall, and to wonder why he fell is natural to him who falls, but it is wisdom to rise, 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.

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ASTOR LECT.: 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.

Therefore, my brother, use all you have of the attributes of God in well doing, that God may refill your storehouses with greater fulness 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. 22:31, 32 and 33; Psalm 27:1; Isa. 40:31; II Cor. 12:9.

ASTOR LECT.: Page 79, second par.

February the eighth

What has been in 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 realize 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. 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 LECT.: 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

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dwelling upon the things of Spirit, instead of the negative shades which discolor existence. 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 only to Mind. Therefore, let that mind be in you which was also in Christ Jesus.

MEDITATION: "I express God's thoughts."

BIBLE: Psalm 17:15; Rom. 8:7; 3:4; Matt. 5:48.

ASTOR LECT.: Page 331, 1st and 2nd par.

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, proceeds 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 LECT.: 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 the Christ in Whom abides a wealth of mental treasures. To abide in God is to have access to the universal source of life whereby we may realize 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 common goal. It is an

Sermonettes

ancient truth that "one mind," by divine influence, can raise "another mind to a higher level," spiritually. For this service were you born.

MEDITATION: "I dwell in the God consciousness."

BIBLE: Col. 2:3; James 1:17, 18; Rev. 19:6, last clause.

ASTOR LECT.: Page 279, 1st par.; page 280, 1st par.

February the twelfth

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. 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; 14:12, 15.

ASTOR LECT.: Page 165, 1st par.; page 166, 1st par.

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 nor 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; 1 Chron. 29:12; Rom. 13:1, 2.

ASTOR LECT.: Page 237, 1st, 2nd, and 3rd pars.

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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 antagonism, no repulsion. 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 to Christ consciousness.

BIBLE: John 12:34, fourth clause; 14:17, 18, 20; Col. 3:2.

ASTOR LECT.: 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 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, to bodies racked with pain, or hearts wrung by deceit, 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 LECT.: 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.

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Innoculate 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; 5:15; Heb. 11:13, 34, 35.

ASTOR LECT.: 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. 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, 32:17; Prov. 24:9, 1st clause.

ASTOR LECT.: 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.

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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 LECT.: 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 are 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; 8:8; 15:28; 15:26, last clause; Matt. 4:4; Heb. 4:12.

ASTOR LECT.: Page 115, 1st par.

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; 14:7; Eph. 7:25.

ASTOR LECT.: Page 126, 1st par.; page 127, 1st par.

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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 workings of 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 LECT.: 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 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; 15:13; I John 2:8.

ASTOR LECT.: 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."

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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 LECT.: 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.

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 LECT.: 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."

Sermonettes

BIBLE: Prov. 23:7; Phil. 4:8; I Cor. 13:4, 5; Isa. 14:24.
ASTOR LECT.: 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 LECT.: 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 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 your own and others' healing. It is your privilege to become the master of conditions, and the means of becoming is to lift your 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 LECT.: 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. 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

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his oneness with the 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 LECT.: Page 248, 1st and 2nd pars.

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Day by day let us re-call, re-collect, re-member and restore the Son of God in us to his divine estate, complete and perfect dominion. "Even as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" in the bewildered state of consciousness in which we find the world today. To those who amid the trials and the temptations of the outer world can hold true to the divine ideal, eternal life is promised, for "the Son of man must be lifted up: that whosoever believeth in him should *not perish*, but *have everlasting life*."—Florence Crawford.

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WILLIAM JOHN MURRAY, *Editor*

DANIEL M. MURPHY, *Assistant Editor*

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The Law of Attraction

By W. JOHN MURRAY

"For whom He did foreknow, He also did predestinate to be conformed to the image of His son." Romans 8: 29.

Two of the cardinal points in Calvin's doctrine of Predestination are, first, that "God elects individuals to be saved," second, that "He designs complete redemption for these elect only." The Koran teaches that "Every event was predestined from eternity and could not possibly be avoided." From those teachings there has grown a form of fatalism which declares that "if a man is born to be hanged he will never be drowned." The old idea of predestination was most discouraging, since no man knew whether he was elected of God to be saved or not, so that regardless of his efforts to live the Christian life, he was always more or less uncertain about the post mortem consequences. Happily this is changing even in the churches which recognize Calvin as their earthly founder. It is difficult to reconcile the predestination of one man to eternal bliss and another to endless torment with the justice of that God, Whom we now know to be impartial and universal Love.

If God is no respecter of persons, as the scriptures declare, then it is impossible to understand how the fate of a man can be decreed before he is born, so that in spite of his most earnest endeavors he must perforce go the way of the flesh when all that is within him prefers to follow the Spirit. Theologians have tried to prove, with very indifferent results, that predestination, as Calvin taught it and as the Koran teaches it, does not necessarily interfere with the exercise of free will. The moment you inject into the strange theological situation the element of free will, or free moral agency, you have something which, if pushed to the extreme of its possibility, at once interferes with the pre-conceived plan of the Predestinator. Free moral agency or free will presupposes the power of the individual to save or lose himself, make or break himself, in the degree that he follows the law of Righteousness, or fails to follow it.

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It is hard, therefore, to reconcile the doctrine of predestination with that of free moral agency, since one has a tendency to offset the other, and thus balk the purpose of Him Who knows no defeat.

Free moral agency is the God-bestowed power by which man must eventually work out his own salvation. It is the sublime power of Thought by which a man may think himself into negative misfortune or positive prosperity.

Predestination is a Truth, but not as it is taught, nor as it is commonly understood. "There is," as Shakespeare says, "a divinity which shapes our ends, rough hew them how we will." But it is inconceivable that a God who could plan an orderly universe and create man in his own image and likeness could not at the same time see the end from the beginning.

For Infinite Wisdom to know anything, is for it to foreknow all things, therefore, in Divine Science we accept Predestination as the plan of Divine Mind to attract all things to Itself, and conform all things to Itself. Not the election of a few to be saved, but the selection of all as the beneficiaries of His love is the method of God's goodness. The most hardened sinner will one day see the error of his way and turn unto God, for it is in accordance with his spiritual destiny to do so, since it is written "Through the greatness of Thy power shall thine enemies submit themselves unto Thee."

The Australian aborigine hurls his boomerang so that it will return with unerring accuracy to the hand which throws it. This is one form of predestination. Man, in the process of his spiritual unfoldment, makes the circuit of human experiences only to discover that the place from which he started is the place in which he must end. Like the Australian's boomerang he must, through science or suffering, return to the Father's hand. The length of time spent in returning to primitive perfectness depends largely on the manner in which we use those two most precious things of time and thought. The intelligent use of time and thought demands entirely on what we know of Truth, since it is Truth which is the determining factor in all cases. To spend time and thought in error is merely to add disappointment to disappointment. So long as the race spent its energies under the delusion that the earth was flat, one con-

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continent was ignorant of the existence of any other continent but itself; but when the Truth became apparent and men began to use time and thought in the pursuit of more Truth, continent was added to continent. The limited and bounded gave place to the unlimited and the unbounded, and the explorer still sails and endures hardships because he knows that all has not yet been discovered.

Laboring under the delusion that predestination is a chart of life which the individual must follow, and that the events of life good, bad, or indifferent, have been carefully planned by God before one's birth, one is apt to become a fatalist of a foolish sort, arguing that it matters not at all how one thinks or acts, since the end will be just the same after all. On the principle that "What is to be, will be," men have become stoically indifferent when they might have become pre-eminently constructive.

Thinking of the Doctrines of Predestination in its negative side only, men have concluded that the least that could be expected of them was to be as moral as possible and leave other matters to a law which they were not supposed to understand. But predestination has its positive side, and it is this side which we in Divine Science are striving to understand, and with which we are seeking to co-operate.

The positive side of Predestination is embodied in the words of our text "For Whom He did foreknow, He also did predestinate to be conformed to the image of His son." The definition of the word conform is "To make like in form, to bring into harmony, or correspondence with a model or example," and if we accept this definition we see at once Paul's grand conception of the scheme of universal salvation. If the word predestination means "foreordained," and conform means to "make like" in every particular, then we see that the plan of Divine Wisdom is that all men sometime, somehow, somewhere, must become like Jesus in Character and in Power.

It is as if God put man into this great workshop to work at the problem of life and develop character in the process. It is as if one were put into a studio with all the necessary elements for creating a work of art, and with the most perfect model as a pattern from which to work. And then it is as if Divine Wisdom had said, "It is only a question of time when all men shall prove their God-likeness." May

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not this account for what we call the great patience of God? When a teacher knows that it is only a question of time when all his boys shall solve all their problems is he not likely to be patient and gentle? And is not his mental attitude going to be a wonderful example to the boys? His faith in them and his conviction in their ultimate dominion communicates itself, and the boys develop in such an atmosphere as they can in no other. If a schoolmaster should predestine or foreordain each boy in his school to become proficient in his conformity to all the arts and sciences, no matter what that boy's personal experiences might be in arriving at this desirable state, and if in addition to this preconceived plan he had the power to put it into perfect execution, what a wonderful schoolmaster he would be. May it not be that this is just the kind of schoolmaster God is?

If we can regard this earth experience as a schoolroom in which we are to learn the most important lessons of life, and if we can realize that we are foreordained or predestined to become conformed to the image of the Perfect man which is Christ in us, what a glorious incentive it will be. To realize that it is only a question of time when we must become conformed to the pure, the perfect and the powerful, and that procrastination on our part is the only thing which is delaying the glad day, is to be seized with that holy desire to enter into heaven here and now. What an inspiration, should be the consciousness that in all God's plan there is nothing that can be lost, and that the worst, the very worst, that can happen to even the most hardened sinner is a more or less painful postponement of the things we are entitled to, when we earn them.

This helps us to think of Predestination, as Paul puts it. It does two wonderful things for me. It reveals the eternal Love of God on the one hand, and the ultimate perfectness and happiness of man on the other. It hurts us to think of Predestination as Calvin expressed it, and as the Koran states it. When I try to think that only the elect can be saved, and when I see so few who are elect, notwithstanding the desires of so many to be so, it is depressing. I tell this to a man, who believes in "Infant damnation" and he says "Yes, it is depressing, but it is nevertheless true," and then I turn to Jesus and he answers the question of my

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soul by saying, "It is not the will of my Father which is in heaven that one of these little ones should perish, but that all should have everlasting life."

What a comforting Jesus: and what a different idea he had of Predestination from that of some of his modern followers. "It is my Father's good pleasure to give you the kingdom" said he, and one can almost hear him add, "and why do ye so long refuse to partake of it? Since it is fore-ordained that ye must become like Him, why do ye linger and wait?"

Why do you accept this erroneous conception of Predestination which would hypnotize you into the belief that at the moment of your birth God placed an invisible tag about your neck signifying the painful manner of your life, and death and also your future hopelessness? You believe in destiny and a cruel fate, but this is because you see only half the picture. You see the boomerang leaving the hand of the thrower and you ask where it is going to. You do not see its return and you conclude it will be lost. You see yourselves out here in space, and you wonder why you are here and what is going to become of you. You do not see yourselves slowly but surely returning to the Father's house and you become afraid.

Life is such a great mystery until one understands its purpose, but so is the schoolroom to the boy. When one understands, however, what it is all about, it takes on a new and a more hopeful significance. When one realizes that the painful experiences of this earth journey are not predestined and unavoidable calamities, quite so much as they are the sharp reminders of a spiritual ignorance, which may be rectified through spiritual science, one takes hope, and "hope maketh not ashamed."

For this cause came we into the world, namely: to prove our Divinity, and how can this be done unless it be in the studio of the mind? With a picture of oneself destined to fail, despite efforts to the contrary, what will the consequence be? Can figs grow on thistles? Can the fruit of success and prosperity grow on a tree, the seed of which is a belief in predestined poverty? Can a man prove his divinity so long as he believes that he is predestined to fill a drunkard's grave, no matter how heroically he struggles against the tendency?

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What is the remedy for all these pain-producing mistakes? Does it not lie in a right idea of this much misunderstood Law of God? Does it not rest upon a spiritual interpretation of what Predestination really is? When a man understands that he is predestined, foreordained to become conformed to the every image of God, to manifest God in terms of Life, and Health, and Happiness, and that here or elsewhere he must eventually measure up to his foreordained Perception, he is likely to conclude it might be as well here as elsewhere.

Since the end of man, according to Divine Plan, is to become like God, the individual who perceives this Truth puts on the garment of righteousness and the breastplate of Truth and goes forth to fulfill his allotted destiny. Knowing that Predestination means that nothing which God has created can be lost or come to naught, he regards himself and every other man in the world as a candidate for the kingdom of heaven upon earth. Man cannot utterly destroy himself, even if he tries, for this would interfere with predestination; the worst he can do by such an attempt is to make a temporary fool of himself.

When man, the boomerang, has spent his force in the outward journey, he returns almost involuntarily, and this is in accordance with a Destiny which shapes his ends. He returns from whence he came. The ends must unite in Spirit, and they are so welded together by the fervent heat of God's Love that mortal eye cannot discern the point of separation. This, then, is Predestination that we shall be conformed to the Image of Him Who created us. "The work to be performed is ours, the strength is all His own."

Crisis

By PAUL SWAN

If in this troubled hour,
When pain and desolation ring me round,
And every hope for which my heart has cried is lost—

If now, 'mid all some miracle divine
Could show to me that far horizon's height,
I'd learn that truth I know not now, and be content:

"Man's vision only reaches God when veiled by blurring tears."

In Account With God

By MRS. IDA C. BAILEY ALLEN

THE CENTER

A long time ago, when I was a little girl, I used to dream about the center of the world. Down, down, my thoughts would go to the very center of the earth-plane where, according to my geography, there were streams of molten rock, pools and lakes of boiling water, and flames innumerable. This center was to my childish imagination entirely outside of my own environment, just as most grown-ups think of the center of life as apart from themselves.

It was not until I gave up my hair-ribbon and my hair was on top of my head, that I began to realize that the center of things is, where one is oneself,—the spiritual center is the home! The homes in aggregate make up the little hamlet; the hamlets and villages make up the town; the towns, as they grow, make up the cities; the cities, the nation; and the nations, the world. All this vast agglomeration of peoples could be sifted down to as many centers, or as many homes. Like unto the home is the village, the town, the city and the nation.

Realizing this in a vague way, there was just one thing for me to do—to learn how to help make possible better homes. And so I studied Home Economic in all its phases,—its departments of foods, cookery and nutrition, of housewifery in general, chemistry and physics, and child culture, of house decoration and beauty, and system,—and then came the practical application.

Everywhere there was need of it! Very few of the most advanced housewives knew even the meaning of the term, a balanced ration; few understood the meaning of the word, waste; almost none realized the great upbuilding power of the proper foods rightly cooked and combined; others, no matter how advanced, did not seem to know that much of our child mortality could be prevented by an understanding of child feeding. Everywhere there was a dearth of knowledge and almost no one knew of a remedy. Churches, clubs, schools, lodges,—even the nation itself,—all with vast resources of wealth and influence, had practically overlooked the hope of the world: the Home!

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During those early years my progress was varied; frequently I changed my position in order to gain experience in some other phase of my work. But opportunity is peculiar and often times one steps to a higher round on a lowered salary. After I had gone through every department of my profession I decided that the best way to "boil it all down" for concrete handling was to teach. And so I started to teach cooking to twenty-eight pupils in a little, dingy back-room. But it did not stay dingy long, and it was not many weeks before the number of students grew and grew until, at the end of four years, there were seven hundred. Seven hundred women in all walks of life,—from the highest society circles to the woman in the poorest tenement district! There was a staff of teachers, visiting housekeepers, lovely kitchens and club rooms and, best of all, the fame of this place of home-making crept into the papers and the magazines until, before long, there was a national audience. It was only a step from this to the lecture platform. I found men and women everywhere, hungry for a knowledge of true homemaking with the drudgery left out, and the possibilities of joy and happiness emphasized. Men and women were eager to learn how to live aright, to systematize the home-making, to learn how to eliminate waste; all, that there might be more time, money, and leisure for the higher things of life.

It was at this point that I began to investigate what might be termed the sociological aspects of home-making,—the large number of prison inmates, for instance, that suffered in childhood from malnutrition; the number of insane, whose impoverished bodies told their own stories; the reformatories and prisons, where the women inmates were not even taught the principles of home-making, so that they went back unenlightened to their slovenly ways and homes. I studied the churches, whose splendid donations to charity could have been greatly reduced, had the needy parishioners only been taught how to make the best of their incomes, how to cook food in a way that would not *cause* illness, but *prevent* it, how to keep a budget and how to save and expend.

At this juncture, the War broke out and I was privileged to lecture to a half million men and women in many states on food and home-making problems. Fortunately, I had always been endowed with a natural optimism and buoyancy, or I never could have come through these months with

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a thorough belief in the All-Goodness of human nature. There was one encouraging thing, however, about the uphill food propaganda work—folks did really want to learn and progress. There was born, at this time, in the hearts of my husband and myself, a tremendous desire to be of service to the world in this way—a desire to teach every woman how to be a true home-maker. And yet the way seemed absolutely closed. We sought the co-operation of the magazines; we sought the help of the newspapers; we tried to interest the movies; we talked to influential men and women. Apparently, no one seemed interested or felt that it was worth while. It was the discouragement, as much as anything, of these apparently 'futile attempts that caused my serious illness, and it was only when I was forced back into the quietness and stillness of my own little 'home unit, that I was able to get a vision of home-making for the world.

All my life I had been privileged to have visions. Many of them were strange and disconnected,—others seemed to have significance; but, after our wonderful entrance into spiritual thought, these visions and leadings became clear. Both my husband and myself learned to work by guidance of the inner voice, or intuition. We learned never to make a move unless the matter was clear in our own minds. We learned, too, that any period of waiting time was never lost, unless we ourselves became impatient.

All these months of growth for both of us, the time that was put into the settling of the big house, the systematizing of our work and time, was a schooling in what might be termed the laying of foundations. One's house must—literally—be in order, if one expects to progress. When our house was put in order, we were ready for action,—AND THE SPIRIT SPOKE!

Opportunities to give are opportunities to receive. Giving and receiving are the two poles of the one law of life, and instantly fulfill each other. Giving is the emptiness; receiving is the fullness. There are no vacuums in omnipresence.—The Light of Truth.

Man lives in omnipresence. He is surrounded by the essence of Divine Love; immersed in the all-enfolding substance of Spirit.—The Light of Truth.

The Reality of the Spirit

By MARY L. S. BUTTERWORTH

"Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12: 4.

"The flesh profiteth nothing." John 6: 63.

"Therefore take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."

"The life is more than meat, and the body is more than the raiment." Luke 12: 22, 23.

"Which of you with taking thought can add to his stature one cubit?" Luke 12: 25.

In all these verses we can see that there is no importance placed upon the so-called mortal, flesh man or body, by Jesus Christ. He distinctly tells us that "the flesh profiteth nothing." To what then does Jesus wish us to attach importance? It must be to the Spirit or Mind of man, which is the Divine Mind, or the Spirit whose nature is Love and Righteousness, or the Divine Image. Even those who kill the body cannot kill the Life, or Spirit of God which is the Real, Eternal Man. What God made, no man can destroy. Is there an unreal man? Or is there just a belief there is, in our conscious thinking? If there is an unreal man, what is his purpose?

"Which of you by taking thought can add to his stature one cubit?" To the so-called physical man, the gymnasium can add a cubit to this stature, or the diet of milk and eggs could put on a few more pounds, but Jesus must have known this. The question is, what did Jesus mean in this verse?

I take it that he meant to interpret that man is Spiritual as God had fashioned him in his own image of Perfect Idea, and because of this perfect work, no human being could add one cubit to that which was perfect. Jesus must have been referring to the Reality of Spirit and speaking from this Divine Consciousness or Understanding, he could see that the flesh profited nothing, but that the Spirit or the Divine Being was the Eternal Life, Love and Wisdom of God. Therefore he, taking no thought for such, admonished us to do likewise; not meaning we should not eat or drink, but to take no thought for these things. They shall be added because this is the demonstration of the Divine Law Spiritual Understanding.

Jesus was tempted for forty days to believe in the flesh (devil), but thanks be to God, one of His creatures showed the ability not to yield. He overcame evil with

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good; he, knowing Truth, could know the nothingness or no-power of evil, and the devil (fleshly belief), left him and bothered him no longer. He finished the works God gave him to do. Have we yet begun to know the nothingness of error—wrong thinking, flesh, evil? These we are told profit us nothing. Why then, hold to them, since they are nothing and God did not create them? The best way to treat the body is to forget it and get for it the Consciousness of Divine At-one-ment with the great Universal Divine Mind, which supplieth all thy needs. Is this not work?

"Let him that seeketh cease from his search until he find, and when he finds, he shall wonder; wondering he shall reach the kingdom, and when he reaches the kingdom, he shall have rest." "Narrow is the way that leadeth into life, and few there be that find it."

"They that are Christ's have crucified the flesh." (Gal. 5:24.) Death and flesh are swallowed up in the victorious Consciousness of Eternal Life, here and now, and this mental grasp or victory "wipes away all tears from our eyes."

This is the age of the "new treatment" of physical ailments. Jesus said to "know the Truth" was to set free from pain and ills of all kinds. To "know the Truth" is to know that we are Spiritual Beings and are born with the Divine Nature of Christ. "Christ is all, and in all." (Col. 3:11.) To be physically strong and well, is to learn to demonstrate the law of Love and Righteousness, since we know their opposites, hatred and dishonesty, produce ills.

The Consciousness to attain is harmony, and produces Heaven, and the nature of our true Divinity must be born in our hearts in order to be partakers of Heaven at hand.

"Divine Science" is the "New School" for the healing of the so-called body, and we who have been successful in the handling of such cases as have been stamped incurable, understand the beautiful mission of our Lord, Jesus Christ, when he said: "I came to call the unrighteous, they need the physician."

"He stirreth up the people," is the Christ's biography in five words.

"Love of the work he has to do brings a man nearer to the Gods."

The Master Builder

He builded him a house,
His father at his side;
He sawed the boards, he nailed them true,
And placed them side by side.
Full thirty years he labored thus,
Worked patiently and long—
And ever at his work, methinks,
He labored with a song!

He builded him a house,
His father at his side;
He tested well the boards he used,
Formed none too thin or wide.
Full thirty years he labored thus,
Worked thoughtfully, and then
His vision broadened till he saw
A house built all of men!

He builded him a house,
His father at his side;
He chose himself to be the door,
That all might go inside
And three full years he shaped that door
So wide and high that men
Could all pass through and find their place,
And ne'er go out again.

—*Florence Slack Crawford.*

“My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once proved accurst.
—From Browning's “Apparent Failure”

Ideas of God are no more destructible than the Source
whence they originated. There is no death. There is only
Eternity, Life in its fullest enjoyment, and Love forever to
crown it.—The Church Invisible.

Righteous Giving and Receiving

Giving and receiving is the law that underlies all expression of life. There are no vacuums in living; the emptiness is ever drawing to itself the fullness needed to make up the whole. To realize that when any suggestion of emptiness appears that one need only turn toward the fullness of good in thought, and image the good desired, is to touch the Invisible Resource, and to harmonize readily with the wonderful creative law of giving and receiving. Just as giving and receiving do not oppose each other, neither is emptiness opposed to fullness.

Emptiness is all right in its place; it is the negative pole of life that invites and attracts. But to believe that the emptiness is something when it is no-thing is to produce a malformation of form; is to turn the creative principle of life inside out and produce disorder.

Study the creative laws of the universe as outpictured in Genesis and you will find the "evening preceding the morning," or in other words, the darkness preceding the light, the emptiness preceding the fullness. God pronounced this creative design "good and very good." Just as there can be no emptiness without fullness, and no fullness without emptiness, neither can there be any giving without receiving, or any receiving without giving. Our own comes to us under exact laws of truth and life. We neither give to people nor receive from them. All giving and receiving tap the universal Fount of Supply, and the all providing One must be perceived back of all exchange of values before man can come into peace with his fellowmen, and into plenty in his affairs. We all serve the Lord Christ, the formative principle of life. As man balances himself in belief of truth, and sees all good as coming from the Jehovah God inherent in his own consciousness and in his fellowmen, he shall enter into the joy of freely giving and freely receiving. When God is acknowledged as the Great Giver, man will know how to love without possessing; and how to receive through freely giving. Then there will be no curse upon money or other forms of ideas.

The rich young ruler was full of thoughts and things of the external world of form, but desired the ideas and results of the inner side of life, so the Master said to him, "Go, sell what thou hast and give to the poor, and come

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follow me." In other words, desire the higher expression of life but let go that which you have if you would receive the greater blessing. This is also equivalent to saying, if man desires to receive any form of abundance, let him give that which stands to him for abundance. If man would receive the abundance of health, let him give expression to abundance of health ideas; the receiving of abundance of supply must be preceded with the giving of abundance of ideas about supply. Yet *our action* toward what we know about health or supply determines the perfect or imperfect expression of the law to us in form. If we give health ideas, that is, impress them upon the responsive mind substance which is the omnipotent, omnipresent Giver of good, and then act like a sick man in thought, our capacity of receiving health will be obstructed, and the full fruition of the law of giving and receiving will be withheld. But if after giving ideas of health, we believe we have already received, in compliance with a fundamental law of reproduction, our receiving is right at hand to offset the sense of lack. Likewise, if we give ideas of abundance of supply in mind, we are obligated under the law of reproduction to act as though we have already received abundance of supply. No mortal sense thought of limitation, poverty, fear, or any other form of lack must be allowed to sap the life from the true vines set growing in the soil of mind. In truth the law of giving and receiving is always in perfect balance. It is the limited thought of man that throws it out of balance in the world of form.

The lack of health, of money, of position, or whatever, is the direct result of a break in the conscious connection between God and man—a break in thought between the great principle of Giving, and man, its receiving channel of expression. In that the break has come through thinking in a manner opposed to laws of life, it follows that we shall bridge back and make conscious connection with the Infinite Resource through thinking in a manner in harmony with laws of life.

What is the cause of the mad rush to get that appears to possess the world of form? It is unbelief, lack of belief in omnipresent good. Isaiah tells us that, "he that believeth shall not make haste," and we know that as we come to believe in Spirit as the one resource out of which all

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our needs are supplied, we do become more equalized in mind, and our actions express ease, freedom, poise and balance. A man conscious of God as his resource is neither hurried nor worried.—Ida M. Mingle in "The Light of Truth".

Hurry, Worry and the Doctors

The more a layman learns about medical science the more certain he grows that the only safe thing is to lie down and die and have it over with. Every minute that one lives is full of danger, and the longer one lives the more dangerous life becomes. After middle age one takes his life in his hands every time he eats a meal, takes a bath, or drinks a glass of water, and after old age has fairly set in it is hardly safe to breathe carelessly. "Baldness", says Dr. Stanley Rinehart in the Saturday Evening Post, "is often an early sign. Gray hair is another; and wrinkles, especially the folds in the neck that hang down from the lower jaw, caused by absorption of fat; and from the same cause the thinning hands, the skin of which will remain pinched up momentarily after pressure has been removed."

This is not the worst. "Subjectively, there is a gradual lessening of the emotions—of joy, of the zest for adventure, of the passions; one by one their heights decrease in altitude. The appetite for food becomes less keen, and the desire for physical activity less insistent." After this one does not dare look to see if the bald spot the barber speaks about is really there, and certain disturbing questions arise. When one sneaked out of the family picnic the other day, preferring to stay home and read the papers and smoke, was that a sign of advancing age?

Age creeps in insidiously. Signs which one mistakes for evidence of good health may be quite the contrary. The digestion may be all right, but how about the medulla oblongata? How about the pituitary gland? How about the thyroid, which controls remote areas of the body over the long distance telephone much as Senator Penrose did the Republican convention?

Something may be done. Alcohol, coffee, tea, tobacco, excitement, worry, grief, overwork, love, and dissipation may be excised from one's routine. One may exercise, but

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never violently. By such means one may win through, as Luigi Cornaro did—to what? To vigorous and tranquil old age—an old age characterized by “a certain broad philosophy, a calm but vivid interest in people and events, a better perspective.” But suppose one has lived his entire life in the hope of attaining this desirable end, and has attained it, what is he to do with it? What is the use of a good perspective after one has passed out of active life and a younger generation is running the world according to its own astigmatic vision?

All the doctors can tell us is how to maintain our physical health. The rules they give us are almost impossible to follow under the conditions of modern life, especially of modern city life. Such rules are for Arcadia, not for Manhattan. Individual advice does good, no doubt, but individual advice will not cure what ails modern America; it will not prevent the national arterio-sclerosis which impairs the circulation of our ideas and hardens the walls of our habits and prejudices.

“Be tranquil. Be temperate.” What good advice this is! Yet how futile when addressed to a nation and generation in which hurry and worry are the by-products of what are considered essential virtues.—*New York Globe.*

A beggar Man came hungry to my door,
I gave him bread and would have given more,
But Charity, astounded, bade me wait
Until her minions should investigate.

“Who knows?” said she. “This man may be a sinner
His soul may not be worthy of a dinner!
Stay then, until we try the Third Degree,
He may not be quite right,” said Charity.

So all that day the twin of gentle Hope
Put my pale beggar 'neath the microscope.
At night Fair Charity emerged aglow—

“He was all right,” she said. “He died last night you
know.”

—*Dana Burnet.*

The relation between a human soul and God cannot be a triangular affair. It is a matter between the individual and God.—*Zona Gale.*

Notes From the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

I can never be sufficiently thankful to Mr. Murray for his lessons and for all the good that has come through them.

Some years ago my son, whom the Doctors *claimed* had previously been cured of a short attack of tuberculosis (which he never had), was to be married. Just one week before the date set for the wedding, the long distant message came over the telephone that the wedding would have to be postponed, as my son had had another "infection" and was very ill. Would I "go at once?"

I had just come in from our service but immediately called Mr. Murray's house and after giving the case as it had been telephoned to me, I was told that no such thing could be true. I "must not be afraid, the wedding would take place, and all was well."

The next day while taking the journey of three hours, I would not allow myself to give way to heaviness of heart. The Doctor in the country insisted that his diagnosis was correct, although he did not *know* why the fever had left the patient. Everything was attended to in the way of packing, while the doctor was waiting for the fever to return. It *never* did. The journey to New York was taken in less than three days after the first news came to me. The marriage took place on the day first arranged for it.

It has now been a happy and successful home for almost seven years, blest with two most beautiful children, and a large work has been accomplished by my son in his profession. My heart is full of thankfulness to God and Mr. Murray. My prayer is that I may daily grow in understanding so that good may come to others through me.

My dear Mr. Murray:—

When I wrote you for treatments for my niece it was at a time when everything in *materia—medica* had failed and her parents knew not which way to turn. She improved immediately. She could retain no food given her and at five months was no heavier than when born. Her food question was no more a question, but they gave it to her and she thrived and in four weeks she was plump, had a good color and slept well, and now she is ten months old, walks around the chairs and has two teeth.

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We all know that only the Truth as uttered by you in her behalf, has made her whole, and we give God the glory.
C. M.

December 30, 1920.

Dear Silent Helpers:—

My faith in your prayer is unlimited. I have just received a report from our patient who was supposed to have lost his mind. His wife visited him at the Sanatorium and for the first time in months he was *quite* sane.

I would like to remind you that my last report to you of his condition was, that he was "improving physically but not mentally", and that I expressed a desire that he improve mentally.

Yours sincerely,

January 31, 1921.

Dear Silent Helpers:—

Our patient who was desperately ill both physically and mentally—is doing marvelously well. He is now in the parole ward. His wife is so overjoyed she can scarcely contain herself. Thanking you,

My dear Mr. Murray:—

I am very happy to be able to tell you that the trouble resulting from goiter is being relieved. My eyes feel much better, and my heart is not so rapid as it was. The goiter itself, I'm sure is smaller. At present the thyroid gland is quite sore, altho' I'm sure that that too can be destroyed. Kindly continue treatments.

Very sincerely yours,

December 16, 1920.

The "Silent Helpers:—

I had a "stroke" about two months ago, and when I saw Mr. Murray and told him of the fact, I had recovered sufficiently to attend his services. He told me to write him a note to remind him to "treat" me, which I did. The right side of my face, my right hand and arm, and my right leg were affected at first. In a few days I telephoned Mr. Murray that he need not "treat" me any longer, as I was practically alright.

Yours truly,

Sermonettes with Meditations and Correlative Readings

March the first

To live the life which is divine is to drink of the cup of Jesus. 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 parents in the ministry of their consecrated brother? Like Jesus, 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 2:10, 3:1, 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 makes one 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; James 2:8; I John 3:16; Col. 3:3.

ASTOR LECT.: Page 144, 2nd and 3rd pars.

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, effects

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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." 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: Matt. 7:3; I John 2:10; Rom. 14:13.

ASTOR LECT.: Page 105. 1st par.

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; John 1:12; I John 3:2; Gal. 4:7; Eph. 4:13.

ASTOR LECT.: Page 90, 2nd par.

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 out-pourings of 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. 5:8.

ASTOR LECT.: Page 150, 2nd par.

Sermonettes

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."

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 sunbeam 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: Prov. 12:19; 16:6; John 8:32; John 18:37.

ASTOR LECT.: Page 321, 1st par.

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; 25:21; Luke 12:43; Rom. 12:1.

ASTOR LECT.: 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: Ex. 31:3; Psalms 90:12; Prov. 2:6; Prov. 4:12,
13.

ASTOR LECT.: Page 288, 3rd par.

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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.

MEDITATION: "God is my ever-present strength."

BIBLE: Acts 17:28; Romans 12:18; II Cor. 13:11; Rom. 12:5.

ASTOR LECT.: Page 148, 1st par.

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. 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 Truth."

BIBLE: Rom. 8:6, 7; Eph. 4:23; Phil. 2:5; Phil. 3:13.

ASTOR LECT.: Page 148, 1st par.

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 and enable me to use it."

BIBLE: Heb. 11:3; Mark 5:34; Mark 16:17, 18; Rom. 15:13; Jas. 2:17.

ASTOR LECT.: Page 99.

Sermonettes

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 is long suffering and patient; it is gentle and kind; it is tender and forgiving. Love is the action of God.

MEDITATION: "I am immersed in that Love which is God."

BIBLE: Luke 6:27. John 13:34; 14:15, 23. I John 2:10; I Cor. 13:12, 13.

ASTOR LECT.: Page 104, 2nd par.

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: Job 22:21; Psalm 37:1, 3; Rom. 12:2; III John 1:11.

ASTOR LECT.: Page 74, 2nd par.

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.

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MEDITATION: "Thou, O Lord, art my guide, and Thy Truth leads me."

BIBLE: Psalms 23:2, 3; Isa. 58:11; John 16:13.

ASTOR LECT.: Page 251; page 252, 1st and 2nd pars.

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 understand 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: Psalms 119:144; Prov. 4:5, 6, 7; I Cor. 14:15.

ASTOR LECT.: Page 60, 1st and 2nd pars.

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 19:7; Psalms 145:5, 13, 14; Rom. 10:4.

ASTOR LECT.: Page 113, 2nd par. to 2nd par. 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

Sermonettes

"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 the kingdom contains.

MEDITATION: "My God shall supply my needs according to His riches."

BIBLE: Luke 12:27-33.

ASTOR LECT.: Page 303, 3rd par.

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 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, you will *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 LECT.: Page 103, 1st and 2nd pars.

March the nineteenth

In the olden times, runners were stationed on the highest outposts to watch for the approach of the enemy. To-day 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: Psalms 25:1; Psalms 107:1, 2; Isa. 55:11.

ASTOR LECT.: Page 81, 1st par. 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

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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: John 1:11, 12, 13; Gal. 4:7; I John 5:11, 12, 13.

ASTOR LECT.: Page 203, 2nd par.

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. 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 he can speak the healing word of Truth.

MEDITATION: "My God is my protector; in Him will I trust."

BIBLE: Psalms 145:9; Isa. 12:2; Isa. 26:3, 4.

ASTOR LECT.: Page 224, 2nd par.

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 offspring of 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: Psalms 51:12; John 8:32-36; John 3:35; James 1:18.

ASTOR LECT.: Page 271, 1st par.; 272, 1st par.

March the twenty-third

"Pray without ceasing," is an admonition which the children of Light should follow. Protection lies in the con-

Sermonettes

stant 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: I Chr. 16:27; Prov. 3:26; Isa. 32:15-18; Acts 6:4.

ASTOR LECT.: Page 73, 1st par.; 80, 1st par.

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. 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; Rom. 12:21.

ASTOR LECT.: Page 282, 1st par.; 274, 1st par.

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: Phil. 4:13; Matt. 5:44; Isa. 35:10; Psalms 43:5.

ASTOR LECT.: Page 164, 1st par.

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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: Dan. 12:3; Isa. 44:22; Rom. 6:8-11.

ASTOR LECT.: Page 329, 1st par.

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 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; Thou wilt sustain me."

BIBLE: I Cor. 12:7; I John 5:4; Psalms 37:5.

ASTOR LECT.: Page 228, 1st and 2nd pars.

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.

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MEDITATION: "There is nothing impossible to me through God."

BIBLE: John 14:12; Romans 11:36; I Cor. 8:6; 12:6.

ASTOR LECT.: Page 310, last par.

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 appearances. 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. 41:10; Isa. 45:6; Rev. 2:7.

ASTOR LECT.: Page 104, to 2nd par. on page 105.

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: Job. 5:24; Psalms 15:1, 2; Luke 11:34, 35.

ASTOR LECT.: Page 330, 1st par.

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

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to the unit. Alone, or on the left side, it is without value; but when it is placed on the right side it increases the value ten fold. 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."

MEPITATION: "My humanity proclaims Thy divinity, O God. Guide Thou me."

BIBLE: Matt. 6:13; Rom. 8:38, 39.

ASTOR LECT.: Page 285, 1st par.

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Doctor Would Nationalize Canadian Medical Profession

ST. CATHERINES, Ont., Jan. 25.—Urging Nationalization of the medical profession, former Mayor Heth of Kitchener, himself a doctor, declared in an address today at Welland that about 50 per cent. of operations now being performed were unnecessary.

He advocated placing doctors under Government salary and educating the public by a system of lectures on hygiene. —New York Times.

THE GLEANER

*A Magazine Devoted to the Study of Truth and its
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WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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THE GLEANER

The Great Antagonism

By W. JOHN MURRAY

"Think not that I am come to send peace on earth, I came not to send peace, but a sword." Matt. 10:34.

The war is not so far in the past that we have forgotten the uses to which the words of Jesus in our text were so frequently put, in order to justify war on what was called purely scriptural grounds. It matters not what we wish to support, we feel that if we can place our plea on a scriptural foundation there is no possibility of successful contradiction. As in all things else there are always two sides to the question of war, and for this reason men range themselves on opposing sides, and hence there are those who condemn it on general principles and quote Jesus to show that war is never justifiable, and that the doctrine of non-resistance is the only one for the true Christian to follow if he would be consistent. On the other hand there are those who, when they feel that every human consideration has been disregarded by a warlike nation, assure us that if Jesus were here in person he would not be a pacifist at any price, but that he would range all the influence of his splendid personality on the side of those who were seeking to meet force with that greater force which a righteous man or nation always exercises over an unrighteous man or nation.

We can readily remember the controversies which took place on this important question, and how both sides quoted Jesus to support their contentions. When we are told by those who support war as a necessary institution that Jesus approved it when he said, "I came not to send peace, but a sword," we need to examine his life and personal practice in order to see if he actually meant what we think he meant. In the Garden of Gethsemane when Peter drew his sword and smote the ear from the head of the high priest's servant, Jesus, that great teacher, said to Peter, "Put up thy sword." May there not be a sense in which Jesus used these words, "I came not to send peace, but a sword," in which there was no direct reference to war at all, as we know it?

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It is when we reduce his words from sweeping generalities to personal experiences that we begin to see those words in a new light, and to my mind a much more acceptable light. If we think of Jesus as entering the arena of the world for the purpose of disturbing the world's equilibrium, and thereby producing national and international disturbances, so that Christianity arrays itself against Judahism and Mohammedanism, I think we have a distorted idea of what he meant. The mission of Jesus was not so much a mission to nations as it was a mission to individuals, for he well knew that humanity cannot be converted in bulk to any science, philosophy, or religion. This is evidenced by his assertion that, "The kingdom of Good . . . is like leaven which a woman took and hid in three measures of meal, till the whole was leavened."

The development of the kingdom of God in the human soul is a gradual process, and those who know anything about it from personal experience, are aware that it does not at first bring peace but a sword. In this domain at least it is first war and then peace. Is it not a fact that when the light of Truth dawns on the soul there is a new commotion? What man likes to have the devils cast out of him? Is there not as much squealing now as there was in the days of Jesus when the devils were cast out of the man and entered into the swine, so that they ran down the hill into the sea and were drowned?

Look at the way men are resisting having the devil of drink cast out of them. It is unconstitutional, they say, to take a man's drink away from him in order to prevent him from making a beast of himself. Men hate to have sobriety forced upon them. They are like the maniac who shrieked at Jesus as he approached him to heal him, "Why comest thou hither to torment me before my time?"

Disturbance is the prelude to progress. We have a popular practice in America in the spring of the year which gets on the nerves of most men and some women. We call it housecleaning. Everything is beaten and most things moved about and covered up, but what is the result? The accumulations of dust and dirt which have gathered during the long winter months are swept together and carried off, with the result that the house is not only clean, but it is cool. A careless housewife is not troubled by dirt if she can only conceal it, but there is an antagonism between a good house-

The Great Antagonism

wife and every bit of dirt, so much so that she is not content to sweep around the furniture but must needs sweep under it, even if she has to move it. It may be easier to do it the other way but it is neither so thorough, nor so satisfactory.

There are some men like some women; they are perfectly satisfied, if they dust the *visible* spots of their lives. If their moral uncleanness escapes the attention of others that is all they are concerned about. They have a kind of peace, but it is a peace which is more or less disturbed by the fear that at any time their inner lives may become publicly known. When the Christ comes to such a man it digs up from the subterranean depths of his soul all the iniquities which he has been endeavoring to conceal from himself as well as from his neighbours. The peace which he has had, as the result of stifling his conscience, he can have no longer for Christ awakens him in such a manner that there is at once an antagonism between his higher and lower natures.

His false sense of peace is dissipated and a sword is handed to him with which he is expected to slash from his nature all that is inimical to his moral and physical well-being. This sword is the understanding that he is the son of God, and that he must no longer act like the son of satan. Christ-Truth enters the heart of man to improve it, just as the plow enters into the heart of the earth to prepare it for the reception of that which is to bring forth fruit after its kind. If the earth were like some men it would cry out against this temporary disturbance of its surface peace but it does not. Let us then, like brave fellows, understand this antagonism between the Christ-Principle and the lower impulses in ourselves, knowing as we should, that it is working out that higher condition which is so necessary to complete spiritual development.

My mind is the Door of God's Wisdom,
My heart is the nest of His love,
My body is the vehicle of His Power,
My Soul is the seed of Himself.

—Agnes Lawson.

Those who bring sunshine into the lives of others cannot keep it from themselves.

—James M. Barrie.

Keep Your Mental Figure

Now, considering that Heaven doesn't turn out many women who are understudies to the Venus de Milo, or her present rival in female pulchritude, the Living Skeleton, isn't it about time that the fair sex realized that it is more important to keep their mental figures than their physical ones?

For the one can be done, and the other can't. No woman can keep perpetually young and beautiful, but any woman can keep herself interesting and an agreeable companion. And that's what counts after forty.

If women would spend as much time and labor massaging the kinks out of their tempers as they do the wrinkles out of their faces they would get more results. Nobody—and assuredly no husband—cares whether a woman who is always sweet and amiable and reasonable has crow's feet at the corners of her eyes or not. Nobody ever knows, because all they see is the beautiful soul of her.

Nor does it matter whether a middle-aged woman is a perfect 36 or an imperfect 56, if her gown covers a heart that is full of sympathy and love for all humanity, and of understanding and friendliness. The woman who has always been a "pal" to her husband, who has known how to make excuses when things went wrong, and has cheered him on in times of discouragement doesn't need to worry over her belt measure. After all, you can't really measure life with a corset string.

Women can keep themselves interesting. They can keep out of ruts. They can keep cheerful and refrain from telling hard-luck stories. They can read, and travel, and cultivate an interest in other people, and when they do it does not make any difference whether they are fat or thin.

—From *Dorothy Dix* in Wheeler Syndicate.

The true fact of the case is that we all can concentrate. I have never met a man or woman who was not able to concentrate the mind. Those who are convinced that they do not possess this faculty have it to a remarkable degree. The trouble in their particular case is that they do not concentrate *constructively*. They concentrate twenty-four hours a day upon the belief that this faculty is lacking in their make-up.—Sam E. Foulds.

In Account With God

By MRS. IDA C. BAILEY ALLEN

IV, THE VISION

One never to be forgotten day in November, 1919, I was sitting in my study after having finished a half hour of close contemplation of the eternal wisdom, power and omnipresence of God. Suddenly I saw in vision form a great roll of parchment, which—marvelously unrolling—presented a picture, panorama-wise, which went on as steadily as a cinema. First, I seemed to see the earth as a flat surface, dotted here and there in the largest cities of this country and in a few metropolises of the old world with home-making schools, to which thousands upon thousands of women were coming for instruction. These institutions were simple, homey buildings—model homes they might be termed—and they were making instruction in home-making possible to an eager world.

As the parchment unrolled still further I saw thousands of women, the world over, studying cook books, home economics books and pamphlets, in their own homes. Some of them were in lumber camps, others in little frame houses, still others in beautiful habitations, while some were in foreign countries, including South America, China, and the various other countries. They were applying the principles of true home-making to their own homes and were doing it through correspondence. As the parchment unrolled still more, motion pictures flashed into the vision which, in turn, were carrying the blessed gospel of good home-making; and after them, in splendid array, came the newspapers—a mighty host of them, marshalled together,—the women's magazine with their splendid departmental work. Last of all, in the parchment picture, came the phonograph, which was carrying the message of true home-making, with definite instruction, into the homes, and to the women's clubs of the world. Then the picture changed and all the women in the world seemed to be raising their hands aloft in gratitude.

It takes but a few moments to read the account of this vision but, in reality, it was hours in passing before me. The message was unmistakable. Education in true home-making must be made possible to all the women of the world.

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and I seemed to be chosen as the channel through which it was to be transmitted.

Yet—there I was, a little woman with home ties and no money. How could it be brought about? As always, I talked it over with my husband, who at once saw the idealism and the necessity for the work; I related the vision in detail to our practitioner and we all began to pray for wisdom to work out the means of expressing this universal good. The next day after the vision came the practical idea. The general plan of financing the chain of schools, together with the general plan of the correspondence school, and the angle from which to work to secure the co-operation of the movies, the newspapers, the magazines and the phonograph were all clear.

All this sounds very easy;—as though by the rub of the lamp of Truth we had been able to secure an outline of a work such as had never before been done for the world. But I am frank to say that the lamp of Truth often appears to be very badly tarnished, and that it takes many a rub to make it gleam so that it will reflect light and revelation to our imperfect understanding. The vision was brought forth only after seven months of unremitting patience, trust and—literally—mental work on the part of my husband and myself, coupled with a daily treatment of the situation to the effect that the unlimited ideas of spirit might be expressed in our work, and frequent consultations with our practitioner.

After the vision had come and the working outline of the financial solution had been shown, what was the next move? Obviously, to carry it all out. As no big thing is ever put in to motion all at once, we started with the simplest end—that of planning a New York school and, at the same time, worked up the prospectus for our correspondence school and began to write the lessons. I may add that as it was necessary for us to earn a living income, this work was taken on in addition to our regular work and to my husband's musical studies. Any one who receives a vision of a big thing that may be accomplished, *must back up his faith with works, no matter if those works take eighteen hours a day, for "Faith without work is dead."*

There are many people who receive visions of greater or less magnitude and of big possibilities. Of the one hundred percent who receive these visions there are some ninety-

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nine per cent who fail in carrying them out. They fall by the waysides; they become discouraged; they say they cannot hold on. In other words, they have not the courage of their convictions, nor those hanging on propensities that—literally—impel a person to win, not for himself, but for the ultimate good of humanity.

We talked our plans over with almost no one. They were too big. People didn't believe in them. But, in the meantime, we constantly watered the plan with truth and love, and recognition of limitless power and abundance—our practitioner daily working with us. It was clear now why the extra room in our basement and the top floor of our house had not been settled. The basement room was to be made into a suitable practice kitchen for the beginning of our cooking school; the top floor room was to be an office for our enlarged stenographic force, which would be needed as soon as the correspondence school was put upon the market.

In January it was apparent that we would need considerable money to carry out the plan, even in its inception. Just as we were beginning to wonder where we could get the first thousand dollars needed, I had another vision. I seemed to be coming out of the subway at Seventy-second street, where I met a woman whose face was unfamiliar to me in reality, but one whom I often seen in dreams. She invited me to a nearby hotel where she lived, to enjoy a cup of tea. After ordering the tea from her own suite of rooms, she went to the office of the manager, leaving me to open the door for the waiter when he brought in the tray and to tip him. I looked in my pocketbook and found that I had just ten cents—all that I possessed! "Well," I said to myself, "I am not going to be in bondage to ten cents." So I laid it on the arm of a couch—where I was sitting, ready to give it to the waiter. Hearing him approaching, I picked it up, ready to slip it into his hand, and there was another ten cents in its place. I picked *this* up and there was another! "Very well," I said to myself, "this is evidently a manifestation of the law of supply. I will now demand what money I desire." So I first asked for a fifty cent piece,—picked it up, and received another; then I asked for five dollar gold pieces and so half-filled my bag; then I tested it for nickels and pennies and finally for thousand dollar bills. I received twenty of these, carefully tucking them away in my bag. And then the vision faded.

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Was it coincidence that the next day I received a thousand dollars in advance royalties from my publishers? And has it been merely coincidental that ever since that time, when I have needed a thousand dollars at a time, or three or four thousand at a time for this work, that it has never failed to be forthcoming?

This does not mean that I have foolishly sat at my desk and said: "Dear Lord, please send me money." It does mean, however, that we have worked unremittingly for a manifestation of abundance, of wisdom, and of limitless light, and that, whenever a specific move for more funds had to be made, we have found the right business method to secure the amount, or else have received special orders, or checks that had been slow in coming in for work already delivered.

The money has not always come exactly when we felt it should; sometimes it has, literally, been at the eleventh hour and the fifty-ninth minute. But the supply has never failed, and I am convinced that if we had a stronger and a clearer faith there would never be any delay at all. Certain it is that on this basis, and absolutely through the guidance of Divine Wisdom, we have been able to set in motion a train of influences for good that, in time, will carry out every detail of the vision.

The Inner Kingdom

I know a place where the happiness flower
Blooms glad the whole year through,
Where the Bluebird sings in the highest bough
To gladden the heart of you.

This wonderful land is close at hand,
You can find it wherever you will.
If you fret and fear it will disappear;
'Tis seen when the mind is still.

'Oh! will-o-the-wisp' I hear you say.
Nay, nay, 'tis the only real;
When the kingdom of God you find within,
Then Heaven is what you feel.

Nothing is lost so long as you do not lose faith in yourself.
—C. D. Larsen.

The Divine Intention

By JAMES R. BINGHAM, M. D. C. M.

If a man keep My word (Law), he shall never see death.

Whence comes the so universal belief in the inevitability of death?

It is a well established fact among students of the law of Being that death, as man understands it, does separate the component parts of man; Spirit, Soul and Body; but in all the annals of Christian doctrine, where does it teach that this dissolution is inevitable?

All the teachings of Jesus Christ positively assert the contrary.

"Whosoever liveth and believeth on me (the Spiritual I AM), shall never die." "If a man keep My word (law), he shall never see death."

Jesus always taught the law of Life; never of death. "I am come that ye may have life, and have it more abundantly."

Of all God's creatures, Man, His highest creation, endowed with His own attributes, is the only one that disbelieves, and hesitates to accept His promises at their face value.

The Spirit of the tree, unobstructed in its work of carrying out the Divine intention, causes the tree to stretch forth its arms, and embrace the Life, Light and Beauty which, by Divine right, belong to it, and by the same infallible source of wisdom and power, its roots are directed to the life giving moisture. The animal, without the power of sequential thought, or reason, yet seeks the air and sunshine and high places when liberated from man's enfeebling dominance. All obedient nature is unerringly directed to the source of life and its perpetuation; but man alone, though endowed with God like attributes—mind, volition, will and reason—misuses his Divine powers to subvert the will of his Creator which is that all men shall live; and to establish on earth a kingdom of his own making, the basic principle of which is that all men must die.

Because of his egotistical arrogance, man is dead in trespasses and sin. Because man refuses to accept as true, The Master's wonderful proclamation, "If a man keep My word, he shall never see death", he has forfeited his right to this

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wonderful gift; and is in a dying condition which finally leads to the loss of his body.

Here is where Divine love, that all important part of the law of God and God's life, comes in to save man from his own stupidity. If a man turn from his evil ways, his past transgressions will never be remembered against him; but so long as man is self sufficient, accepting all his impressions from the outside world, and considers himself justified in indulging his sensations and desires in a material way, without considering them from their Spiritual standpoint, just so long will man die.

Man tries to salve his conscience for immoderate indulgence of his appetites and sensations in a material way by arguing that as they were given him as part of his being, and are of Divine origin, he is justified in using them for his own pleasure. This is an example of that most dangerous fallacy—a partial truth.

It is true, sensations are part of God's creation; and must find expression somewhere in consciousness; but this does not mean that they may be indulged for the sole purpose of physical satisfaction.

It was such indulgence that the serpent proposed to Eve, with death as a result; and when man listens to the serpent of "sense", and indulges his senses in a carnal way, for selfish physical satisfaction only, his end is death.

What is the remedy?

An all wise Providence has provided a way whereby those divine sensations may fulfill the end for which they were created, conferring on man a satisfaction transcendently pure and life giving, without incurring the penalty of death. Sensation is Divine impulsion, and therefore must have some office to fulfill which is in harmony with the Divine Law of life; and this Divine intention must be sought for in every sensation, instead of just using it to pander to the lusts of the flesh.

To use these divine attributes for mere physical satisfaction, without considering the high intention of their Creator, is theft and meanness. The life and strength which they were intended to bestow upon the body is lost, and the result is death. The sensation of hunger—for instance—is but the reflection of a Spiritual hunger of the soul which is reaching out for more life and light; but man gorges his

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physical body with food and drink, thinking only of the physical satisfaction enjoyed, without ever a thought of his soul's needs, which therefore starves in the midst of plenty.

Man sees in food only a material means for physical enjoyment; but when he awakes to the fact that every particle of food he eats is permeated with Spiritual life, and holds this thought in mind while partaking of food, then is his soul nourished; and in proportion as his soul is nourished, his carnal appetite falls away, and it will be impossible for him to congest his physical body with excess of food, and he will realize the truth of that statement of The Master—Man does not live by bread alone, but by every word that proceedeth from God; *that is—by the proper understanding and application of the God intention inherent in all sensation.* The sensation of hunger is thus Spiritualized, and the partaking of food becomes a sacrament.

So it is with all other sensations. Man must ever remember that they are not given him for purely selfish physical indulgence, and he must always consider their Divine origin and constantly seek out the Divine intention regarding them.

Man continually indulges the carnal senses in a material way and, by non-recognition, squanders the life forces so abundantly provided and inherent in all nature and nature's foods, so he receives only temporary material benefit, because he recognizes only the material constituent; when by a simple effort of the will he might recognize the omnipresent Life Forces of God permeating the air he breathes, the water he drinks, and the food he eats; and by such recognition, receive into his being and body a stream of everlasting life, health and wholeness.

As man goes on seeking the Divine intention regarding every sensation of which he becomes conscious, he comes to look upon sensation as a Divine desire for the expression of something Divine through the agency of man. And since he is endowed with free will, and therefore cannot be coerced, even by God Himself, he sees that he must WILLINGLY co-operate with God, if the Divine intention is to be carried into effect; and when he grasps this fact, no serpent of sense can tempt him to oppose God's intention by a selfish misuse of His Divine attributes.

As man's mind unfolds to a clearer and higher comprehension of Divine Law, his Spiritual nature becomes estab-

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lished as the directing principle of his being; and his soul, nourished at God's rich fountain of inexhaustable supply, glows with Divine life which is reflected in his body as health, strength, beauty and youth. "His flesh shall be fresher than a child's and he shall return to the days of his youth."

Life with its forces is omnipresent and inexhaustable as the air; nor is there any limit placed on man's proper use of either; but so long as man steals the life forces to satiate the physical only, he will die; and so long as he co-operates with Divine law or intention, he will never see death.

A point to be carefully noted and remembered is that the life forces, being Spiritual, can be recognized only by the mind; as the mind is the only attribute of man by which he can reach out and contact the invisible Spirit realm. It is plainly evident therefore that if man declines mentally to appropriate these forces, he cannot expect to receive any special benefit from them; just as he cannot receive any benefit from material food, if he declines to reach out and appropriate it.

It is then by mental recognition of the omnipresence of the life forces that man appropriates them to his own use, and causes them to express themselves in some beneficent way in his being and body.

It is for this reason that "recognition" is said to be a creative power. Recognition is "believing"; and the Bible reiterates the wonderful results of believing. "Whosoever liveth and believeth on Me, shall never die." "Believe on the Lord Jesus Christ and thou shalt be saved." "Whosoever believeth on Me, the works I do, he shall do, and greater." "I have not found so great faith (belief) no, not in Israel."

And so it goes all through the Bible. Jesus Christ did not say—he that believeth on me shall live for seventy or eighty years and then die. He makes the positive statement—He shall NEVER die.

Yet in the face of this Divine affirmation, man founding his premises on impressions received from the outer world of things, and erroneously accepting precedent as the law of Principle, has tried to establish death as an inseparable part of Life. If this were true, then must there be a flaw in the Divine scheme of Life as enunciated by Jesus Christ; a thing inconceivable, "I AM THAT I AM; your very self; filling

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your whole being and all your world. Where I AM, there is only good; therefore there is no place for evil in all being."

The idea seems to prevail that, no matter how Spiritually ignorant a man may be when he dies, he goes to some higher plane of being and immediately has access to omniscience, and from that point begins his education in Spiritual Mysteries, a knowledge of which is unattainable so long as he inhabits the earth plane. It would be just as sensible and logical to transfer a child from the kindergarten direct to a university and expect it to grasp the principles of higher mathematics, or become a proficient Greek or Sanscrit scholar without first mastering the multiplication tables, or learning the alphabet.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

If God created man to die and go elsewhere for his education, why should he be compelled to waste long unprofitable years on earth? Would it not be infinitely more to his advantage to die in early youth?, or better still never to be born on earth at all? Again, if God created man to die, then every physician who attempts to preserve life in the body, every surgeon who removes an organ or part of the body freighted with potential death, every Christian, spiritual, practical, or other scientist who endeavors to maintain life in the body, is plainly working against the God intention, and therefore violating God's law.

These are unavoidable conclusions, if we accept as our promises, that physical death, as man interprets it, is part of God's law and intention.

In order to escape this startling denouement, man accepts the principle of eternal life for the Spirit, but denies the same privilege for the body.

The reason for this fallacy is, that man has not considered the sensation called death from its real, or spiritual aspect. When we carry the idea of death up to a spiritual tribunal, we first remember that all sensation is of Divine origin; and since God is a God of life and love and all good, death cannot possibly have the terrible and distressing meaning that man has applied to it. How is it possible for any intelligent, thinking person to praise God for His loving kindness and tender mercy, and at the same time hold in the back of his mind the belief that this same God will one day torture his body with disease and pain, and eventually take

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it away from him? Such lip service is hypocritical, and the prayers of such a person are blasphemy; whether they are made from the pew or the pulpit.

The Spiritual interpretation of death, is the erasure from the consciousness of all idea of loss, or belief in evil of any nature. Jesus said,—of all that Thou hast given Me, I have lost not one save the son of perdition. Son means idea; and perdition means loss; so that it reads—I have lost only the idea of loss. The idea that loss or evil has any place in the God intention toward man, must be erased; must die. The idea of death is Judas, the betrayer; and Judas must die. The sense consciousness must be purified from all evil beliefs, until the very idea of death itself is dead. Paul said, “I die daily”; that is, my sense consciousness of evil is being erased daily. Death, therefore, from a Spiritual and true standpoint, refers only to the erasure of erroneous mental conceptions of life, and has no reference whatever to separation of Spirit, Soul, and Body. But on the contrary is its very antithesis; and makes for the enjoyment of more life here and now on this earth by the individual, by the erasure of man’s false interpretation of death.

“I come, not to bring death, but that ye may have life, and have it more abundantly.” All life flows from God the all Perfect, therefore there is no flaw in life. Life is omnipresent; there is no place it does not fill. Death from a true Spiritual standpoint cannot and does not exist. Death from man’s little limited viewpoint, is the result of his own misconception and misapplication of God’s law, and is therefore not a part of life or Divine intention, nor is it inevitable.

What Is the Remedy for Death as Man Understands It?

All Spiritual attributes possess a very high rate of vibration; and when man uses them for selfish bodily gratification, their fine, rapid vibrations penetrate in between the coarse vibrations of the physical body, separating its atoms, until complete disintegration or death of the body ensues. Man therefore, must cease to use God’s attributes for base, selfish gratification of the animal senses. He must awake to the fact that God has a Divine intention for everything He creates.

Turn away from the lusts of the flesh. Take every problem, every sensation, every desire into the silence, and ask God’s intention regarding it; and by lowly listening you will

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hear the right word. Practice the omnipresence of God so constantly that every thought, emotion, or desire, will be purified and spiritualized before it is acted upon.

"Acknowledge Me in ALL thy ways, and I will direct thy paths."

"Look unto Me, and I will show thee great and mighty things which thou knowest not." As the soul, therefore, is purified by the death or erasure of all negative thoughts, ideas, and beliefs, it is reborn into the consciousness of everlasting life, untrammelled by carnal negatives; and as it steadily unfolds, its radiant purity is reflected in the body, which is thereby transformed, renewed and perpetuated, to a degree of perfection to which God has set no limit, even if man has.

As the body is thus purified from the disintegrating dominance of the carnal mind, it takes on a finer, and finer quality. Its vibrations are raised higher and higher to correspond with those of the soul; and no limit is placed on its development, or proper use of the life forces; so that it is plainly evident that it is the Divine intention that man shall continue to live, and prosecute his Spiritual education in his present body here on earth; and never be arbitrarily subjected to the negative process called death.

It is an axiom that we cannot exhaust the inexhaustable. Life always was and always will be. If man chooses to keep himself emersed in the consciousness of the infinitude of life, and uses his will to withdraw his mind from the consciousness of death, or contemplation of death and all negative thoughts, his whole being—Spirit, Soul, and Body—becomes merged with life itself to the utter exclusion of every death producing negation. "As a man thinketh in his heart, so is he." Therefore—"Be ye transformed, by the renewal of your minds."

"Mind is the master that moulds and makes,
And man is mind, who, evermore
Takes the tool of thought
And shaping what he wills
Brings forth a thousand joys,
Or a thousand ills.
Man thinks in secret and it comes to pass;
Environment is but his looking-glass."

The Greatest Forces Are Invisible Ones

By ELWYN BARRON

That is not a new statement. The truth was known and felt in the fearsome heart of man ages before he learned how to translate it into symbols, longer still before he could express it in words. Out of his shadowy consciousness of the unseen he shaped his vague ideals of good and evil gods,—gods to be placated, and gods implacable; gods sometimes willing to befriend him; gods eager always to destroy him.

Though he emerged from the cave, gathered from experience how to build cities, how to establish empires and how to convert some of his old gods into docile servants,—increased mastery over the material world has not yet liberated man from his primitive faith in and dread of gods good and evil.

He has made vast accumulations of knowledge,—the records of what he knows and has discovered concerning the universe, the laws of nature, and himself physically are as the sands of the sea-shore for number,—but relatively little of his knowledge has been transmuted into wisdom.

The blind god matter is still his most revered deity; experience his most respected teacher. He has not learned, though beginning dimly to perceive, that his dominion is not determined by the physical; that his sovereignty is not defined by personal limitation. He clings to the kindergarten of Destiny through his belief that objective things are greater than himself; and insensately strains to overthrow the spirit that is the arbiter of his freedom.

In spite of the evidence in things accomplished, that every really progressive step, every upward motion has been the triumph of mind over matter, he still is afraid to trust to the essence within him that cries "I can!"

Only as he has heeded and confidently set about giving effect to the inner impulse has man become a constructive force. Where he has dared he has achieved; where he has feared he has failed. When he has worked loyally with the Spirit of Faith he has succeeded; where he has struggled against or striven in disregard of that Spirit he has been beaten.

As man acquaints himself with the powers within himself, he becomes more aware and more confidently assured

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that there is nothing in the objective world, nor in the activities of life that concerns him, over which he may not exercise dominion.

“There is a spirit in man; and the inspiration of the Almighty giveth understanding.”

It is not something outside with which to contend; it is a powerful force within with which to comply and co-operate. There is no greater instrument in the service of man. It is the building energy of the world, the foundation principle of Life,—the Spirit of *Right Thinking, Right Doing, Right Being*.

As no nation can be enduring without it, so there can be no substantial business without it. It constitutes the foundation of industry, the support of Labor, the stableness of Enterprise, the inspiration of just Government, the happiness and welfare of Humanity.

Actuated by that Spirit no nation can perish.

Directed by that Spirit no business can fail.

Animated by that Spirit and faithful to it, a people can rise superior to calamity or disaster of any sort.

Destiny is not thrust upon us—we make it.

Fear, pessimistic thinking, unclean selfishness, dishonesty of purpose and method, are factors of Evil Destiny.

Courage, seeing the bright side of things, generosity of mind, right purpose resolute and loyal, are factors of Good Destiny,—for the Individual and for the Mass alike.

America is confronted by the greatest opportunity in the greatest era of her history. An opportunity, not only for vastly increasing her Commercial power, her Industrial prosperity, her Financial solidarity, her Business orderliness. But an opportunity for the higher ennoblement of National Character and Individual Worth.

We cannot gather the rich fruits of it by partisan animosities, by class antagonism and distrust, by racial hatreds,—by setting up physical force to arbitrate against the Spirit of Right. Conditions are perfect for the production of a National welfare unprecedented in history if we will get down sanely and honestly to the legitimate business of doing our own jobs.

That will banish business depression.

That will readjust disturbed values.

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Housing and unemployment, and other economic problems will disappear.

The keys to the entire situation are confidence, co-operation and common sense. Always attending these are Courage, Power, Accomplishment.

The foundation and substance of all business is the Invisible Spirit of Good Faith. It is the substance and foundation of a nation.

We go into the silence not to concentrate but to *realize the Power* that is within. Prayer is the highest expression of this faculty of Concentration: The prayer that is vital, the prayer that accomplishes its mission, is the prayer that is expressed with perfect faith in the All-Good. It needs no repetition.

The great world teachers spent years in preparation for their work; years in realizing the spiritual power and forces inherent in their own natures. It took Moses forty years to bring the children of Israel into sight of the Promised Land, and he then did not go there himself. Think of the years of preparation of the Master, and His forty days of fast in the wilderness. Yet we, by the exercise of a few stunts of Concentration, expect to enter the Promised Land.

My unfoldment and growth represents the mode of life that I am living. They accurately symbolize my state of mind toward God or the All-Good.

Take the life of the Master as your ideal. Study the sayings and philosophy that is accredited to Him. Interpret these according to your own unfoldment at the present time. And then *live the life*.

It isn't thinking that counts, it is *living the life*. It isn't makings things come your way, it's putting yourself in the way of the Thing. Take into your thought-life the words of the Master, "Not my will but Thy will be done." When you lived in this manner, then the Universal Will becomes your own.—Sam E. Foulds.

The will of God can be done in the earth only as man co-operates both in understanding and in action with principles of Truth. Man is to prove his divinity in the midst of humanity. Now is the only time.—The Light of Truth.

Sermonettes with Meditations 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 besmirk 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: Psalm 18:1; 24:3-5; 91:1; II Cor. 7:1.

ASTOR LECT.: Page 249.

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

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most 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. 5:48; I John 3:3.

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 27:4; 63:1; 119:40; 174; I Pet. 2:2.

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. 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; 4:20, 21; I Cor. 16:13; Gal. 3:11.
26.

ASTOR LECT.: Page 102, first par.

Sermonettes

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 only 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: Matt. 11:27; John 17:1, 5; I Cor. 8:6.

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 gaze 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.

MEDITATION: "The Christ in me, is my hope of glory."

BIBLE: John 3:5; 4:23, 24; Rom. 8:9-17.

ASTOR LECT.: Page 271, last par.

April the eighth

The Cross which Jesus bore on Calvary did not constitute 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

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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; 16:24, 25; Luk. 14:27-29.

ASTOR LECT.: Page 265 to middle of page 266.

April the ninth

In Silence God speaks to the heart of man and the flood gates of Spirit are opened. 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: Psalm 143:10; 145:18; Matt. 6:5-8; 21:22.

ASTOR LECT.: Page 70, first and second pars.

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 appraisal 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: Isa. 26:3; I Cor. 8:3; Philip 2:5, 6.

ASTOR LECT.: Page 36, to end of chapter.

Sermonettes

April the eleventh

Self is the serpent which would betray man's soul to the enemy. No man liveth unto himself alone, and not until he sees that all 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 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; Philip 2:4; Jas. 2:8.

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.

MEDITATION: "The Lord is my salvation, my strength and my health."

BIBLE: Ex. 15:2; Psalm 46:1; 62:1,2; 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 harmony. "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. 8:38, 39; I Cor. 2:9, 10.

ASTOR LECT.: Page 149, last par.

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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 God. 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: Gal. 6:1, 2; I Thess. 4:9; Jas. 2:8.

ASTOR LECT.: Page 94, 3rd and 4th pars.

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!

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 is swallowed up in the world of material seeming unless the image of perfect wholeness be kept constantly before the inner eye. Gaze on the Ideal, but dream not idle years away in contemplation thereon. 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!

Sermonettes

MEDITATION: "My Ideal is the Perfect Christ within."

BIBLE: Psalm 37:7; 101:2; Matt. 5:48.

ASTOR LECT.: Page 122 to middle of page 123.

April the seventeenth

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: "Guide me, O God, that I may know only Thee."

BIBLE: Psalm 48:14; Luke 21:36; Matt. 24:42-43; John 16:13.

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: Psalm 46:1; 118:14; I John 2:10.

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

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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 par.

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. 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: Psalm 5:11, 12; 33:20; 62:5-7; 97:10; Jer. 17:7.

ASTOR LECT. Page 279, 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 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 with leisurely gaze, while another follows the guiding star up the roughest steep and over the deepest canyon to the mountain peak. Yet from the height both behold the same ineffable view and there mingle in that "sea of glass, like unto crystal."

MEDITATION: "I am come not to be ministered unto, but to minister."

BIBLE: Matt. 7:3; 22:36-40; Col. 3:14.

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

Sermonettes

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 to do the Father's will.

MEDITATION: "Divine Love is my Shepherd; no good things shall I lack."

BIBLE: Psalm 36:7; Isa. 63:7; I John 4:11, 12.

ASTOR LECT.: Page 107, first and second pars.

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 his 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: Amos 5:14; Prov. 16:16; Matt. 7:14; John 3:21.

ASTOR LECT.: Page 16, second par.

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 8:1, 12-14; I Cor. 3:16; 6:16; II Cor. 9:8.

ASTOR LECT.: Page 80.

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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 circumstances 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.

MEDITATION: "I am no more in bondage, but am free with the freedom of Christ."

BIBLE: Rom. 8:2, 15; Gal. 4:6-9; 5:1.

ASTOR LECT.: Page 127, first par.

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? 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: John 4:34; I John 5:4; Phil. 2:13.

ASTOR LECT.: Page 15, last par. to middle of page 16.

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

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"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: John 14:17; I John 4:12; Rev. 3:20.

ASTOR LECT.: Page 115, first par.

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 point 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. Awake then, 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; Phil. 2:5.

ASTOR LECT.: Page 122, first par. 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 characterize 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 practice the brotherhood of man must be charged with the electrifying current of Divine Love.

MEDITATION: "I am a channel for Divine Love."

BIBLE: John 15:12, 13; 17:25, 26; I John 2:10, 11; 5:2, 3.

ASTOR LECT.: Page 82, second par.; 83, first par.

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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 Cause. 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: Psalm 24:1, 2; Ecc. 12:1; Isa. 40:28-31.

ASTOR LECT.: Page 46.

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Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

DANIEL M. MURPHY, *Assistant Editor*

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Pictures and Personalities

By W. JOHN MURRAY

"O Lord, Thou art our Father; we are the clay, and thou our potter, and we all are the work of Thy hand."—Isaiah 64:8.

The poem from which I wish to draw the lesson which is to follow is that of Browning entitled, "Old Pictures in Florence." In the first place Browning emphasizes the statement made by Jesus that, "A prophet is not without honor save in his own country, and among his own people." He does so by pointing out the neglect and misunderstanding of those great painters of Italy by the Italian themselves, who were so close to the great masters that they could not perceive their greatness. He seems to feel that the artists themselves have, in many cases, painted as Jesus spoke, in parables, without leaving any key to the parables in art by which men who came after them might penetrate the divine mystery.

As so many have done since his time, Browning haunted the old churches of Florence where he loved to gaze on the works of his beloved Giotto and others, and it grieved him to see tourists give but a passing glance to the old masters' works and regard them as so much peeling paint on wrinkling canvas. He fancied he could see the ghosts of the old masters watching in agony the stupid eyes of those who came to see, merely to say they had been to see, and he likens their state of soul to a great thing wronged by a small one, "A lion who dies of an ass's kick." The souls of the dead artist seems to call upon him to defend them from the praise of the witless ones who "hum and buzz" today, but who, if they had lived in the master's time, would have passed them by with never a word of praise or encouragement.

He compares the artist with the laborer whose sleep is sweet and who is not troubled as to whether or not posterity

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will appreciate his efforts, even if his contemporaries do not, and he shows how the artist suffers, as Jesus suffered, when he cried out as he looked back over Jerusalem, "O Jerusalem, Jerusalem, how oft would I have gathered thee together as a hen doth her chickens, but ye would not." Artists die in despair over the inability of the rest of us to perceive what they are trying to tell us of the things which can never be understood save by symbols, but Art lives on, as Browning proves, when he traces Art from the statues of the Greeks to the paintings of the Italians and then shows how the Italians improved on their own masters.

All of this points, it seems to me, to the idea in Browning's mind which is back of all art as we know it, to that which we are just beginning to understand, which is the fine art of creating for ourselves, out of that plastic substance Thought, the things we desire. When Art has served its purpose it has revealed to man his own potentialities; and Art has not served its purpose until it has done this, for Art is not the mere creation of something in stone or on canvas for the purpose of attracting the eye and delighting the esthetic sense. The religion of art, for there is a religion of art, as there is a religion of the soul, is to portray man's perfectness and to suggest the possibility of attaining that perfection, and through this suggestion to stimulate endeavor.

Browning sees in Greek statuary a suggestion of the human form as it ought to be, and as it was originally. He shows by comparison how far short we fall of physical perfection, not to speak of spiritual development. We would be more kingly than our fellows, yet we cannot sit with the same dignity as did Theseus. We would be a model for an artist, but we lack the use of arms and knees as The Son of Priam used them. We cannot show our emotions of indignation at social injustices, nor our superiority in hours of danger as Apollo did, nor can we express our grief as Niobe did over the loss of her children. The office of Art is not to carve in marble nor paint on canvas the impossible in human experience, but so to elevate the souls of men that what is portrayed may be performed.

It is for this reason, when we have viewed all there is in the world of art, that we are to look within and ask if in ourselves there is not something waiting for expression.

Pictures and Personalities

Comparing statues in stone with latent capacities in soul, and looking from one to the other as from suggestion to demonstration, Browning says,

"Growth came when, looking your last on them all,
You turned your eyes inwardly one fine day
And cried with a start—What if we so small
Be greater and grander than they?
Are they perfect of lineament, perfect of stature?
In both, of such types are we
Precisely because of our wider nature;
For time, theirs—ours, for eternity.
Today's brief passion limits their range;
It seethes with the morrow for us and more.
They are perfect—how else? they shall never change:
We are faulty—why not? we have time in store.
The Artificer's hand is not arrested
With us; we are rough-hewn, no-wise polished.
They stand for our copy, and once invested
With all they can teach, we shall see them abolished."

The human artist has done all that he can for his statue when, out of shapeless marble, he fashions the form which entrances but which cannot speak. Anatomically perfect but mentally deficient, finished in construction but lacking in consciousness, it is a mute revelation of what man might be as a talking animal if he only knew how to fashion himself in healthy tissue by the renewal of his mind. When statues and paintings have done all they can for us in revealing the perfectness of Form, they have lifted thought up to the contemplation of something better and more enduring than deformity and decrepitude; for they have introduced us to the Ideal.

But a mere introduction to the Ideal, while it is gratifying to the senses, is not sufficient. It is not enough that we appreciate art if we remain forever on the plane of the esthetic, for the esthetic is itself nothing more than a beautiful symbol of the spiritual without which spiritual the esthetic is a shadow without substance. It is for this reason that the artistic temperament, or the esthetic nature devoid of divine understanding, is so frequently at the mercy of its emotions. Having no scientific, spiritually scientific, background, the artist is a sensitive plant which blooms in the sunshine of success and fades in the gloom which misunder-

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standing casts about those who see Beauty without preceiving Truth.

The artist of the future will be he who sees the Ideal in Spirit and externalises his vision in the flesh. Art, like the religious sentiment in the human soul, is ever in a state of ascending development. From the first crude attempts on the part of man to fashion things out of wood and stone, to the exquisite statuary of the Greeks, countless ages passed. It was not because human skill was constantly improving so that hands which before were clumsy now became dexterous, but because man's perception of the Perfect unfolded as man advanced in spiritual consciousness, and because of this Art could not remain in the wood and stone age of expression.

Beautiful as statuary is, it nevertheless lacks that warmth which color lends, and so an advance is made from cold stone to warm paint. If at first beautiful eyes stared out from their stony sockets, now Art decrees that they shall speak to us in tones of brown or blue, grey or hazel. If before lips were hard and cold, now Art affirms they must be red and potent lips, inviting the kisses of children. The hair must not forever continue to maintain a perpetual stoniness, but it must now bespeak the hue of the sitter for the portrait in all the requisite delicacy of wave and beauty. Art in paint has not come to destroy Art in stone; rather has it come to fulfill Art's promises to the race that the best of today shall be included in the best of tomorrow, which will be better, because Man is ever improving.

It is because of the steady ascent of Art from the crude to the refined that we can, in fancy at least, see the approach of that new art which will not remain content to make inanimate matter look more life-like, but which will work in the very flesh itself, so that the body will become transformed according to a law as fixed as the law back of the science by which a block of marble becomes a Venus or an Apollo. We can easily accept the truth embodied in the scriptures which says that we are the clay in the hand of the Potter, and that God can make of us whatsoever He wills; but it is a New Thought which assures us that by the exercise of our reflected Creative Intelligence we can make of ourselves the thing we desire to be. This idea must have been in the mind of Browning when he asked,

Pictures and Personalities

"Shall Man, such step within his endeavor,
Man's face, have no more play and action
Than joy which is crystalized forever,
Or grief, and eternal petrification?

On which I conclude, that the early painters,
To cries of "Greek Art and what more wish you?"
Replied, "To become now self-acquainters,
And paint man, man, whatever the issue!

Make new hopes shine thro the flesh they fray,
New fears aggrandize the rags and tatters:
To bring the invisible full into play!
Let the visible go to the dogs—what matters?"

Always non-progressiveness says to progressiveness, "Greek Art, and what more wish you?" But this question is asked in different words with each succeeding generation. The non-progressive mentality does not believe it can improve on existing conditions and so it falls from mediocrity to inferiority and finally goes out "unconfined and unknelled." Not realizing the power of spiritualized Thought to carve a glorious present out of an ugly past or a happy future out of a disturbing present, the average man allows Thought to circle about himself and his troubles much as a foolish cow walks around and around the stake to which she is tethered, until the rope becomes so short and unstretching that she has nothing to nibble on but dust. By the proper use of Thought man becomes an artist with the "pattern showed to him on the Mount" for his model.

I am reminded of a story which a well known Evangelist told me in company with some friends who had been gathered together at the house of a friend to entertain him. In a large city in the middle west, where he was engaged at his work of leading men to the better life, he was the guest of some public spirited men who regarded his work as most important and who felt that it would be a good idea to show him some of the city's best sights at such times as he was not engaged in preaching. One of these was a pottery where some of the most artistic pottery in America was made. After seeing all the simpler forms of constructed pottery with all that preceded these in the clay mixtures and adaptable machinery, he was taken into the shop where the finest products of the potter's art were produced.

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The potter in charge was asked to make a Corinthian vase. He began by taking from the vat a lump of clay which he at once commenced to model according to a pattern which stood before him. In a very little while the vase was complete and was placed on a board next to the workman's table. But presently the workman seized it and, as he did so, the bystanders observed that it was falling in at the narrow part of the vase. The shank was not strong enough to support the upper portion, and hence the bending which the workman was quick to observe. It would never do to allow it to harden in that position and so he began at once to manipulate it into another form, and presently the bystanders beheld in the transformed clay a beautiful cuspidor, but a cuspidor nevertheless.

If we accept Thought as the substance or clay out of which we are to construct our Corinthian vases, let us so use it that our vases will stand upright and beautiful, fit to receive the Water of Life. It is Thought by which man falls or rises, fails or succeeds.

The dominating factor of the coming ages is the art of dwelling upon the Divine,—that of depicting man as *man*, and not as a weak, finite, feeble creature of the earth, the art of seeing the great idea which is in the mind of God. This is greater than all other art and is that to which all art from its dawn to the present moment has been progressing. It has been gradually, but truly pressing and rising to the point where today we stand, carving our lives in thought, bringing perfection out of imperfection, for the great Art is the Art of Right Thinking.

Ultimately the immortal life! Why not now?
—Santa Barbara Fellowship.

COURTESY is like an air-cushion: There may be nothing in it, but it eases the jolts wonderfully.

In learning what we are, we learn what our mental faculties are, and what they are not. They were never intended to be our guides. There is but one guide, and that is Consciousness, or Spirit. The mental faculties are for the purpose of carrying out Spirit's ideas. To be guided by the mental faculties is the blind leading the blind.—Alma Gillen.

Only the Game Fish Swims Up Stream

It's easy to drift as the current flows;
It's easy to move as the deep tide goes;
But the answer comes when the breakers crash
And strike the soul with a bitter lash—
When the goal ahead is endless *fight*
Through a sunless day and a starless night,
Where the far calls break on the sleeper's dream,
"Only the game fish swims up stream."

The spirit wanes where it knows no load;
The soul turns soft down the Easy Road;
There's fun enough in the thrill and throb,
But life in the main is an uphill job;
And it's better so where the softer game
Leaves too much fat on the weakened frame,
Where the far call breaks on the sleeper's dream,
"Only the game fish swims up stream."

When the clouds bank in and the soul turns blue—
When fate holds fast, and you can't break through
When trouble sweeps like a tidal wave,
And HOPE is a ghost by an open grave,
You have reached the test in a frame of mind
Where only the quitters fall behind,
Where the far call breaks on the sleeper's dream,
"Only the game fish swims up stream."

Onondaga Sportsman

When the lamb and the lion shall lie down together in
the thoughts and hearts of Man—then shall peace and love
cover the earth as the waters cover the sea.

—Eternal Progress.

If you are no better than others, then you are in no
position to throw stones. And if you are better than others,
then you would not hurt or harm a single living creature.

—C. D. Larsen.

In my most extreme fluctuations I have never been an
atheist in the sense of denying the existence of God.

—Darwin.

In Account With God

By IDA C. BAILEY ALLEN

V, SPIRITUAL BUILDING

Spiritual Building is a strictly practical process; first comes the perception of truth, which may be compared to the laying of the cornerstone; then comes the foundation which consists of the application of the laws of the spirit. One by one these applications multiply into strong and sturdy walls of impregnable thought, and before one realizes it the entire structure, or house of truth, love and life is completed. The carpenters are the busy thoughts and, whether or not the house is erected to stand firm against the stress and storm of visibility, or whether it will sway with the least wind of adversity, or crumble with the storm of discouragement, depends entirely upon the quality of thought.

When purchasing a new suit we carefully scrutinize the material to be sure that it is good of its kind; we think and talk about all wool or pure silk; we buy linen and sometimes even put the fabric under a microscope to see whether or not cotton is mixed with it; we purchase a gem and before actually deciding upon it must be entirely convinced of its genuineness. What tests do we put upon our thought? What method do we use to determine the quality?

It was not long after my vision of the teaching of home-making to the world that my husband and I began to look closely into this quality of thought. We really began to understand those words: "As a man thinketh in his heart so is he." We began to know that we are sheer spiritual, active substance—a precipitation or manifestation on the physical plane of the spirituality of our thoughts. Thoughts even began to assume in our minds a sort of mental grading which I can best compare to the scale of music on the piano and the various chords which can be made from the different scales. Some of the notes are bright, others are somber,—some harmonize when struck together, others—when combined—produce discords; some are major, some are minor. They may be struck one by one—laboriously—as a child plays; they may be grouped into masterful harmonies by the hands of a great musician,—BUT THEY ARE ALL THE SAME NOTES. Everyone has just as

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much opportunity to achieve the utmost harmony from them as anyone else; they are universal.

So it is with thoughts, and just as a scale of music must first be learned carefully and in a painstaking way, just so must the scale of thoughts be mastered. Just as no one who is normal could wish to be surrounded by music in a minor key, by discord and crashing imperfection of tone, so no thinking person can desire to live surrounded by minor and discordant thoughts.

It has been so necessary in my preceding articles for me to dwell upon what might be termed the more or less materialistic aspects of our growth, that it may be thought by some that the spiritual side had been neglected. It must be kept closely in mind, however, that outer, materialistic growth is not possible without corresponding, inward, spiritual growth; and, just as soon as we learned how to guard and guide our thoughts—I almost said, our errant thoughts,—we really began to grow.

In metaphysics one often hears the phrase: "There is no lost time." Of course, the answer is clear, because all is Divine Activity. But, in the back of one's brain, all the time, one is thinking "all is Divine Activity", but how about that half hour I lost waiting in Mr. So and So's office,—or how about that time that was wasted when I was tied up in the car? If one guards the quality of one's thoughts and whenever there is opportunity to use them—no matter whether this is because of some delay, or for some other reason, there really is no loss, but a gain, for the proper use of thought makes possible greater spiritual activity which, in turn, reacts favorably upon the individual and upon the works he is trying to accomplish.

As soon as we realized this and saw that there are things which occur, which may be almost termed Divine Hindrances, we really began to grow. This spiritual side was very plainly defined with regard to my husband and his vocal work. During his long period of study there had constantly been present in his mind a feeling of rush; that time was being wasted, that accomplishment and perfection were not being brought about with sufficient rapidity. As a consequence his entire body was tense, even his throat was not sufficiently relaxed; in other words, his body—which was to be a channel for the expression of Divine Harmony—was

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not malleable, simply because his thoughts were tense, rush thoughts.

After a few weeks of work with our practitioner and constant affirmation regarding true relaxation, rest, peace, and the harmony of love, this tenseness vanished and his voice began to show wonderful progress. The tremolo, which had been due to tenseness, gradually grew less and less, until finally it was entirely overcome and along with this progress came a tone so big, and full, and rich that it seemed to fill all space. The most difficult arias became as playthings; runs and rapid work that few men can ever perform were easy. From the most delicate pianissimo to the most pronounced fortissimo was a natural transition. As he developed in spiritual grace, patience, and the expression of love, his voice grew to ultimate perfection. Ease manifested itself, not only in the voice, but in the acting that was necessary for the accomplishing of an operatic career, in the more facile use of foreign languages, in the more charming interpretation of songs and difficult operatic roles. And as he grew, his entire body, his voice, his eyes, took on the joy and the expression of Divine Harmony.

It was in the middle of January,—just nine months after the commencement of our real study of truth,—that his big moment came! He sang for a group of critics, among whom was an influential member of a great phonograph concern. They sat spellbound through song, and aria, and operatic role. The “great man” openly wiped away the tears, which—oftentimes—are a result of the production of true music. Finally, at the end of the *Ridi Pagliacci* Aria, he said: “That is the greatest interpretation that I have ever heard.” Then he wanted to know how soon my husband could come down to arrange about his record making, and just a few days after that plans were being made for his debut in Grand Opera.

He had achieved! It remained merely for public plaudits to set upon a Divine Voice the seal of approval. So strong was the pulling power of this Divine Love in vocal manifestation that it made itself felt in a visible way, even before the great climax of his career. One Sunday he sang in a large church in Indiana, coming in at the invitation of the organist, who was an old friend. Unexpectedly, during the morning service, he stepped forward and sang that wonderful song by Frances Allitson: “The Lord is My Light.”

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As he sang, the people sat eagerly, forward and, as the wonderful voice rose to the final, triumphant B flat, they rose to their feet—one with the manifestation of beautiful sound.

This marvelous quality of Oneness grew so much a part of his life, and became so much a part of his voice, that it was irresistible. His home life with the children and with me was one round of joy, his business ability grew by leaps and bounds; friends—whom before he had never made readily—now flocked to him and his whole life reflected the power of the Spirit.

If You and I

If you would smile a little more,
And I would kinder be;
If you would stop and think before
You speak of faults you see;
If I would show more patience
With all with whom I'm hurled,
Then would I—and so would you—
Bring forth a better world.

If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at his door
To say his work is fine!
And I would stop to help him when
His lips in frowns are curled,
Both you and I'd be helping then
To make a brighter world.

—Dr. A. H. Doellefeld

"A leading specialist declares he cannot understand my complete recovery other than a miracle, as he knew I must go under an operation, which is now through answer to prayer by God's Silent Helpers averted.

In humble gratitude,"

MRS. P. C.

The highest good is the growth of the soul, and the greatest man is he who rejoices most in great fulfillments of the will of God.—*De Morgan*.

Notes From the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

Sometime ago I wrote asking for treatments for my husband. The matter that was distressing him at that time has been settled in a very satisfactory manner to all concerned. I thank you very much for your help. You may discontinue treatments.

New York, N. Y.

M. E. G.

My daughter, whom you have been treating for epilepsy, seems much stronger and has not had an attack of any kind since in your care. I feel that I will be able to take care of her myself now.

New York, N. Y.

G. D.

On Sunday last I visited our patient and found him sane during the entire visit. His physical condition is a hundred per cent. better according to the medical authorities in the institution.

West New Brighton, N. Y.

M. D.

I am very glad to report to you that my sister is very much better and able to leave the hospital. I want to thank you and the practitioner for the treatment given and feel that through your help and God's love that she has been restored to health. She was a sufferer from insanity.

New York, N. Y.

D. H.

My sister, for whom I asked your prayers, is suffering with a slight mental disease. I notice she is much more cheerful and she talks more than she did.

New York, N. Y.

C. M. K.

I wish I could convey to you the vast improvement that has taken place in me since my first treatment a month ago for extreme nervousness and indigestion.

Newburgh, N. Y.

E. H. A.

I wish to thank you for the treatment you gave me two weeks ago for cold in head, ears and throat. I showed an immediate improvement and have been getting better ever since.

New York, N. Y.

H. J. A.

Notes From the Field

I am glad to make this report. The note due for \$1500 has been paid in full.

New York, N. Y.

A. P.

D. B. is improving every minute. He gets up now every day and is wonderfully cheerful. I feel so confident in his complete recovery that it hardly seems necessary to continue our intercession.

New Brighton, S. I.

M. D.

I am very happy and thankful to say that the healing was absolute and beyond any doubt instantaneous. My request was for the curing of a sore throat.

Yonkers, N. Y.

G. E. G.

My son is up and about having made a quick recovery from diphtheria and we are all very happy to find him so full of vitality.

New York, N. Y.

E. S. H.

J. J. much improved. Pneumonia all gone. Meningitis almost gone. Doctors say he was literally raised from the dead.

Jersey City, N. J.

S. M. W.

My husband's knee, we look upon as a wonderful healing for every symptom of the trouble has entirely disappeared. As the ailment has been of quite a long standing and we are much rejoiced. We are all so thankful.

Bayonne, N. J.

M. J.

The help received has been simply wonderful. My wife is restored to her old self—is rested, free from pain and full of strength and faith. I can say the same.

New York, N. Y.

A. P.

".....I am able to send my last check for indebtedness incurred during the past never-to-be-forgotten black year. Everything is paid up and I am free again—I wonder how I have done it myself—but somehow it all came. I have had a wonderful lawyer, who has adjusted many things for me and saved me many times the amount he charged me for his services, which is unusual. All the way through

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I have felt the support and strength you have sent me. There has been a steady inner increase. I am infinitely better than I was in the fall, the school is well started again, although small in numbers but I have prospects—but most of all I am at peace.”

Brooklyn, N. Y.

“I have been able to obtain a farm for the children for the summer much better than the one I lost at the time I wrote you. It is only an hour out from the city, near a station, near a good beach for bathing, and yet on high ground and apart by itself. It has a fruit on it—nine acres for freedom and gardens and lovely shade. I am able to rent it for a mere nominal sum, and have leased it for a year. I might also add it is *furnished*. Here is a demonstration that must convince any thoughtful person that, “it is not we ourselves that doeth the work”,—Ask any agent within a radius of fifty miles of New York for a farm for rent. They will either say they have none or the prices begin at \$1,000 for the season. The reason why I came to connect with it is that “the law might be fulfilled.” I do not know whether I am most happy for my own sake and that of the children, or for this blessed opportunity to witness Truth. This is such a splendid measure “pressed down and running over”. I am most grateful for the generous help you are giving me.”

M. L. H.

Recently, on hearing that the body of a woman who had died from cancer had been cremated, I asked myself: Where now is the cancer; and the Inner Voice answered: “Gone into the formless substance, through the purifying fire. It no longer exists as cancer now for it has lost its supporting idea.”

O reader, believe as thou livest that when the *supporting idea* is removed, every malformation will disappear. Let us listen deeply to the Voice of Intuition, forever apprising us that it is God that worketh in and through us so that when called upon for help we will consider not our own ability or the nature of the disease, but, knowing we are the means through which the creative God still works, and that He is able to do exceeding abundantly above all that we think or ask, will laugh at impossibility and cry: “It shall be done.”—Henry Victor Morgan.

Sermonettes with Meditations 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 must 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: Psalms 40:8; John 4:34; Phil. 2:13-16.

ASTOR LECT.: 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 gladsome 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 work before he will manifest Him Who sent him forth to labor in His vineyard. The harvest is ready,

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but the laborers are few. Ge 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: Psalm 32:8; Luke 12:27-31; Eph. 2:10; Heb. 13:21.

ASTOR LECT.: Page 167, first paragraph.

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 is 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 only in the degree that man becomes God-like Is he.

MEDITATION: "In God I live and move and have my being."

BIBLE: Psalm 104:33; Acts 17:28.

ASTOR LECT.: Page 249, second par. to end of chapter.

May the fourth

Religion is good only insofar as it is incorporated in 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 one else. 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 wonderful little book he gives an interpretation of Paul's famous chapter on Love which 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

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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., 13 chapter.

ASTOR LECT.: Page 105 to middle of page 106.

May the fifth

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 hath eaten," and thus is fulfilled the most comforting assurance in Holy Writ.

MEDITATION: "My perfectness is attained through Christ."

BIBLE: Mark 2:3-13; 5:25-43; Rom. 8:11.

ASTOR LECT.: Page 135, first par.; page 136, first par.

May the sixth

With many of us it is a personal ambition to become a healer or teacher, and so establish a following 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

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the way to the realms of the unseen Reality. Be true, my brother, to your own true Self!

MEDITATION: "I AM now lifted up."

BIBLE: John 12:32; Heb. 10:22, 23; Rom. 8:14; 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: Psalm 31:23; Matt. 7:1-5; Rom. 13:10.

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 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 though you may have to wait for the clouds to disperse, just so surely will you soon be engulfed in that Light which passeth knowledge. *Practice 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."

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BIBLE: Psalm 40:8; Eph. 5:17; Phil. 2:13.

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. No matter in what groove your life may be set, 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 eternity.

MEDITATION: “Each moment I am conscious of the presence and power of Divine Love.”

BIBLE: Luke 2:49; I Cor. 10:31; Col. 3:23.

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 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: Isa. 65:17; II Cor. 5:17; Rom. 12:2; Col. 3:10.

ASTOR LECT.: Page 281, last par.; page 282, first par.

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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 has discovered that the fountain of Eternal Life pours 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 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: Psalm 36:9; Isa. 58:11; John 4:14.

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 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; 42:11; Isa. 58:8.

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;

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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; John 4:34; 5:30; Jas. 1:7, 18.

ASTOR LECT.: Page 90, second par.

May the fourteenth

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 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: Psalm 8:4, 5; 4:18; II Cor. 5:16-18.

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

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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: Gal. 6:7-9; I Tim. 5:25; II Tim. 2:1.

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 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: Psalm 91; I John 4:16-19.

ASTOR LECT.: Page 296, last par.

May the seventeenth

"For I seek not *yours*, but *you*."

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

Sermonettes

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" in Christ Jesus.

MEDITATION: "The God within is my guide."

BIBLE: I Cor. 12:13; Psalm 46:10; 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 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 dwells, 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: Psalm 92:1, 2; 106:1, 2; Luke 4:18.

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 risen from depth of despair or bed of sickness, knows that he has been an inhabitant of 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 has begun 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

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our heavenly raiment with fabrics of Truth, Justice, Love, Brotherly Kindness, Compassion, and verily our heavenly robes will be resplendent with the glory of the Christ.

MEDITATION: "Thy ways are my ways. O Lord, Guide Thou me."

BIBLE: Psalm 1:6; 16:10, 11; 49:10, 11; John 16:13.

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 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: Psalm 5:11; Phil. 2:1-5, 13.

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.

Sermonettes

MEDITATION: "Filled with the consciousness of the Christ, my mind is pure, even as He is pure."

BIBLE: Psalm 42; 43:3, 4.

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 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 Truth! 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 55:22; 62:7; Rom. 11:36.

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, so your life shall become.

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MEDITATION: "My body is illumined with the radiant health of Spirit."

BIBLE: Luke 11:34-36; I Pet. 5:10.

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 approach 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: Job 32:8; Psalm 43:3; Luke 11:9, 10.

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.

Sermonettes

MEDITATION: "I have only one Self, even God."

BIBLE: Eph. 4:1, 30; 6:10, 11; Jas. 3:17.

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 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: Rom. 7:25; Phil. 3:13, 14; Heb. 4:9, 10.

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. 6:33; Luke 17:20, 21; Eph. 3:19.

ASTOR LECT.: Page 58, first par. to end of chapter.

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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 is erroneous. 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 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: Psalm 24:7-10; Matt. 5:48; John 17:5.

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. We may 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: John 14:6; II Tim. 2:15; Gal. 6:4; Matt. 5:16.

ASTOR LECT.: Page 246, first and second pars.

Sermonettes

May the thirtieth

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 at his conversion acquire the sense of spiritual proportion 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 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 like phenomena; but it is the privilege of the earnest seeker after Truth to reveal the masquerader as the child of God. Thus is overcome the habit of mistaking the disguise for the man.

MEDITATION: "I behold only Good, for Good alone is true."

BIBLE: Prov. 2:6, 7; Mark 24,25; Acts 22:11.

ASTOR LECT.: Page 244, second par. to first par., page 245.

May the thirty-first

When the darkness of midnight surrounds you, 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: Job. 11:18; Psalm 23:3; Matt. 5:4; 10:38, 39; Romans 8:14.

ASTOR LECT.: Page 191, first par. to middle of page 192.

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NOTICE

The International New Thought Alliance holds its Annual Congress in Denver, July 17-24, 1921. A fine opportunity to hear some of the best New Thought Speakers. Begin NOW to plan the trip.

No intelligent man who has studied the life of Jesus and has been able to penetrate many of the obscured rituals and dogmas and mechanical practices which Jesus never heard of, and some of which, we are bound to believe, were developed for the purpose of concealing Jesus's real message to the world, can doubt that he took note of social and economic wrongs and condemned them, and that He did not leave the wrongs of the world and suffering human beings entirely to their appeal to the courts of heaven after death.

There is not any doubt, from the study of the life and sayings of the Saviour, that he wanted to bring "a little bit of heaven" here on earth, and that he knew he could not do it while social and economic and political injustice reigned in the world.

It must be said, however, that there is a strong movement in our churches to correct this failure of the Christian pulpit.—New York American.

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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W. JOHN MURRAY, Pastor

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THE GLEANER

Do It Now

By W. JOHN MURRAY

Whatsoever ye do, do it heartily as unto the Lord.—Col. 3: 23.

The passing away of a year is a painless death of a portion of time which does not, however, affect eternity and in this it is a suggestion of what takes place when one falls asleep in that which men call death. The body in a certain sense is like time, in that it is temporal, while the soul is like eternity in that it is immortal and indestructible. No sudden change came over the world's consciousness simply because the old year went out and the new one came in. One thing perhaps occurred, and that was a conviction on the part of some similar to that which came to the Israelites when their journey across the wilderness had come to an end and they were informed that, "Ye shall henceforth return no more that way." Last year passed, but that is not all there is of it, for it has left its memories, and these are pleasant or otherwise, according to the peculiarities of our experiences.

It is a blessed thing to know that the kindness of God is new every morning, for then we do not concern ourselves chiefly with the funeral of the past, and mourn because we were not kinder to it while we had it with us, as we are tempted to do when a loved one passes away, but we rejoice over the birth of a new opportunity and resolve to do better. That our good resolutions are not always kept is a pity, but I fancy that more are kept than we realize; for more are made in earnest than in jest. Perhaps one of the reasons why so many of our good resolutions are not kept is because we procrastinate. We put the little card "Do It Now" over our desks, but the tendency to postpone seems everpresent. We put off till afternoon what we should do in the morning, and then the afternoon brings its own duties, and these added to the duties of the morning make the job seem too big for us, and so we close down the desk and go to the ball-game.

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There were two occasions on which Jesus went into the temple. Of course there were other times, but these are two to which I desire to call your especial attention. Once he was carried in, because he was not strong enough to go in himself, and the other was when he went in on his own account, and then he got into trouble. The first is recorded in the second chapter of Luke. He was eight days old, and his parents had taken him there for his circumcision, according to the law of Moses, and also for the purification of Mary, according to the same law.

The Protestant church knows little about these requirements, but those two old churches, the Jewish and the Roman Catholic, still observe these ancient rites. Circumcision is still practiced in the Jewish church, and the rite of Purification is still a necessity among Catholics, for until a woman who has recently become a mother is "churched" or purified, she is not fit to receive the sacraments, according to the teachings of the church. These are the left-overs from the old order from which the Protestant mind has worked away, for it believes more in the circumcision of the heart than in physical mutilation, and it cannot quite understand why a woman should be considered unfit to receive the sacraments simply because she has become the honest mother of a welcome baby. I merely mention these things to account for the first appearance in the Temple, and not because they have any particular bearing on the subject under consideration.

The second appearance of Jesus in the Temple was after he had grown up and had come up out of great tribulation to the point where he was convinced that Man had greater potentialities than he had hitherto exhibited. He had spent many years studying the theory of mind's supremacy over matter, and he had just come up out of the wilderness where he had been putting these theories into practice in ways never before attempted on such a large scale. He was convinced now, by practical demonstration, that the understanding of the fourth dimension gives to man power to exercise dominion over the other three, and that the discovery of the one substance endows man with the capacity to transmute any one form of that substance into any other form that the Knower desires.

What had been speculation before was now scientific apprehension, with its consequent ability to prove its faith

Do It Now

by its works, and it was in the full flush of this illumination that he went into the synagogue in the place in which he had been brought up. A very considerate custom prevailed at that time. Whenever a stranger, or one who had been away for some time, came into the synagogue the presiding elder extended to him the privilege of reading a Bible selection, and Jesus selected a portion from the book of Isaiah which ran, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Then he closed the book, and he gave it again to the elder, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

The point I desire to make is that Jesus might have read this, as you or I might read it, as a mere saying or writing of Isaiah which had no particular reference to himself, or if it had, it did not necessarily have reference to any immediate responsibility. It is so easy when reading Scriptures to see their universal application: that is, to see how they apply to all men, but to no man in particular, but Jesus did not so read the Scriptures, for what was written for all, was written for him in a very large sense, otherwise it were of no particular use.

That which he read he applied to himself in a very literal way, and until *we* do this we shall not do the works that he did, notwithstanding his promise that we shall, if we *believe* on him, or accept him at his word. When Jesus put down the book from which he had been reading he was convinced that there was no time like the present. He did not believe in putting off until tomorrow, or until he had an office to work in. Were there not the market places? Had he not come to save people? And where else could he find so many at one time as in the places where most people congregate?

He might have invented a hundred excuses, but he believed if a thing had to be done the sooner it were commenced the better. Agreeable or disagreeable, get it started was his motto. When he knew that Judas was set on betraying him, notwithstanding all his kindness to that

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disciple, he said to Judas, "That which thou doest, do quickly."

If a man is bent on doing mischief, and will not be satisfied until he does it, then the sooner he does it and discovers it does not pay, the better for him, and for society, too. Procrastination is not only the thief of time; it is defeater of purpose, and this applies whether we postpone the good we intend to do, or the evil we are meditating. To postpone the good we intend to do is to defraud others and cheat ourselves; to put off the evil we intend to do until a more propitious moment is to prolong the agony that is sure to come.

When Mary, the Mother of Jesus, knew that prophecy had to be fulfilled some time she said, "Be it done unto me according to Thy word," and when her son recognized the same truth he said, "This day is this scripture fulfilled in your ears." For all we know it all might have happened centuries before, were it not for the all too common tendency to procrastinate.

A young man in business postpones mixing a little necessary relaxation in his daily work on the principle that he must "make hay while the sun shines," and the day arrives when he has all the hay he needs, but no capacity to enjoy the fruits of his labors. He has developed a single-track mind, so that when he would relax he finds he cannot with any degree of mental comfort to himself, and that which a man does, to which his mind does not consent, is not enjoyable, even though it is a yachting cruise in the Mediterranean. If a man feels he ought to be in his office when he is on the golf course, he will derive no benefit, for the mental reaction will nullify the physical consequences. Whatever we do we should, "Do It Now," and do it with all our might.

A Kind Word

It didn't cost so much as a penny
And it wasn't missed you know—not any.
Yet it was worth its weight in gold
And the good it did cannot be told.
'Twas only a word in kindness spoken
When someone's heart was—
Well,—nigh broken.

—*Lora Vine Smith.*

In Account With God

By IDA C. BAILEY ALLEN

VI, PROGRESSION

When the rose has reached its fullest maturity, when a bird sings its most glorious song, when a tree reaches its most majestic height, when a child has developed into magnificent manhood or womanhood—the highest destiny of the earth plane has been fulfilled. As one learns to live more and more according to inner promptings of the Divine Wisdom and Will of God, one learns to accept all that may happen, whether apparently good or ill, in the clear realization that whatever comes is under the guidance of an Intelligence great enough to create a world.

During the months of our deep study of Divine Science, my husband and I had begun to realize these things. He had achieved his fullest maturity and his spiritual triumph. His work, with the exception of presentation to the public, had been accomplished. On the other hand, my task as revealed to me in the vision of home-making for the world, was merely begun. At the same time, I suppose because I am a human little woman, I had begun to demand more and more of his help, never stopping to realize that in doing this, I was not only hindering my own development, but was, at the same time, holding back the complete unfoldment of my vision.

It was at this stage that my husband began to feel ill. There did not seem to be anything in particular the matter. In fact, he went right along with his work, accomplishing all sorts of feats, both physical and mental, and was at the same time singing gloriously. But a sort of detached atmosphere came over him. He grew more and more spiritual—seeming less and less of the world. At that time he said, "Public plaudits mean nothing; it is only achievement that counts." Suddenly, it seemed apparent that he was extremely ill and could not live. Our practitioner, aided by other practitioners, gave him and me marvelous help. And one night, after a siege of difficult pain, a most wonderful thing happened—something that but for my knowledge of Divine Science and the later revealed knowledge of THINGS BEYOND, I could not have borne.

The Gleaner

It was about midnight and I was alone with him. The room was dark—just a little light sifting in from the street. He rose suddenly from the bed and stood erect in the center of the room, apparently a well man, a most wonderful glow shone around him—such a light as our earth plane cannot produce. In ringing tones of joy he cried, "I feel as though the presence of Jesus Christ was in this room. I am well, all that I can desire, I have—love, home, beautiful children, success, riches, honor to come—and God."

It was a supreme moment. He went back to bed happy and slept like a child. The next morning a change took place. He grew more and more spiritual in appearance. He did not care for anything to eat. In reality, he had left our plane at the supreme moment—his indomitable spirit merely lingering on for a few days. The healing had taken place. That is, the only healing that there really is—the establishment of a definite connection with God.

As the soul passed on, he told me in two or three broken sentences what he saw, of the friends who were awaiting him, of the rosy clouds, of the peace, of the dazzling perfection of the plane to which he went.

Secure in the knowledge of absolute divine love, linking together all that is in God's universe, with the realization that has never left me that there is no separation, I could understand this progression.

He had passed with excellent marks thru all the grades of this plane; and I could not wish him back, any more than I would desire to have my little son taken from the fourth grade and put back in the kindergarten. At first it seemed to me, however, that I could not tell Thomas of his father's going. I did not see how I could make a little child understand. Both my practitioner and Mr. Murray said, "Wait and tell him when you have the urging of the Spirit."

Shortly after that, I took Tommy on my lap and told him the story of the butterfly,—how first of all it was a worm,—a funny grubby worm, and how it builds its cocoon around its self and finally, after the right length of time, it turns into a butterfly and flies away, free and happy. Then I explained to him how it is the same way with us, and finally, after we have built our cocoon and have our period of development, we burst the bonds and our soul flies on. He understood in a moment. There

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were no tears, there was no expression on that little face save that of perfect understanding. Then he said, "My father is speaking to me in my heart, he is saying, 'do not grieve Tommy, dear; I am made in the image and likeness of God. I am perfect.'"

There was no atmosphere of mourning and sorrow about the whole household. Friends flocked to me, but in love and peace. I did not know that there were so many wonderful people in the world. Many of them were strangers to me in person, but real friends at heart, for they were the people of the Divine Science church whom I had not previously met, but who felt that I might need their help.

Fortunately, I realized that grief and tears were absolutely devastating. I realized too, that they would be not only devastating to myself and my children, but to my husband who would be driven far away from me by such an impassable barrier. So, letting my love for him and for the world flow out unrestricted, I went on definitely with my work, oftentimes putting in eighteen hours a day at my desk and managing to maintain my equilibrium and go on with the sacred process of bringing my vision into manifestation.

It was after a few days' definite adjustment that one night I had a very great revelation. My husband appeared to me as though in a cloud of light, the same luminous radiance as that which had enveloped him on the sublime night I have described. He said, "It was necessary for you to have help with your vision,—someone who could watch from heights beyond the plane where you are working. So I have gone on that I may be the light in the tower. I will guide and help you."

From that moment on there has been a sensation of constant nearness and help. I have definitely talked with him many times. I have heard him sing and he has given me many inspiring description of things as they are on the "other side."

A little ray of Light once went to seek the dark. It never found it. Why?

—*The Comforter.*

Beware of prejudice; light is good in whatsoever lamp it is burning.

—*Abdul Baha.*

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Each Heart is a Garden

By ELLEN WELLES PAGE.

Each heart is a garden,
Each thought is a seed,
And Faith in God's guidance
Destroys ev'ry weed.

Then Love is the plowman;
Truth walks at his side—
And straight is the furrow
When Truth acts as guide.

With Faith let us care for
Each seed that we sow—
That in this fair garden
Good only may grow.

Says He Left Needle in Her

Brooklyn Physician Sued for \$50,000 by a Woman Patient

Dr. R. L. W——, a prominent Brooklyn physician, was sued today in the Brooklyn Supreme Court for \$50,000 by Mrs. Helen Olsen. She alleged that he sewed up a needle in her abdomen after an operation, when she was about to become a mother. She said that she went to the Cumberland Street Hospital and engaged Dr. W—— to attend her, and that he advised the operation. She affirmed that she suffered great pain for six weeks. In a second operation, she said, he failed to get the needle, but did not tell her. It is still in her abdomen, she charged, and said that another operation would be necessary.

Dr.——, who is attached to several prominent hospitals in that borough, made a general denial, although he admitted the operation. Through counsel, he applied for a bill of particulars. Decision was reserved.—New York Times.

From experience we know the power of encouragement and appreciation in the enfoldment of life, and as we have made use of the faculty of praise in our dealings with our fellow men, we have learned that it acts as a fairy wand, developing good as though by magic, and rendering many things possible which seemed most impossible.

—*Florence S. Crawford.*

The Almighty Dollar

By TEMPLE SCOTT

Every embodiment of an idea is more than the mere expression of thought; it is a creation. It is the bringing into existence that which did not exist before as an objective fact. Creation does not mean the making of something out of nothing—that is unthinkable. Creation is a re-arrangement of existing forces in such wise as to precipitate a new and abiding form out of them. The Doric building and the Gothic cathedral are examples. Poems, paintings, sculpture and symphonies are other examples. Still others are the wireless and the electric telegraph, the telephone, the steam engine, the printing press, seedless apples and oranges. All are re-manifestations of the universal spirit-substance by the power of man's creative imagination working in conscious harmony with the nature of the universe. Such manifestations or creations we call Art.

I call the stuff for this Art process spirit-substance, because mere substance or mere matter without spiritual qualities could not respond to our treatment of it. We can have no possible relation with spirit-less matter. Indeed, spirit-less matter does not exist for us. It is only because of its spirit essence that we are able to relate ourselves to it and it to us. And it is by means of this relation that we can deal with it intelligently and transform it into its infinite possibilities. It is this spirit quality which is the life of all substance, and it is to this life that we relate ourselves when we deal with it either as artist, poet, craftsman, scientist, statesman, philosopher or business man.

Thus viewed the things that men do are the thinks they embody. As objects for thought and as manifestations of thought the work of our hands are direct evidence of our spiritual nature. They bear witness to our divine origin. As such they should be held sacred.

Now what do we mean when we speak of a thing as being sacred? We mean that its ultimate cause is a mystery, and that the Truth of it is in its nature. It follows then, that all our relations, with things as well as thinks, should be of a sacramental character. The mystery and the truth in them should be reflected in the grace in us, and in our faithful devotion to the eternal laws of the universe. The works of our hands must praise us, for they are the embodi-

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ments of our selves; they represent our fidelity to the truth. In this sense every manifestation of man's creative imagination is an expression of his faith in Divine law. It is the outward and visible sign of his inward and spiritual grace. To know the truth and ignore it is stupidity of a pitiable kind. To know the truth and to realize it is the highest wisdom. Any other relation is a denial of our belief either in science or art or religion, and leaves us with no foundations on which to build.

The architect who designs and builds a forty story skyscraper must be in a sacramental relation with the force of gravitation and the strength of materials, otherwise his building will collapse. That building must be the outward and visible sign of the inward and spiritual grace in him as an architect. The poet who creates a new joy-giving song must be in a sacramental relation to the vision vouchsafed him, or his poem will be mere words. His poem must be the outward and visible sign of the inward and spiritual grace in him as a poet. In like manner the statesman must be in a sacramental relation with Society, or he will disintegrate and destroy it. The husband and wife must be in a sacramental relation with Love or they will ruin their home. The judge must be in a sacramental relation with Law, or he will disintegrate and undermine the foundations of the social community. Builder and poet, artist and scientist, governor and lover must all obey the "laws" of the universe. They must hold sacred the truth which is in the nature of things, otherwise the works of their hands will be unstable as water and they shall not prevail.

Obedience, therefore, is the rule of the order of salvation, and there is no liberty except under the constitution, except under grace. And what is true of the artist, the statesman, the judge and the lover is true also of the business man, the merchant and the manufacturer. These deal with those forms of spirit-substance we call the fruits of the earth and the products of nature, and with the human beings who help them to make and buy and sell these fruits and products. It is a vital necessity that they be in a sacramental relation with these things and these people. Their business, their goods and their dealings with their employees should express outwardly and visibly their inward and spiritual grace. And only by fidelity to the truth can they do this. If they set up their private standards and attempt to

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juggle with them, they will fail, and in the end bring about discontent and the dreadful suspicion that produces revolutions. Business and merchandizing and banking are fine arts, and they can be so conducted as to express the highest reaches of our thought. The romance of these adventures can evoke the finest efforts of our hearts and minds, if we enter on them in the spirit of loyalty to the truth.

The sacramental relation of which I speak has always been assumed, if it has not always been lived up to. Without it humanity could not have progressed. Progress, in any true sense of the word, is only possible where this sacramental relation obtains, because it is then an evolution in harmony with Divine purpose. Progress means nothing if it is not a progress to a goal which is God's purpose. And that goal is reached only when our creative spirits work in harmony with the eternal laws of the universe. For then we experience the revelation which unites us with Infinite Power and Infinite Justice.

Now to help us to remind ourselves of these sacramental relations constantly, we have invented symbols. As a nation we use the flag to symbolize our sacramental relation with our country. We raise the figure of Justice to symbolize our sacramental relation with each other. We hold up the Cross to visualize our sacramental relation with our highest human ideal. We mint the Dollar to symbolize our sacramental relations with the fruits and products of the earth.

In using any or all of these symbols we are really reminding ourselves that we are the children of God, and that we should live in harmony with our divine nature. For these symbols stand for various aspects of God's spirit as expressed through our spirits. They attempt to embody our highest aspirations. The mere symbol, however, is lifeless. Its value and compelling power are in the spirit we impart to it and in the enthusiasm it kindles in us. If we do not keep it thus alive it will do nothing for us. The flag is a mere piece of silk or wool if our hearts are unresponsive to its appeal. The figure of Justice is mere stone or bronze if our spirits are not aroused by it to emancipating acts. The Cross is but an ornament if it does not inspire us to emulate the life of the Great Exemplar. The Dollar is but common metal if we hoard it and deny its gifts to others. If these symbols have been a blessing they have also been a curse. Men and women came to love each other under the

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Cross, but they also hated each other under it. Patriots have done noble deeds under the flag, but nations have also destroyed each other under it. Statesmen have lifted their fellowmen to a realization of new and splendid social dispensations in the name of Justice, but others have ruined lives and homes in the same name. The Word has been an inspiring message in the mouths of prophets and poets, but in other mouths it has degraded and betrayed. Noble hearted men and women have bought redemption with the Dollar, but with the same Dollar others have imprisoned and starved. The ideal we have symbolized we have often prostituted in the name of the symbol. We have accepted the symbol and forgotten the Truth which it symbolized. It was then lifeless and bereft of its healing and emancipating powers. Hence our tears today.

(To be concluded in July.)

How to Count That Day

If you set down at the set of sun
And count the acts that you have done,
And, counting find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If through it all
You've nothing done that you can trust
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—*George Eliot.*

A man who knows the Truth becomes not only a radiating center of light to destroy the clouds of evil, but he becomes also a road for those who do not understand and believe as he does.

—*Albert C. Grier.*

Soul Powers and Privileges

REV. HENRY VICTOR MORGAN

When Jesus declared, "I am from above, ye are from below," he was not laying any claim to a different nature, but to a larger understanding.

Let us imagine two men living on the same mountain; one has his home at the foot, the other at the summit. The man at the summit would look out upon a different world from the man at the foot, not by reason of an unlike nature, but because of the difference in elevation. Put the man in the valley in the home of the one at the top of the mountain, and he would enjoy the same privileges of viewpoint.

When we remember that in the Bible mountains refer to high states of consciousness, many obscure passages will be filled with light. Literally speaking, it was impossible for Satan to take Jesus upon any physical mountain lofty enough for him to see all the kingdoms of the earth and the glory of them.

But to the inner consciousness there is ever a Mount of Vision to which all things are possible. There is a state of consciousness wherein every man can instantly know what is taking place on any part of the earth. He may live in San Francisco, and carry on a conversation with men in New York or Calcutta. Nay, it is possible to commune with the immortal dead as with our next-door neighbors. Paul was not speaking of a state of consciousness after death when he said, "Eye hath not seen, nor ear heard, neither have entered the mind of man the things which God hath prepared for them who love Him." He was speaking rather of his own personal experience when the scales of materiality dropped from his eyes, and he saw with supervision that the earth was crammed with heaven and every bush ablaze with God.

It seems incredible that any argument should be necessary to convince one who claims to believe the Bible that these super powers belong to every man. The belief that they ONLY belong to man AFTER death has long prevented him from entering his inheritance of power.

To the person living in the super-conscious realm God is an ever-present reality, and all desired information on any subject is ever accessible.

Jesus, dwelling perpetually in these super-realms of mentality, could read the minds of men more readily than

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the ablest scholar can read a primer. He could tell the disciples what they had talked about in his absence. He could tell what Nathaniel had meditated upon when alone under the fig tree. After talking with Jesus, the woman of Samaria said, "Come, see a man that told me all the things that ever I did."

Had Jesus desired to prostitute this high gift, he might have made a fortune—and after all was not that the reality of the temptation wherein Satan showed him all the kingdoms of the world and the glory of them? The desire to use universal power for private and selfish ends assails every candidate for spiritual illumination.

The Christ-man never uses his super-powers to enrich or glorify himself. To do so is to be shorn of Power, and the white magic of the Spirit becomes the black magic of mortal mind. The Source of this Universal Power is God, the Universal Father, who giveth to all men freely.

Prayer is the channel through which this Power comes into individual possession. When we really pray we connect our mind with the Mind of God. In true prayer we enter the Great Silence where we see and hear and think as God.

Prayer is the great University of the Soul. Herein we live above time and space, and belong to Eternity. It is the vision and understanding of creative power. Our word becomes the Word of God. Personal pride is abolished, and envy is impossible. The most illiterate fisherman whose soul has been instructed in the University of Prayer has more practical knowledge than the greatest of scientists lacking this knowledge.

Diseases can be diagnosed and healed regardless of distance. Broken friendships can be restored and new friends attracted, for the soul of man has access to the heart of God. Says Emerson: "We are wiser than we know. If we will not interfere with our thought, but will act entirely or see how the thing stands in God, we know the particular thing, and everything and every man, for the Maker of all things and all persons stands behind us and casts its dread omniscience through us over things."

—From "Power"

A star has the same radiance if it shines from the east or the west.

—*Abdul Baha.*

Sermonettes with Meditations and Correlative Readings

June the first

Beauty is a quality of soul preception 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 ugliness, and creates deformity out of form. The hatred of a fellow-being is the most hideous aspect of hate. No injury merits hate, and hate is a poison that puts to death the one who distils it. "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." "Vegeance is mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of divine Love."

BIBLE SELECTIONS: Rom. 13:8; I John 4:7, 8; 2:9, 11; I Chr. 16:29; Eccles. 3:14, 15.

ASTOR LECTURES: Page 101, second paragraph; Page 265, third paragraph.

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 all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must momentarily commit your ways unto the Lord. Let never a minute pass but you re-establish your communication with the Source of every blessing, so that you may do the Father's will.

MEDITATION: "Every moment the Love of God expresses Itself through me."

BIBLE: Psalm 43:3; Heb. 5:12-14.

ASTOR LECT.: Page 145, last par.

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June the third

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. 7:17-20; Luke 11:39, 42; Heb. 3:12.

ASTOR LECT.: Page 92, last line to bottom of page 93.

June the fourth

Light has radiated 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 use of electricity, and for volume and brilliancy, the acme of purity was reached in lighting. The course of lighting has been 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

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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; Isa. 60:1; 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 its 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!

MEDITATION: "The Power which sustained Jesus, upholds me now."

BIBLE: Rom. 12:21; 14:8, 9; Phil. 4:13.

ASTOR LECT.: Page 89, first par.; page 81, second par.

June the sixth

It is well to realize that self-aggrandizement does not symbolize the accumulation of spiritual treasures. Like the American aloe whose length of life is determined by 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."

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BIBLE: Ex. 20:2, 3; Psalm 118:8; Prov. 23:5; Isa. 12:2.
ASTOR LECT.: Page 184, second par. to end of chapter.

June the seventh

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 thou mightst have Life more abundantly, and that Light which revealed to humanity that it bore the potentiality of divinity has ever been showing the Way which leadeth to the Father, the ultimate realization of humankind. That Guide which the Father hath given unto thee 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 art thine, because He Himself dwells within thine own heart! The Father hath all to bestow, but not until thou hast 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: Prov. 3:24-26; John 16:13; II Tim. 1:6.

ASTOR LECT.: Page 122, first par.; page 123, first par.

June the eighth

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!

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MEDITATION: "The Spirit of God is my Health and my Strength."

BIBLE: Psalm 42:11; 27:1; 18:32; Isa. 58:8-11.

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 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: Psalm 91:16; Prov. 8:35; John 4:14; Rom. 8:8, 9.

ASTOR LECT.: Page 190, first par.; page 191, first par.

June the tenth

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

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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.

MEDITATION: "The Love of God is my only guide."

BIBLE: Job. 32:8; Matt. 4:4; John 6:45-51.

ASTOR LECT.: Page 33, first par. to middle of page 34.

June the eleventh

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 the torch of Divine Love burning within their hearts, would welcome the freedom with which we can proclaim our consciousness of divinity, were they on earth to-day. The Day Star is again 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: Matt. 5:14-16; Luke 8:16; 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

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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: Psalm 40:8; John 5:26; I Tim. 4:15, 16.

ASTOR LECT.: Page 203, first and second par.

June the thirteenth

That covenant which God sealed with man before the foundation of the world has been lost in the ark of ignorance, and since 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 Confirmer of my faith."

BIBLE: Psalm 28:7; Heb. 11:3, 6; 12:2.

ASTOR LECT.: Page 336, last par. to middle of page 337.

June the fourteenth

"When thou passest through the water, 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

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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 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 Sheperd, I shall not fear."

BIBLE: Psalm 77:14-20; 107:1; Eph. 1:3, 4.

ASTOR LECT.: Page 203, first and second paragraphs.

June the fifteenth

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 shaps 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. 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. 6:16; Gal. 4:8, 9.

ASTOR LECT.: Page 127, last par.; page 128, last par.

June the sixteenth

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

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the nothingness of death, the celestial Beings that know only life.

Ye who "seek in space" and search in the "remote depths of the horizon" for the Supreme Cause, 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: Heb. 3:4; Job 22:21; Psalm 65:9-13; Acts 17:28; I Cor. 8:6.

ASTOR LECT.: Pages 110 and 111.

June the seventeenth

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 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 purifying 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 God, can you enter into fellowship with Him and partake of those blessings which belongs to every Son of God.

MEDITATION: "My heart is pure, even as He is pure."

BIBLE: John 3:3; Matt. 18:3, 4; Psalm 51:1, 2, 6-13.

ASTOR LECT.: Page 249, last par.

June the eighteenth

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 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

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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: Isa. 58:10; Matt. 15:22-28; Luke 10:30-36; Rom. 2:1, 2; Heb. 3:12, 13.

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: Psalm 27:14; Isa. 41:10; I Peter 5:10; Rev. 21:7.

ASTOR LECT.: Page 122, first par.; page 123, first par.

June the twentieth

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 spritual 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

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pain. As a man thinketh, so he is, physically, 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: Rom. 6:14; 8:2; II Cor. 10:5; Phil. 1:20.

ASTOR LECT.: Page 167, first paragraph.

June the twenty-first

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!

MEDITATION: "God, the Father, dwelleth within me."

BIBLE: Psalm 33:6, 9; Isa. 55:10, 10; John 1:1-4.

ASTOR LECT.: Page 61, first paragraph.

June the twenty-second

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 ac-

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cept 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: Psalm 107:1; Isa. 41:10; 60:1.

ASTOR LECT.: Page 173, second paragraph to first paragraph on page 175.

June the twenty-third

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 Laws 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 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; John 15:1-8; Rev. 21:4.

ASTOR LECT.: Page 15, last par. to middle of page 16.

June the twenty-fourth

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

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flight of years has seen but little growth in some human-kind, for today, we are still 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 Pharises, 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 10:7-14; Matt. 10:42.

ASTOR LECT.: Page 84 to middle, of page 85.

June the twenty-fifth

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 except 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: Prov. 3:6; II Cor. 5:18; I Peter 5:7.

ASTOR LECT.: Page 156, first par.; page 251.

June the twenty-sixth

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. 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 mists of sense illusion; thereby defrauding himself of the use of his spiritual intelligence. Sin cannot change anything; for all

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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 in need of help, and the surest way to aid him is for the onlooker to gaze beyond the cloud of illusion until the shadows flee from his own vision, and then the day-break of reality will become apparent to the one befogged by the illusion of sin.

MEDITATION: "My mind is stayed on Christ."

BIBLE: Pro. 8:35, 36; 10:9, 25; 15:21; Rom. 14:1; Rev. 21:7.

ASTOR LECT.: Page 329, first par.; page 330.

June the twenty-seventh

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 adapt themselves the shapes of the peaks.

God has created man superior to his environment and has ordained his destiny to be divine. Human parentage 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.

MEDITATION: "I will arise in Spirit and go to my Father."

BIBLE: Matt. 12:48-50; I John 5:4, 5; Ezek. 18:4.

ASTOR LECT.: Page 348, first par. to end of chapter.

June the twenty-eighth

From the form of an idea a temple springs into shape. Consume the shape of the structure, but its form will persist 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

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by the things (symbols) that are made." Look away from the faults in the interpretation and live in the eternity of the idea, which is the wealth of Mind, for all that the Father has is yours.

MEDITATION: "My true Self is perfect, even as God is perfect."

BIBLE: Matt. 5:48; Col. 3:8-10.

ASTOR LECT.: Page 60, first and second paragraphs.

June the twenty-ninth

O Infinite Attraction that holdeth the sea in the hollow of Thy hand, hold Thou me above the testimony of the finite. O Divine Creator who hast incorporated me into Thyself, even as the risen sun does embody in its own brightness the opalescent light of dawn, make me realize my own Infinity which prevadest all, and is the only Reality. Be Thou my only consciousness so then when the apparitions of sense confront me I may not mistake their finite shapes for Thine infinite form. O Light of 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: Psalm 119:117; Matt. 6:22; I John 2:5.

ASTOR LECT.: Page 338, first par. to end of chapter.

June the thirtieth

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 in order that the sheaves may be gathered into God's barns. The true fast is to quicken the understanding, to accelerate the intuitive power of the soul, and to revive the perceptive faculty of the divine nature by a *total abstinence from negative thinking*. Such a discipline enables man to rise from the plane of dependence

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upon the failing finite into the realm of spiritual power and dominion. When thou fastest, choose this method!

MEDITATION: "My mind is filled with the consciousness of Thy omnipresent Love."

BIBLE: I John 4:7, 18; James 1:27.

ASTOR LECT.: Page 56, first par. to end of chapter.

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NOTICE

The International New Thought Alliance holds its Annual Congress in Denver, July 17-24, 1921. A fine opportunity to hear some of the best New Thought Speakers. Begin NOW to plan the trip.

I am but one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something that I can do.

—Edward Everett Hale.

Man does not die; he kills himself.—Seneca.

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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IN July, August and September, during the Absence of Mr. Murray, there will be service on Sunday at 11.00 o'clock, followed by a healing meeting.

A healing meeting will be held on Tuesday and Thursday from 12.15 until 1.00 o'clock. Tried and competent speakers will conduct these services, which are all held in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

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THE GLEANER

The Fall of Man and What it Means

By W. JOHN MURRAY

"Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand."—Psalm 37:24.

Among all the stories, legends, or allegories to be found in the Old Testament there is none more frequently told than is that of the Garden of Eden wherein our alleged first parents were placed and from which they were finally ejected. If this story had been treated as an allegory, and always understood as such, it would have been beautiful and harmless, nay, it would have been pleasing and profitable; but treated as a fact it has become an insult to the intelligence. When it is related, as it has been in Sunday schools and churches for thousands of years, it suggests the injustice of God, rather than His eternal love.

There is something beautiful in the picture of a garden in which two ignorant, innocent happy people are permitted to walk and talk, until a mistake causes them to lose what they might have retained by the exercise of just a little common-sense. The punishment seems out of all proportion to the offence, especially when we remember those words of Scripture which say, "Though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is noteworthy that as one prophet succeeded another the legend of the Garden died out. The consciousness of man as it evolved spiritually grew away from the conception of a God with a perpetual grudge in His heart, so that the prophets no longer used the Mosaic allegory, even for educational purposes.

It is a singular fact that Jesus does not once refer to the sin of Adam and Eve. The original sin does not seem to have been a matter of great importance to the Master, perhaps because he had no sympathy with the belief that a whole race could be condemned for the mistake of one of its progenitors. Jesus does not seem to have concerned himself with that question which bothers so many philosophers. It was not a matter of such great moment to him

that he should say as Augustine did some centuries later. "Whence came evil? and how crept it in hither?" The "origin of evil" never perplexed him. It was his purpose to abolish evil, no matter how it crept in. He did not deem it necessary to trace it to the sin of our first parents: his one object was to rid the world of it, and this could best be accomplished, not by looking for the origin of it, but by repudiating it altogether. Moreover he knew that man's first parent is God, and he was more interested in tracing his ancestry to God than Adam.

The mistake of medieval and modern Christianity lies in the emphasis which they both place on the "original sin" and the supposed taint which that hypothetical offence has communicated to every child born into the world. If any ill disposed man wanted full justification for hating the grandchildren of a man who had once done him a supposed injury, he could find it in this long continued grudge which God is supposed to cherish against the race because of the "sin of Adam." There are certain things in human life which we might use to show how absurd this whole idea is. Suppose an old man should seize a lot of little boys and commence to beat them without any apparent provocation, and suppose those little boys should ask through their tears why he was so brutal, and suppose he should answer, "because your grandfather took something which I told him not to take; that is why I am beating you." The whole idea is enough to make us laugh, or wax indignant, according to the way we take it.

From any point of view it might be declared that man never did fall. If we regard man from the standpoint of physical evolution, coming up from the lowest forms of animal life we see how impossible it is for him to have fallen, for the very simple reason that he began at the bottom. Therefore, if man has fallen at all, he must have fallen upward, if we accept the opinion of biologists. From the standpoint of evolution, man has been in a constant progress of rising as all the histories of the race tend to prove. If we go to the other extreme of considering man from the purely spiritual point of view, we see again how impossible it is for man to have fallen.

If biology sees man in a process of continuous ascension from protoplasm to consciousness, the science of ontology discerns him in a persistent state of perfection as the idea

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of God. Biology, judging man by "appearances," reveals unmistakably the fallacy of the "fall of man," while ontology which is the "science of being," judging man from the standpoint of "righteous judgement," reveals the same fallacy from the opposite point of view. This is one of the cases where extremes meet. When one looks at man from a physical viewpoint one sees that there is no original righteousness, for "except a man be born again, he cannot see the kingdom of God." Neither can he understand the significance of the fall of man so that he can profit by it. If we will get away from the extremes of biology on the one hand, and ontology on the other for a moment—for we cannot get away from them permanently—it may be that we shall stand in the center where things are not at such long range as to be obscure and indistinct.

Let us get away from the fall of man as emphasised in theology, and the rise of man explained in biology, and consider man as he appears to us today in all his bewildering peculiarities. Man, as he looks at himself today, has no recollection of his protoplasmic period, neither has he any remembrance of the Garden of Eden; he simply knows that he is a strange admixture of emotions. When he would do good he finds evil present with him, and when he would do evil he finds himself striving to resist it. He is a conundrum to himself, yet he is always trying to understand himself. Biology tries to tell him what he was before he was born, theology tries to tell him what he will be after he dies, but what he most wants to know is what he is *now*. He is divinely curious and, in his divine curiosity, he is led to investigate, and through investigation he discovers that the original sin is not something of which one man was guilty in remotest antiquity, but something which every man is committing, in one form or another, every day of his life, and this very frequently without knowing it.

The original sin has been defined as, "the descent of thought into matter." It is the tendency of thought to dwell on a level with the body, instead of raising thought to those higher levels of art and letters, Truth and Beauty. According to Plato, there was once a winged race of men on the earth. We may not accept this literally, but we can conceive of a race so highly developed spiritually as to be able to emancipate themselves from the bondage of the flesh by lifting themselves above the plane of sense. The wings

by which this is accomplished are Truth and Love, by which means the soul rises to heights otherwise unattainable.

The reason why so many of us grovel in the dirt is because we have either lost our wings through the original sin in our own natures, or, having our wings, they are useless to us. Whenever a man, from preference, allows his thoughts to gravitate in the direction of matter and remain on the material plane, he is like a sparrow whose wings have been rained upon and then frozen tight to its sides. The sparrow has power but it cannot fly until its wings thaw out; the materially minded man has inner potentialities, but he cannot use them until the warmth of Divine Love thaws out his frozen nature, so that solid materialism gives place to fluidic intellectualism, and thence, rises to celestial heights from which he perceives truths which cannot be perceived in the lowlands of thought where the mists of matter obscure spiritual vision.

If we can accept the definition of the "original sin" as the descent of thought into matter, it will relieve us of the necessity of believing in the legend of the Garden of Eden as a necessity to salvation, for we shall see that this legend is the history of every man written large. In all ages the resurrection of the soul from the body has been emphasized as the great necessity to the spiritual life on earth. The pathway which leads up to the highest knowledge is the way out of the flesh, not so much by renunciation or by suppression, as by wisdom and understanding. Socrates is credited with saying that they who love knowledge discover that the soul, in order to rise in the scale of knowledge, must, first of all, free itself from the false belief that it is encased in the narrow confines of the body, otherwise it will continue to believe that it can see only those things which "really exist," as a prisoner sees the outer world through bars of his dungeon. Through the original sin, or thinking on a level with the body, man imprisons himself in a cage of his own mental construction; he "conspires to his own captivity," as Socrates puts it.

Whenever man looks to the body for pleasure or pain he is, to use the popular expression, "putting a nail in his own coffin;" and the body is the coffin, for so long as man believes that the soul is in the body, like a pea in a pod, his outlook will be restricted and his achievements limited. When a man commits the original sin of allowing his

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thoughts to descend into his body, instead of keeping them on things that are higher, his thoughts, being fluid, take the form of bodily sensation, just as water takes the form of the vessel into which it is poured. Bodily sensation, whether it is pleasureable or painful, is bondage, and this is why it is called the original sin because, until we are born again in Science and in Truth, such is the original impulse of every man that is born into the flesh.

If it is through this original sin in each of us that sorrow comes into the world, then the way out of it all must be by reversal of the process. If we have tied knots in the strings of our lives we must begin at once to take them out, and if it is a little harder to take knots out than it is to put them in, we must be all the more courageous on that account. If the Adam in us would wallow in the mud of materiality, the Christ in us must rise on the wings of the morning of a new idea to that lofty mental peak where the spiritual air refreshes and invigorates. This is beginning of the reversal of progress for, as material thinking is the original vice, spiritual aspiration is the original virtue. It is an Old Thought as well as a New Thought that the soul is not bounded or circumscribed by the body, but that the body is included in the soul as the sum-total of the soul's conceptions.

This, of course, is in direct contradiction to the popular thought on this subject, but it has the support of the most advanced thinkers of all the ages. The body being solid, and the mind being fluidic, the mind contains the body, as Dr. W. F. Evans declares, as a large lake contains an island. When this truth is more generally understood men will walk forth from their bodily sepulchres as Lazurus walked forth from the tomb at the command of Jesus. When the mind knows that it is not imprisoned in the body, then it will exercise its original dominion over the body, and not until then. Believing that we are encased in matter we are subject to the so-called laws of matter, but knowing that we are *not* encased in matter, we learn that we are subject alone to laws of thought, and these laws know no limitation, for Thought transcends time and space.

For Jesus to think he was in the upper chamber with his disciples after they had locked themselves in for fear of their pursuers, was for him to be there in his entirety, for matter offers no successful resistance to Thought when

Thought does not descend into matter and permit itself to be held captive by it. In taking the fall of man out of the remote past and making it an everyday occurrence we are afforded an opportunity to work out our own salvation intelligently and joyfully. We take pleasure in exchanging the life of sense for the life of soul. Rising from the belief of life in matter to the comprehension of life as God, we take part in the "first resurrection." We awake to righteousness, or right-thinking, which expresses itself in us as health and harmony, peace and plenty.

By overcoming the original sin of believing that life and sensation are in the body, we become masters of the body and compel it to do our bidding and serve our purposes for good. It becomes the instrument and not the performer, the servant and not the slave-driver. Original servitude arises from the notion that the body dominates the mind, that matter controls Spirit or contends against it. Original freedom comes from the conviction that Mind controls the body and that Spirit, in the last analysis, is All and "the flesh profiteth nothing." To those who are committing the original sin of allowing thought to descend into matter and remain on that level, we say with Paul, "Awake thou that sleepest (in ignorance of Truth) and arise from the dead and Christ shall give thee light." This is the surest way out of our difficulties.

**If We Don't Do as We Would be Done By, We May
be Done By as We Do**

From Warsaw, Indiana, comes this: "Albert Wood, prominent farmer residing near here, is paralyzed to the waist and in a critical condition as the result of a blow struck by his son, Dallas, twenty-one.

"The father and son were attempting to break a balky mule today and became so enraged that the father told the son to hit the mule on the head with a club. The father held the mule's head.

"The mule, however, was not caught napping, and jerked its head aside as the blow descended. Instead of striking the mule's head, the blow landed squarely on the head of the elder Wood, and he was knocked unconscious. Physicians say there is little hope for his recovery."

The Church Invisible.

The Almighty Dollar

By TEMPLE SCOTT

(Continued from June.)

Of all the symbols we have so much misused and abused the Dollar has suffered most from us and, as a consequence, we from it. So high a value have we set on this symbol that we call it, "The Almighty Dollar." We have filled it with our energizing spirit to that degree that the inert metal is become for us charged with dynamic potency. We have even apotheosized it. We bend the knee and bow down before this symbol, forgetting altogether that it is *our* energy, *our* spirit, *our* divine souls that gives this brazen thing what life it has. It has become for us what the Golden Calf was to the Children of Israel in the desert, but we have no Moses to grind it into powder and scatter its dust to the four winds of heaven. But there is rising up instead a great army of iconoclasts who will surely annihilate it and also kill its divine spirit, if we persist in our blind idolatry. And there is grave danger from this method, because in destroying the symbol we must deeply wound the spirit in us for which it once stood and still stands.

It is time, therefore, that we took thought and recovered ourselves. It is time we remembered from whence we have fallen, and climb back, at any cost, to those heights where blow the life-giving airs which once strengthened us for our evolutionary progress. We must rehabilitate this Dollar in its splendid, spiritual vestments, and we must re-vivify it with our highest aspirations. Our trade, our business, our commerce, our industries must be carried on in full consciousness of our sacramental relations with the fruits of the earth and the fulness thereof, and with the sons and daughters of men who are helping us in these enterprises. We must so live in these relations that our first impulse in our business undertakings shall spring from honor and not from honesty as a policy. Our obligations must touch us highly and our transactions must reflect our faith in the integrity of men. Then and only then will the Dollar be truly Almighty; for then it will have become impregnated with the spirit of Truth in us which must prevail at all times and in all places. The Dollar will then pass currency and pass freely among all men and women all the world over who are living in conscious harmony with the ideal for which it shall then stand.

On every silver dollar we find stamped the words—"In God we trust"—Do these words mean anything to us? Surely they are the recognition of the spiritual value of the symbol. If they don't mean that then their use is blasphemy. If they are not to stand for the grace of the sacramental relation between us and our fellowmen, then they will stand for our disgrace. For if we ignore or deny them, then in whom shall we trust? Shall we trust our fellow men? How can we, when we have denied our faith in God? For what in our fellow man is trustworthy is the divine soul in him, and if we no longer believe in God we cannot believe our fellow man possesses a divine soul. There is nothing left then for us on which to found our faith in him, but to refer to Dun and Bradstreet. And what will those wise people tell us? They will tell us nothing more nor less than certain facts which go to prove that our particular fellow man is or is not in a sacramental relation with his fellow men. Their ratings, at bottom, are ratings of the degree of the man's faith in God expressed by him in his business. Their reports and figures are but the story of the adventures of the man's divine soul. And in proportion as we are satisfied that these adventures were made and carried out in faith in God, in that proportion we trust him. So that we come back to the fundamental truth in all human relations—that in God we live and move and have our being. All error whether in thought, or in conduct, or in business is the result of attempting to separate ourselves from the Divine Omnipotence, and believing that we can live and labor purposefully and fulfillingly without it. We can no more do this than we can lift ourselves up by our belts. It is that false belief which expelled Adam out of the Garden of Eden, and the millions of Adams since his day have toiled and moiled by the sweat of their brows to catch anew even a faint vision of the Paradise lost.

These words sound, perhaps, like the words of a dreamer and a foolish preacher crying in the wilderness. Well, here are a few words from a practical man of the world who is a manufacturer of shoes and, presumably, neither a dreamer nor a foolish preacher. Mr. Oliver M. Fisher of Newton, Mass., on the occasion of his election this year to the presidency of the Boston Boot and Shoe Club, made the following statement:

The Almighty Dollar

"This country has been a phenomenal success in everything material. We have been the wonder of the world, but we have lost, to my mind, the balance, and have given far more attentions to the material side of life than its importance warrants. The same attention given to the development of the moral and spiritual forces within us would bring about in every community a vitalizing force which would make better communities, and thus make better the very business in which we are engaged.

"From my own business experience there is nothing on earth that business men need so much to-day as religion. By that I mean responsibility to God, to man, and the obligations that go with it, in order that our relations shall be relations of one brother to another. Obligations must be kept and the covenants we make must be considered sacred and binding; therefore, I have come to feel, after a long business life, that some form of Christianity is the heart of the covenant of all business life."

Here is a business man who, after a long business life, has come to the conclusion that we must recognize the sacramental relations, if our social and business enterprises are to succeed and abide. Does not this mean that our trust in our fellow man must spring from our trust in God? Surely it does mean that. And it means also a recognition of the unity of man in God, and that this is a universe in which we live, a oneness of things and things in infinite manifestations of the spirit-substance. If we act in opposition to this basic truth of existence we may succeed for a time by the mere impetus of our private strength; but we shall soon be left without reserves, and we shall fail if we do not go back and tap the reservoir of infinite strength.

In a recent article by Mr. Roger W. Babson on the grave situation in the industrial world, that eminent statistician wrote: "The religion of the community is really the bulwark of business and of our investments. It means the real security for the stocks, bonds, mortgages, deeds and other investments which we own. The steel boxes, the legal papers and the other things that we look upon as so important are the mere shell of the egg. The value of our investments depends not upon the strength of our banks, but upon the strength of our churches."

This is matter for our serious consideration. We have travelled far from the refreshing waters in the desert of

our march to the Promised land, and have rested where the precious stones and metals lay heaped before our eager eyes. We have thought that these would nourish and sustain us to the end. Now, like the bird which found pearls instead of corn in the sand we would gladly exchange all our seeming riches for a few handful of heaven-sent manna. But there is no help for us unless we retrace our steps back to those living fountains of the spirit which once refreshed us and which will continue to refresh us if we drink of them only.

It is not a matter of wealth, but of health—health of mind and health of heart—so that we may permit the free action of the divine spirit in us in all that we undertake for all the purposes of life. The Dollar is but a symbol. It is for us to preserve its true value. Let it urge us to recognize the sacramental relation that binds us to the Giver of all gifts—gifts of food, gifts of homes, gifts of beauty, gifts of enlightenment, gifts of happiness—and then, indeed, will the Dollar be almighty.

To One Who Came Back.

VIRGINIA KLEIN

They said you could never come back to me,
Said you would drift beyond Life's Sea,
But I watched and waited beside your bed,
Smoothed the dear curls on your fevered head,
And never would I admit you could die—
With me watching by!

They said you could never come back the same,
Never could play the old brilliant game,
But I laughed and I prayed beside you there,
Through the throbbing hush of the fear-fraught air,
And never could I believe you would die—
With Love kneeling by!

They said you could never come back again
To take your place in the world of men,
But I scoffed and I scorned their wise old saws,
Looked to THAT LAW ABOVE ALL OTHER LAWS,
And never did I conceive you could die—
With CHRIST standing by!

Beauty is the externalization of harmony.—*Troward.*

Notes From the Field

SILENT HELPERS.

At the time of Mr. Murray's return from Europe last fall, one of the desires uppermost in his mind was that a Society be formed for the extension of the healing work, which he had carried on for so many years with the aid of a few practitioners. He felt that there was a growing need for such an organization, as in this way work could be done which could not otherwise be attempted. It must necessarily consist of those who would be consecrated to the work and who would be willing to devote a part of their time to such an enterprise.

At a meeting of the Students' Association of the Church of the Healing Christ, held during the first week in October, Mr. Murray made his appeal for workers. The response to the call was all that could be desired, and there were many who volunteered their services to the labor of love. Without delay meetings were held daily at the close of the noonday Healing Service, which Mr. Murray also inaugurated upon his return to New York.

During the past season the growth of the work has been gratifying. There has been consecration, and out of consecration has come achievement. The work is entirely supported by the free will offerings of those who ask for help. The Silent Helpers do not personally receive any remuneration. They have not only been present whenever possible at the daily meetings of the Society, but much time has been given to the carrying forward of the work in whatever manner necessary for the accomplishment of the desired end.

The time is now here when it is felt that the activities of the Society should be enlarged, and with this announcement it is sincerely hoped that there will be response from all those who desire healing, not alone for bodily disease, but for any form of discord or discouragement. The Silent Helpers will pray for you and give you instruction so that you may help yourself. All messages are held in strictest confidence. Those requiring help are asked to send names in full and addresses.

Address all communications to

SILENT HELPERS,

113 West 87th Street,, New York City.

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

New York—I am deeply grateful for what you have done for me. My physical condition is much better, and my outlook is brighter. Will you kindly continue to treat me? I have prayed and tried for months, and you are the first real help I have found. I shall overcome with your help. With deepest gratitude, I am *L. D.*

New York—Just after posting my appeal to you the house in the country rented and I went away for a few days, arranging matters there. Everything worked very smoothly which ordinarily might have been chaotic—in opening a small country house very quickly and under pressure, but there seemed none. I have been working along mental, or metaphysical lines on the house and I do feel that this rental was the result of constant and persevering work. And I have been strangely free from care and anxiety, which I am sure is your thought for me.—*Mrs. H. T. W.*

New York—It is glorious how much your prayers have helped me, I am much more normal in my whole attitude. You are bringing more happiness in my life than I have ever experienced before. I am deeply grateful.—*E. M. N.*

Brooklyn, N. Y.—I gratefully acknowledge my improved condition of health, since receiving treatment. I am able to take longer walks each evening and am confident soon to be able to enjoy travelling in the subway cars, which I had given up hopes of ever doing again.—*Mrs. L. B. V. P.*

Brooklyn, N. Y.—Your beautiful and helpful letter of April 28th came to me on the morning of the 29th like a ray of glorious sunshine after a night of storm.

My heart was very heavy and I wrote you in despair on the night of the 28th but when I read your letter I was immediately lifted up and was filled with gratitude and thankfulness that I had such friends as you to help me fight. For fight it was to keep from being fearful for my little boy. He went with his school to the farm, joyous at the prospect to be really off and has been happy and contended ever since.

It has been a revelation to me of God's Power and Love and has filled me with an inexpressible peace and happiness. Words cannot express my gratitude to you for helping me over this dreaded period but please know that my loving thoughts go out to you each day.—*Mrs. A. K. R.*

New York—I wish to report my hand is almost well. The ugly appearance is fading slowly but surely, away. I can remove my gloves without any trouble, for the first time in a year. I hope soon to be able to take a position and will then send what I can in return for your wonderful help. If I am entitled to a remembrance in your prayers a little longer, I will, I believe, report a full cure. Thank you for what has been done so far.—*M. R.*

Notes From the Field

New York—I wish to tell you of my nephew, W. S. His blood test this week, as usual of late, was reported very good. He was not given more calories, but holds his sixteen hundred and fifty, with a raise in the proportion of carbo-hydrate. This he likes, as it gives him a little more pleasing diet. He is noticeably gaining flesh—I do not know what he weighed in March, but I can see that he is not nearly so thin as he was and is beginning to whistle and be quite a cheerful boy.—*E. P. K.*

New York—Dear Silent Helpers: I have received great moral help from Mr. Murray's lectures each morning, but there are still so many fundamental things I cannot grasp, that I am still too confused to help myself. Is there anyway I can have these ideas clarified? The answers I have received from each Christian Scientist, so far have not helped me at all; in fact they have not been answers to my questions at all, and I feel that until I do understand and realize the fundamentals underlying this great thought, I shall not be able to help myself.

I will let you know at the end of this week how I am progressing, and wish to thank you for the help I know you are giving me.—*E. A. B.*

MY DEAR E. A. B.:

Your letter of April 28th is here and we thank you for the report. We are continuing the work for you daily. You speak of being in a confused state of mind. I trust that we may be able to give you such help as you desire.

Divine Science declares God to be Principle, Eternal and Changeless. We cannot always know in what particular manner God may work, it is only as we are able to grasp the working of Universal Divine Mind that we find it possible to let go of the limited and the personal. In Divine Mind there is perfect balance and adjustment and mal-adjustment is always due to the fact that somewhere, or at some time, there has been a failure to co-operate with Divine Law. It is not always possible to know just where trouble has crept in, or through what channel it has come.

Through realization or our complete Unity with the Father, and faith in the ultimate victory, doing each day the work to be done as it presents itself, freedom is attained. After we have done our part the responsibility rests with Him. When we learn to stand alone with God we are strong, the advice "Put not your trust in princes," is good when we are in any way dealing with the personal. To trust the "God in you" to lead you out of the shadows, even though the path may seem circuitous, is the only way in which you can attain final dominion.

All this may seem to be dealing too much with the abstract and the universal, but it is only as we do this that we are able to make of ourselves channels through which Divine Love may flow. Thus we become fully "self-conscious" in Him.

Our loving thoughts to you. Faithfully yours,

—*The Silent Helpers,*
by J. S.

Sermonettes with Meditations and Correlative Readings

July the first

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 8:36; 17:14,15; I John 2:24, 25; 4:6.

ASTOR LECTURE: Page 184, second paragraph; page 98, first paragraph.

July the second

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 weakness 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."

MEDITATION: "My sins are forgiven even as I forgive others."

BIBLE: Psalm 41:1; 37:25-27; Prov. 16:6; 21:21; James 3:16-18.

ASTOR LECT.: Page 281, second par.

Sermonettes

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 permanence.

BIBLE: Psalm 1; Mark 2: 5.

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! Every one spent in speculating on the how and why of the appearance called "evil," is wasted. It is only by 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 horizon. 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: Prov. 12: 19, 20; Isa. 60: 1; Zeph. 3: 15.

ASTOR LECT.: Page 332 first par.; page 334, first par.

July the fifth

The attitude of the student of Divine Science towards the great human family, many of whom seem but "waifs

„The Gleaner

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 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. 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: II Cor. 9: 6-8; Gal. 6: 9; Jas. 5: 7, 8; Rev. 14:12.

ASTOR LECT.: Page 337, second par.

July the sixth

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. Notwithstanding 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 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 you and your Father are one; that all men are brothers!

MEDITATION: "All is God's Life, of which I am a part."

BIBLE: John 5: 26; I John 1: 1, 2; 4: 11-13; Rev. 22: 1.

ASTOR LECT.: Page 284, first and second par.

Sermonettes

July the seventh

"Whereupon, O king Agrippa, I was 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; Eph. 2: 1.

ASTOR LECT.: Page 88 to middle of page 89.

July the eighth

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 the best teacher is he who demonstrates the precepts which he 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 practiced concretely in daily living that the flower of universal brotherhood can blossom. You are always someone's example; but the question is, What sort of example?

MEDITATION: "That which God hath revealed unto me, I do."

BIBLE: Isa. 1: 19; I Tim. 1: 16; 4: 12; Heb. 12: 3.

ASTOR LETT.: Page 85, first par. to middle of page 86.

The Gleaner

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

"By its potential temperament attracts
The ray and motion of its holy lights"

of Spirit. This is the soul's resurrection!

MEDITATION: "Rely upon God's promises, O My Soul."

BIBLE: Psalm 25: 1-5; John 14: 6; Eph. 5: 13, 14;
I Peter 1: 25.

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 my service."

BIBLE: I John 1: 4, 5; I Peter 1: 22, 23; Rev. 22: 5.

ASTOR LECT.: Page 105 to end of chapter.

Sermonettes

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 aspiration 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 may assail the soul on her aspiring journey, it is on the wings of the heavenly 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: Mark, 11: 24, 25; Rom. 12: 12; Phil. 4: 6, 7; Col. 4: 2.

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 in the throes of 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.

MEDITATION: "The Lord is in His Holy temple. Let all the senses be silent before Him."

BIBLE: Psalm 4: 6-8; 19: 13, 14; 34: 3, 4; Heb. 4: 15, 16.

ASTOR LEC.: Page 288.

The Gleaner

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 the 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 supernal 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 unto God; and thus the unbroken cycle of infinity runs on throughout eternity.

MEDITATION: "That perfection which I am to be is by the operation of Divine Law."

BIBLE: Psalm 119: 144; Jas. 1: 25; II John 1: 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 cadence of woe, or sounds a wail of rage. With the single exception of man, the voice of nature is an irresistible incantation of joy. Gladness scintillates in the sunkissed air; its 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 pulsates through both. But he for whose pleasure all creation was formed, is unconscious of his inheritance! O man of God, banish the gloom that ever harps on the chord of self, and sing the song of praise, for yours is the kingdom, and the power, and the glory forever. Everlasting joy is the root of your being.

MEDITATION: "The Lord is my strength and my song."

BIBLE: Job 38: 1-7; Psalm 97: 1; 98: 1, 2; 99: 5; Isa. 52: 6-9.

ASTOR LECT.: Page 297, first par. to end of chapter.

Sermonettes

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 independent 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 usefulness. 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: Psalm 19: 13, 14: 37: 27-31; I Cor. 6: 19, 20.

ASTOR LECT.: Page 121, first par.; page 142, first par.

July the sixteenth

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.

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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: 8-12; Psalm 18: 1-3; 145: 18.

ASTOR LECT.: Page 248.

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 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. If this 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: Ec. 3: 14, 15; Eph. 6: 14; Phil. 3: 13.

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 a 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 strengtheneth me!"

BIBLE: Psalm 71:23; 73:23, 24; John 15:7, 8; Phil. 4:13.

ASTOR LECT.: Page 261, second and third pars.; page 263, first par.

Sermonettes

July the nineteenth

O God, thou art Lord of all creation, the only Power, the All in all, the One and Universal Father. Hallowed be 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," which lulls the weary soul to rest, and awakens 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; Psalm 27: 13, 14; 28: 6-8.

ASTOR LECT.: Page 105 to middle of page 106.

July the twentieth

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. 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.

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MEDITATION: "With the Giver of every blessing, I am one."

BIBLE Psalm 91; Matt. 6: 6-8;

ASTOR LECT.: Page 64, first par.; page 69, last par.

July the twenty-first

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The most 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 Napoleon, nor heavenly symphonies impossible to 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: I Tim. 1: 6, 12; Heb. 10: 35, 36; 12: 2, 3.

ASTOR LECT.: Page 94.

July the twenty-second

"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 aspires 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 Truth's assailing, as Saul consented to Stephen's death? If you see justice outraged, can you be

Sermonettes

- 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 not culpable? Ah, my brother, be true to that which you have come to declare unto the world.

MEDITATION: "I will be true to my God-Self."

BIBLE: Psalm 1: 1; Isa. 25: 8, 9; Rom. 8: 14, 15;
I Cor. 15: 50, 58.

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 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 hide the realities of Spirit. God is and you are.

MEDITATION: "I am one with God's power."

BIBLE: Matt. 21: 21; Rom. 15: 13; 16: 20.

ASTOR LECT., Page 242, first par. to bottom of page 244.

July the twenty-fourth

Fear is the mist that hides the verities of being; the appearance 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 woe." And who by fearful thought-taking can add a cubit to his stature? Why, then, resort to fear, when it is through the overcoming of the tendency 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

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refuge in the knowledge that in the realm 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: Isa 35: 3, 4; 41: 10; I John 4: 18;

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 16: 3; 27: 5; II Cor. 3: 5; 5: 1.

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 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

Sermonettes

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: Rom. 8: 1, 14; II Cor. 3: 17, 18; I John 3: 1-3;

ASTOR LECT.: Page 321, first par.; page 331, second par.

July the twenty-seventh

The origin of a thing determines its quality. 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 out-breathing 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 in my right place until the Spirit leads me elsewhere."

BIBLE: Psalm 8; 3-6; 143: 10; John 10: 30, 37, 38: 12: 50.

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 most minute particles of thy being; that thou mayest be quickened into newness of life by the luminousness of divinity that is rich in potency to impart the consciousness of peace, 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 where-with thou hast been comforted.

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MEDITATION: "My soul waits upon the Lord to do His bidding."

BIBLE: Psalm 24: 9, 10; Isa 40: 26; II Cor. 1: 4; I Thess. 5: 11;

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.

MEDITATION: "I will find God and hold fast to Him, be it in pleasure or in pain."

BIBLE: Psalm 119: 50; Isa. 41: 10; 48: 10; John 14: 18.

ASTOR LECT.: Page 181, third par.; page 186, first, second and third pars.

July the thirtieth

Love is the root of creation; therefore, it is an eternal symbol of the divine presence on earth. To love is to breathe 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 friends,

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"Quench, O quench not that flame!
It is the breadth 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: 43-48; Jas. 1: 27; I John 3: 18, 19;

ASTOR LECT.: Page 104, second par.; page 108, first par.

July the thirty-first

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. Have faith in Good, thou child of God; It is the only Reality, and through its realization, thou shalt overcome the world.

MEDITATION: "My faith in God is Supreme, for He reveals His infinite goodness unto me."

BIBLE: Mark 9: 23; Gal. 5: 1; 6: 4; Heb. 6: 17-19;

ASTOR LECT.: Page 102.

"Though your sins are as scarlet, they shall be whiter than snow." Though your form is as corrupt as that of Lazarus, by "seeing the glory of God" in you, the *Is-real* Being of yourself, you shall come forth anew and your flesh be fairer than that of a little child.

—*The Comforter.*

Hold thy lighted lamp on high;
Be a star in someone's sky. —*Henry Burton.*

The Gleaner

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NOTICE

The International New Thought Alliance holds its Annual Congress in Denver, July 17-24, 1921. A fine opportunity to hear some of the best New Thought Speakers. Begin NOW to plan the trip.

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.

Everything in your life is there because you have made a place for it. Where? In your thoughts, beliefs, fears, hopes, desires, prayers. This is a stupendous fact. You get sick because you transgress the Law in some way. You have hardships because you believe, at least subconsciously, in hard conditions; and for the same reason you feel poor, and lacking in ability, opportunity, etc.

—Charles E. Prather.

THE GLEANER

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WILLIAM JOHN MURRAY, *Editor*
DANIEL M. MURPHY, *Assistant Editor*

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IN July, August and September, during the Absence of Mr. Murray, there will be service Sundays at 11.00 o'clock, followed by a healing meeting.

A healing meeting will be held each Tuesday and Thursday from 12.15 until 1.00 o'clock. Competent speakers will conduct these services, which are all held in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

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TO ALL OUR ACTIVITIES**

THE GLEANER

"Kidding One's Self"

By W. JOHN MURRAY

"That mind which was also in Christ Jesus is in me, and it is with this mind that I work out my salvation."

Not long ago there appeared in the New York Sun an editorial under the caption "Kidding One's Self," and while the title itself is slang, the substance matter was sound philosophy. It was to the effect that man instinctively craves the pleasing rather than the displeasing, and this, notwithstanding it is written in the Bible that, "Man that is born of woman is of few days and full of trouble." In order to prove that man is fond of kidding himself, the writer says: "Offer the average person a pleasant phantasy or a realistic treatise, and he will hardly pause in the choosing. Between a humorous tale and a tragedy there is little competition. A large section of the reading public demands the 'happy ending.' The tired worker goes to the theatre for diversion from reality."

When this tendency to seek and find, if one can, the joy of living, comes up against the facts of life we are tempted to ask ourselves the question, "Why kid one's self?" Why not look facts in the face and meet them like men, instead of looking for the silver lining in a cloud that grows blacker the more one peers into it? Why not accept the inevitable and agree with the half-baked philosophers of the world that "Things are as they are and we cannot change them."

One of the reasons, it seems to me, why we cannot accept, "Things as they are" is because we instinctively like to "kid ourselves" into thinking we *can* change them. The writer of this very excellent article quotes George Bernard Shaw where he says, "He who knows the truth about the world can hardly bear to live in it," as a defense of "kidding one's self" if one is to go on living in the world. It is to be inferred from some of the statements in this editorial that whatever of happiness one gets in this world is derived from concealing one's emotions under an exterior of

stoical indifference to "things as they are," or to an incapacity to *believe* that things are as bad as they appear to be.

Barries' Sentimental Tommy is cited as an instance of such tender-mindedness that "he never stopped kidding himself," and Judge Brock in Ibsen's "Hedda Gabler" is so completely a victim of this tendency that though he was in the next room when Hedda shot herself, he exclaimed incredulously: "People don't do such things?" The tendency to "kid one's self" does not change facts, though it may, for a time, bottle them up in the subconscious mind, from which, like a volcanic gas, they are apt to belch forth at any moment and tear holes in our exterior cheerfulness. In these days of uncertainty we are not "to kid" ourselves into looking away from facts as some men look away from beggars in order not to be annoyed by their persistent, and sometimes pathetic appeal, for this form of deluding one's self neither changes the fact nor silences the beggar. It is merely putting off the evil day, for the fact will come up again, and yet again, until we meet it squarely in Truth, just as that beggar, or some other, will accost us 'round the corner.

We cannot get away from facts by ignoring them, for this is to live in a fool's paradise, neither can we escape by looking at them as a condemned man looks at his official executioner. It is true that things in the business world are most unpromising. We can turn away from them and forget them for the time being, in drink, or distractions of one kind or another, but when the effect of these have worn away, as wear away they must, we are most painfully reminded of these troublesome facts, for they are borne in upon us with every letter we receive, or every newspaper we read. When a shipwreck occurs on a winters night it may be a fact that a few of the survivors find themselves in an open boat with a box of hard-tack and a small barrel of water, and to most of the people in the boat it may be certain that nothing short of a miracle can save them from death. Some may be positive that nothing at all can save them, since the storm is raging, and the boat is small and the sea is large, and there is nothing in sight in the way of succor; and all of these facts grouped together make for that which is worse than all the other facts put together, and this is the unnameable dread that envelopes them all. When this is added to all the other appalling circumstances

Kidding One's Self

a man may succumb just a moment before he is taken aboard a friendly vessel which has responded to an S. O. S. call sent out before the ship was abandoned.

There are facts and facts, and some can offset the effects of others, as the fact of light can offset the effect of the fact of darkness, but unless we realize this we shall sit in darkness and continue to bemoan our fate. Let us admit that things are not what they should be in the business world, and therefore they are not as they should be in the social or domestic, or religious worlds, for these are all dependent and interdependent, just as the several members of the human body are dependent and interdependent. But it is also true that there is a way by which all these factors can be dominated by another fact of which men are apt to lose sight until it is too late. And this is that God is greater to a man than all his fears and false beliefs.

A great traveller tells of an experience which illustrates that a thing can terrify us almost to death until we ascertain a greater fact in connection with the same incident. He had been riding all day through a forest and in the evening as he neared the edge of the forest he saw in the twilight on the other side of a little stream a man standing with a rifle at his shoulder, aiming directly at him, and as he was mounted he furnished a most excellent target. To draw his own gun would have been to draw the fire of the man on the other side of the stream, and so with fear and trembling he rode forward, only to discover that it was a small tree with a branch pointing in the direction of the forest from which he had been emerging. Beyond a doubt there was a tree, and it was a fact that the traveller thought it was a man with a rifle, and it was a fact that he was terrified, but it was not a fact that he was in any danger. Before his knees stopped trembling he was having a good laugh at himself.

I often wonder, if when we get close enough to the experiences which terrify us in the twilight of our spiritual ignorance, we shall not view them as the most harmless things in the world. In our fear and ignorance of the eternal presence of God, we are apt to convert every tree into a man with a rifle. Trouble we have to be sure, but may there may not be states of mind which can outrun trouble and leave it so far in the rear that it can never again catch up with us? Henry Ward Beecher illustrates this by say-

ing, "In riding, it is sometimes the case that you go just slow enough to carry the dust with you, and so move in your own dirt." It is exactly so on the great road of life. Men go just fast enough to keep their cares and troubles along with them; while, if they would drive a little faster, their dust would roll far behind them, and they would keep themselves clean. It is good to be active enough to leave behind you the temptations by which you are surrounded."

There are many men today who are travelling so slowly in the line of light that they are getting, not only their own dust, but also the dust of an army of complainers who are stalking about the land, prophesying all manner of calamity. We are told we are living at a rapid pace, meaning by this that we are burning up our energies in a frantic effort to accumulate, or at least to prevent the loss of that which we have. Others may be living rapidly in what is called the fast life, but one fact is apparent to the man who observes, and that is that we are not living fast enough to keep ahead of our fears, and we never shall until we move out from the crowd and run the race independent and alone.

Life is like a marathon race in which all start at the shot of the pistol and, for a time, keep in groups until one draws away either by a longer stride or burst of greater speed. The winner of every marathon race must for a time run alone, otherwise he would not be the first to breast the tape. There must be no looking back to see how near his competitors are, for to slacken pace is to lose speed, and to lose speed is to lose the race.

May I deem the wise man the only rich, and of riches may I have plenty: but no more than a man of self-control can bear to have, yet play his man's part well.

—*From Socrates' "Prayer to Pan"*

Neither ought you to attempt to cure the body without the soul; for the reason why the cure of many diseases is unknown to the physicians of Greece is because they are ignorant of the whole which ought to be studied also, for the part can never be well unless the whole is well.

—*Plato.*

I am—therefore I can—therefore I will.—*Troward.*

Thoughts from the Manuscripts of P. P. Quimby.

(Note: The following extracts are from a very important book by Horatio Dresser soon to be published by T. Y. Crowell & Co., in which Mr. Dresser takes up the teachings and work of P. P. Quimby, who healed Mrs. Eddy, and was the first in modern times to formulate and practice spiritual healing. All interested in New Thought and Divine Science will rejoice that Mr. Quimby's great service to humanity is at last to receive some measure of recognition.)

This which I put in practice I call Christ acting through the man Quimby.

As science is of light, it makes no shadow, but like the rising sun burns up the darkness of error.

God, not being matter, has no matter, only as an idea. So matter to God, or Science, is a medium of communication with the natural man in his own language or semblance.

Every man is a part of God just so far as he is Wisdom.

To cure an error intelligently is to know how to produce it.

The idea that matter and mind make the man prevents man from understanding himself.

Jesus had no religious opinions; his works were his life, and his life was his Christ or theory. His natural man had become subject to his scientific man or Wisdom.

Death is the name of something error wants to destroy, and this something is life. So the warfare is between life and death. Life cannot be destroyed but death can. Man is the battlefield of these two, life and death.

There never was a man who could translate the original language of God, for He never spoke at all. So we must listen to the sound of God's voice, not in the language of any person, for God speaks in that still small voice of sympathy which says to the poor sick, "Be of good cheer, your sins or errors will be explained, and your soul set at liberty."

The beast has five senses, and a great many human beings have not half so many.

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We are affected according to the fear we associate with our senses.

Death and disease are matter, and when the senses are attached to the body we become subject to the laws of matter.

Here is the theory of my religion: where there is no wisdom there is no God. God is not matter, and matter is only an idea that fills no space in Wisdom, and as Wisdom fills all space all ideas are in Wisdom. To make creation larger than the Creator is absurd. The Christian's God is in everything; my God is in nothing, but everything is in Him.

Attach all sight, smell, and all senses to Wisdom, then they fill all space; everything to which we attach wisdom and all inanimate substances are in this Wisdom.

There is no such thing as reality with God except Himself. He is all Wisdom and nothing else. All other things having form are things of His creation. His life is attached to all that we call life.

God is the embodiment of light or clairvoyance, and to His light all is a mere nothing. When He spoke man into existence His wisdom breathed into the shadow and it received life. So the shadowed life is in God, for in this light it moves and has its being, and it becomes the son of God.

As Jesus became clairvoyant he became the Son of God, and a part of God. He said, Although you destroy this temple (or thought) I, that is, the clairvoyant self, can speak into existence another like the one you believe you have destroyed. Jesus attached his senses as a man to this light or Wisdom, and the rest of the world attached theirs to the darkness or natural man.

Every man is a representative of the natural and spiritual worlds as taught in the religion of Jesus and illustrated in his life and death. The natural world spoken of by Jesus is man's belief, and the knowledge of the truth is the spiritual world; and as opinions and error die truth and Science rise from the dead.

Like other men, Jesus bore the image of opinions, but he also bore the image of God or Science.

When Jesus cured the sick he saved them from the other world into which the priests were forcing them.

Thoughts from the Manuscript of P. P. Quimby

Christ is that unseen principle in man of which man is conscious but which he never considered as intelligence. It is God in us, and when man comes to recognize it as intelligence transcending belief and learns its principles, then death will be swallowed up in Wisdom.

When a form is seen the world says it is in existence, but it existed before Wisdom brought it to man to name. Thus everything exists with God and man names it. But Wisdom has already given it a name which man does not recognize, and by that name it will always exist and recognize itself.

My body sits and writes, and all that can be seen is myself and it is my opinion. But the Wisdom that knows what I say as a man is not an opinion. . . . Man's identity is not in what he can see, but in the Wisdom which cannot be seen, and only shows itself through some medium of expression.

All feelings and thoughts have an origin and can be assigned to their causes as certainly as actions can be proved the result of a certain state of mind. The spiritual man has a knowledge of these causes and knows what every sensation is good for, where it springs from, what its effect would be if not corrected before it condenses into a belief.

I divide man into two characters. One governs by selfishness and the other by sympathy, and man's senses are attached to one or the other.

Fashion and pride cover a multitude of sins. I do not like to blame the well, but we are so constituted as to look upon disease as an evil and the sick as "afflicted" that we cannot help being affected by these opinions.

Money, it is said, is the root of all evil, but this is not the case; pride and selfishness and love of power are the evils which create the desire for money.

Spiritual wisdom is always shadowed forth by some earthly or literal figure. Thus the Bible is spiritual truth illustrated by literal things; but religious people follow the shadow or literal explanation and know nothing of the true meaning.

When God said, "Let us create man in our own image," it means that Wisdom created man in the image of truth. When He formed man or matter, that was the medium for

this image to have and control, like all other living things that He made out of matter.

What is there that all will admit as existing independently of matter? Take the senses of man and see if there is any matter in them. All will admit that God is not matter. No one will say that sight is matter, for God sees all things, His sight penetrates the darkest places, and not a thing can be hidden from His sight. So it is with all the spiritual senses of man, and there is no matter in them. A knowledge of these senses condensed into an idea, spoken into existence and the senses attached to it—this is man in the image of his Maker.

Sympathy annihilates space. Discord creates it. Man is in one, and Christ in the other, To be with Christ is to be in harmony with his wisdom, and this wisdom will keep us from the evils of man's opinion.

When our senses are attached to truth we are heirs of Christ, and when attached to error we are heirs of this world. The Christ is to separate the error from the truth, for truth is harmony and error discord.

When man speaks of himself he is matter, but when he speaks a scientific truth he is out of matter and so far equal with God.

Destroy the man of opinions and Christ lives in the flesh.

Disease is the misery of our belief, happiness the health of our wisdom.

Man is just as large as he is wise in Science.

Man is a complete image of the God he ought to worship.

All that is seen by the natural eye is mind reduced to a state called matter.

Health or happiness is a science that can be put in practice for the benefit of man.

Man's happiness is in knowing that he is no part of what can be seen by the eye of opinion.

Man's true good never comes from without him, but only from the depths of Divinity within him.

—*Henry James.*

Notes From the Field

(Some fruits of Work of the Silent Helpers and the Daily Healing Meetings.)

New York—The tooth claim caused great chemicalization but has been met without the aid of dental surgery. My sense of limitation, which was self-imposed, is responding to the Christ Consciousness of Abundance. Words are inadequate to express my appreciation for the loving help I have received.—*F. A. M.*

New York—A letter just received from Mr. J. W. W. whose name was placed with you about six months ago with a request for prayers for a position, asks that a report be made to you. He commends the admirable work of the Silent Helpers and says he can never forget their kindness and their efficient work for him. He has made friends and succeeded in business.—*N. A. M.*

New York—I 'phoned to you yesterday for additional help and certainly had a most wonderful demonstration last night. I certainly with great pleasure and thankfulness enclose check for Five Dollars and would appreciate your continuing my treatments.
—*M. B.*

New York—Last month I sent in to The Silent Helpers the name of a young girl who had been told she had a "spot on her lung." Owing to her family I withdrew her name in less than a week. Before she left her home in Brooklyn she told me over the 'phone she had something to tell me that would please me and on Monday I received a letter from her in which she says:

"Physically, I am feeling quite well and that reminds me that the thing I referred to over the 'phone was as follows: The Doctor said that he would have to inject serum for the rales in my lung unless it improved in two weeks time. He gave me cod liver oil to take and said this would probably do the trick. Well, I never took it at all, but pretended to, to keep peace in the family and on the day that the serum was to have been given the rales were entirely gone. He said there was not a trace of them and gave me a clean bill of health. The healing was divine, I know."

—*C. E. McD.*

New York—My neuritis has entirely disappeared under your treatment.—*M. L. A.*

New York—Today's examination, I rejoice to say, found my lungs quite healed. It were futile to try and express my deep gratitude, so I am going to leave it to Divine Love, Who is ever eloquent.—*H. A. K.*

Brooklyn, N. Y.—I would like to take just a moment of your time to tell you how wonderfully I have been helped by your treatments. From the point of almost utter collapse of mind and body I have come to being a real person again. The very first day, even,

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it was wonderful how different I became. I find the trouble with me has all resolved itself back into fear and lack of confidence. But even that grows less every day; only that latent fear crops up now and then.

I am going to Northampton to-morrow and it is the first time in many months I have been alone anywhere. I am going on an afternoon train and will not get there until evening. I would like to ask you to-morrow for the thought of confidence in your treatment of me. Your treatments reach me almost instantly, and I feel that relaxing of every tension and such a feeling of peace.

I have read the New Thought books for almost three years and tried to demonstrate, but couldn't. Now I know I tried too hard instead of letting the Truth do it.—*E. W. L.*

MY DEAR MR. MURRAY:

New York—I am particularly glad of an opportunity to send a line to you, for I want most earnestly to thank you for what seems, under many of the instructions I have heard from you, to be a distinctly personal admonition. You have renewed my spirit in Christ to a degree that I feel I do not deserve, and with a communicated belief that I can perhaps develop a more blessed intimacy than I ever had.

You know, of course, that a devout, thinking catholic communes closely with Christ in the reception of the blessed bread, and that the spiritual communions that follow are productive of great interior peace. Will you pardon me if I say that I supposed this was confined entirely to the reception of the sacrament? Some have the privilege of acquiring the practice of meditation in which they are made more effective by the spiritual exercises that are given in retreats or special instructions. To one who has tasted of the mysteries in this respect it is a greater revelation it seems to me than to the soul discovering spiritual union for the first time that, outside of the church, the church that is supposed to be, and perhaps is, the most ancient, and the bearer of all the traditions of the apostolic days, there is a completer and richer revelation of the ecstasy of union with the Divine Saviour of Mankind. I am not expressing myself clearly, I am afraid, but what I want to say is that it is a revelation to me to find a more powerful inner reward in a newly-organized church, based in great part upon modern thought and teaching, than in the old mother church, with all its wealth of tradition and power of impressiveness by its age and sanctity. My mind has been at times in a whirl when I have contemplated the results of this discovery. It has opened wonderful new vistas of thought and contemplation. It is amazing to find a group of early Christians meeting daily, not in Catacombs, but in a fashionable hotel, creating in the midst of all that is worldly an Isle of the Blessed where eager souls worship God with all the zest and fervor of the first Christians. It is a revival of the Apostolic days. It realizes the truth of promise that "where two or three of you shall be gathered together in My name, there shall I be in the midst of you." It means to me a new sense of the meaning of the worship

Notes From the Field

of God by other sects. As day by day you read the Scriptural texts, wherein one finds no mention of church or creed save a simple belief in the name and power of Jesus Christ a constantly increasing light pours in upon me of the real catholicism of Christianity, of the blindness of zealots in this or that belief, of the dreadful descent into ruts of dogmatism and a forgetfulness of the one thing necessary, simple faith in our Lord. At times it seems to me that you realize this yourself keenly. The knowledge has certainly opened a tremendous space in Infinity for me. It shows how tolerant we should be, how loving-kind to all Christians of whatever profession or creed. It opens the mind to the littleness of the finite, the ever-increasing tendency to loose the spirit in the letter of the Word. It is positive proof of the necessity for Unity.

But referring to the Catholic church, the utter dependency upon the Sacrament alone, without the illuminating teaching that is necessary to force realization and action, is, it seems to me, destructive of the spirit that should accompany the practice. The precept of "thou shalt not" is carried too far. The exhortation to a Christly spirit is omitted too much. I believe that I have always longed for what I have found with you, instruction in the practice of virtue rather than exhortation to be virtuous. In other words your practice of adapting directly to the conditions of life as we find them to-day the lessons of Jesus far outweigh the hallowed forms of the older churches because the form takes place of the substance. Try as I might while I was within the Catholic church I could not avoid the mechanical. How consoling it is to find none of the mechanical, but all of the spiritual.

I realize that I am not fully conveying my thought but I feel that I should say something of what I am thinking of as an appreciation of your earnestness and sincerity as a minister of Christ. I have so much to learn and to unlearn that I hesitate to say anything further except to express the hope that I shall receive light and more light in the fullest abundance. I am sure that your work is blessed of God and that my humble appreciation of it, or rather my expression of it, may be of some value to you, some gratification, some consolation. Is it not comforting to know that the Science of the Saints is not a thing of the past but a palpitating entity of the present!

Respectfully and Gratefully, yours in Christ, —*M. A. F.*

New York—For over a year I had been listening to Mr. Murray explain the passages from the Bible in a new and vital way, and I had conceived an understanding of God that differed from the old orthodox conception of the Almighty.

So when three physicians told my niece that she had tuberculosis, I had faith in God's love and healing power, and sent her to Mr. Murray. After the first treatment my niece felt better. After the second she suffered intensely. It was just as if evil, in the form of pain, did its best, or worst, to conquer Faith and Love in her soul. But throughout her anguish, she remembered the words of Mr.

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Murray, and nothing shook her devotion or her trust. And the next morning pain left her body.

My niece, after a few visits to Mr. Murray, covering the short period of two weeks, is well and joyful. She is free from pain, does not cough, is gaining her strenght, every day she grows stronger, physically and spiritually. And she realizes that she must follow out the instructions of her teacher if she is to continue to grow. Daily she keeps the Vision of God's Infinite Love for his children before her by reading and repeating the lessons contained in the books Mr. Murray has told her to read.—*E. C.*

Gates Of Damascus

O spiritual pilgrim rise:
The night has grown her single horn:
The voices of the souls unborn
Are half adream with Paradise.

To Mecca thou hast turned in prayer
With aching heart and eyes that burn:
Ah Hajji, whither wilt thou turn
When thou art there, when thou art there?

God be thy guide from camp to camp:
God be thy shade from well to well;
God grant beneath the desert stars
Thou hear the Prophet's camel bell!

And God shall make thy body pure,
And give thee knowledge to endure
This ghost-life's piercing phantom-pain
And bring thee out to life again.

And God shall make thy soul a Glass
Where eighteen thousand Aeons pass,
And thou shalt see the gleaming worlds
As men see dew upon the grass.

And son of Islam, it may be
That thou shalt learn at journey's end
Who walks thy garden eve on eve,
And bows his head, and calls thee Friend.

James Elroy Flecker.

We may form good resolutions but they are of no use
unless we have the will to carry them out.—*Kirkham.*

Sermonettes with Meditations and Correlative Readings

August the first

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. 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: Matt. 28: 18; Luke 9: 23, 24, 64; John 1: 12.

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 multitudes 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

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all believers, and so he preached in word and deed. In the 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.

MEDITATION: "My every thought and deed proclaim the brotherhood of man."

BIBLE: II Peter 3: 18; Jude 1: 20, 21; 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 attract the attributes to you just as surely as you would attract 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 a solvent.

MEDITATION: "I AM strong in the might of the Lord and in His strength to conquer."

BIBLE: Prov. 3: 25, 26; Matt. 3: 23-27; Luke 2: 73-75; Eph. 4: 7, 8; Phil. 4: 8.

ASTOR LECT.: Page 73, first par.

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. 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

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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 disturb me: God is my strength, and my abundance."

BIBLE: Psalm 37: 3, 25, 26, 39, 40; Matt. 6: 30-34; 7: 7, 8; I Peter 5: 10, 11.

ASTOR LECT.: Page 303, first and second pars.

August the fifth

Two thousand years ago the "Word was made flesh and dwelt among" us, yet the world has perceived little of that Light which was made manifest through the Divine Son. That sword of Truth 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 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, and bear the Light of His infinite Love and Goodness to the uttermost bounds of the earth.

MEDITATION: "My consciousness is filled with the Light of the Christ."

BIBLE: Psalm 8; Eph. 3: 19-21.

ASTOR LECT.: Page 244, second and third pars.

August the sixth

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

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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 the diadem of thorns and enthroned upon the Cross of Calvary. Yet this is the injunction which must echo down the corridors of Time, and become the watchword 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 demonstration. 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.

MEDITATION: "The power which sustained Jesus, now supports me."

BIBLE: Matt. 28: 18-20; Rom. 5: 1-5;

ASTOR LECT.: Page 99, first par.

August the seventh

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 sad commentary on the humanity of the 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." To-day, 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. 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

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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: Luke 10: 30-37; Eph. 4: 1-6; I John 4: 20, 21.

ASTOR LECT.: Page 99. last par. including page 91.

August the eighth

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 have 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 that reform must be wrought. Let us rise then from the ashes of subjection, 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: Rom. 12: 2; Eph. 4: 9, 10; Rev. 21: 6, 7.

ASTOR LECT.: 99: first and second pars.; 101, last par.; 102, first par.

August the ninth

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

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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.

MEDITATION: "I am purified by the Christ consciousness.

BIBLE: Prov. 3: 3; Matt. 18: 20, 21; Luke 6: 37.

ASTOR LECT.: 147: 1 to end of page 148.

August the tenth

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 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: II Sam. 22: 29, 31; Psalm 27: 5; Rom. 8: 31; Phil. 1: 28.

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 crystallizes 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

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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 tactily admits that he is spiritually impotent.

MEDITATION: "Divine Love will meet every demand put upon it."

BIBLE: Matt. 18:6, 10; Col. 3:21.

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 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: Psalm 90:1, 2; Matt. 6:22-24; II Cor. 3:17, 18. Rev. 22:13.

ASTOR LECT.: 131, one to first par. on page 133.

August the thirteenth

When 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, 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

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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: Psalm 9:1-4; Gal. 6:7, 8; Heb. 5:8, 9.

ASTOR LECT.: Page 181, second par.

August the fourteenth

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 fulness lies."

BIBLE: Isa 41:17, 20; Jer. 31:33, 34; John 8:32; 14:6, 7; 16:13.

ASTOR LECT.: Page 181, last par.

August the fifteenth

The beautiful columbine which grows on the mountain side is so persistent in its efforts to live that even where no soil is to be found, it sends its long roots into the crevices

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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 Himself which God appointed, or consecrated, for your use and enjoyment, before the foundation of the world. There is only One Power, and that is God; and if you would 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 and my strength."

BIBLE: Isa 40:28-31; Psalms 145:9-21.

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 shepherded boy, then is that 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 limid lake. This is the spiritual intelligence, "which visible makes the Creator unto every creature!"

MEDITATION: "The Truth giveth me Light."

BIBLE: Gen. 1:29-31; Mal. 2:10; Psalm 36:9; I Cor. 8:6.

ASTOR LECT.: 292: and one par.

August the seventeenth

The susceptibility of people to mental influences is so great that days of anxiety are not infrequently attributable

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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 banished 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 of Truth lift him to supreme 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: Psalm 139: 4, 17, 18; 146: 2; Pro. 18: 4; II Cor. 10: 5.

ASTOR LECT.: Page 261 to middle of page 263.

August the eighteenth

"The 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. 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: My consciousness is filled with thoughts of love and harmony."

BIBLE: Ps. 14: 17, 29; 15: 1, 2; 145: 8; I Cor. 14: 33.

ASTOR LECT.: Page 50, first par. to middle of page 52.

Sermonettes

August the nineteenth.

The entire world groaneth in agony of a terrible travail, and its anguish is heart-breaking to witness, for the reverberations 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, 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: Ps. 24: 9, 10; 47: 7-9; 95: 3; I Pet. 1: 3-5; Rev. 21: 24-27.

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 23: 3; 25: 1; 37: 30; Isa. 32: 17.

ASTOR LECT.: Page 322, first and second pars.; 321, first par.

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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 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 approved 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; 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 a 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: "No impulse can move me which does not emanate from God."

BIBLE: Psalm 139:17, 23, 24; Prov. 16:3.

ASTOR LECT.: Page 330, third par.; 331, second par.; 319, first par.

Sermonettes

August the twenty-third

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 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: Psalm 119:1, 2; Prov. 3:1, 2; 4:10, 11; 19:23; 21:16; Jas. 1:25.

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,—the order of material existence. We are paid in exact accordance with our earning capacity, but in the link of the chain of eternity, 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: Psalm 48:9, 10; I Cor. 3:16, 17; Rev. 22:12.

ASTOR LECT.: Page 45, middle par.

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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: Prov. 3: 6; Rom. 12: 2; Col. 1: 11-13.

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: Psalm 119: 59, 60; Prov. 16: 3.

ASTOR LECT.: Page 173, to second par.; page 175.

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

Sermonettes

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 through you.

MEDITATION: "The mind which was in Christ Jesus is also to me."

BIBLE: I Cor. 2: 16; Gal. 5: 1; Phil. 3: 13-15.

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 balanced with the Love of God fades out of sight, as a snow-flake evaporates in sunshine. The ephmereal character of the things of sense make them seem insignificant when placed in the scale 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's power."

BIBLE: Matt. 10: 29-31; Phil. 4: 17; Rev. 21: 4, 5.

ASTOR LECT.: Page 149, first par.; page 119, first par.

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

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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 only the verities of God."

BIBLE: Matt. 12: 37; II Cor. 1: 21, 22; Col. 1: 12-14.

ASTOR LECT.: Page 271, third par., through second par. page 272.

August the thirtieth

"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!

MEDITATION: "I AM God's child. I speak His word."

BIBLE: I Chr. 29: 11-13; Psalm 40: 5.

ASTOR LECT.: Page 115 to middle of page 116.

Sermonettes

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 the 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 perform your own task, 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: Isa. 60: 1; I John 3: 1, 2; 5: 2.

ASTOR LECT.: Page 123, middle par.

"Shame upon the church spires towering to the sky, while the drudging millions suffer, starve and die!" There is but one institution to be built and this one is to be reared and dedicated to God alone. This institution is Man, the living temple. The rock upon which this temple is to be established is Purity—Truth, not only talked about, but lived! Religious institutions, in which has entered the germ of selfishness and personal power, must go into dissolution and disorganization. But out of the chaos we shall see a church built as broad as human needs; a church imbued with the Spirit of Truth, not the husks of personality. This church will be the Body of Humanity, redeemed from woes and strife; men set free to follow their divine urge independent of ties that fether and bind. Every man will be a Master—a master of himself.

—*Ida M. Mingle.*

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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.

Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple and all ways will be.

—Albert C. Grier.

Can you not see that this New Age Message of Spirit Being in all form of manifestation holds nothing less than *complete emancipation* in every plane of expression for you? Cannot you lift your consciousness above present form to that reality which is *ever taking form according to your concept of it*, and cannot you receive the whole "I" spirit, "See the glory of God" and, believing, call it forth?

—Florence S. Crawford.

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 Church of Healing Christ (DIVINE SCIENCE)

W. JOHN MURRAY, Pastor

IN July, August and September, during the Absence of Mr. Murray, there will be service Sundays at 11.00 o'clock, followed by a healing meeting.

A healing meeting will be held each Tuesday and Thursday from 12.15 until 1.00 o'clock. Competent speakers will conduct these services, which are all held in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

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**YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES**

THE GLEANER

Is Disease Real or Apparent?

By W. JOHN MURRAY.

"It is the Spirit that maketh alive, the flesh profiteth nothing." John 6: 63.

In dealing with the subject of the reality or unreality of disease, the first thing to be established in the mind is the sense in which we are to use the word reality. It is defined in various ways, so that it is difficult to understand in what sense one is privileged to use it. One may speak of a mirage as a real illusion, for such it is, but the definition of the word illusion discloses the fact that it means that something which *seems* to be real is not real, alluding to a real illusion it is like speaking of a true lie, and yet the lie may be real as a lie, but when it is discovered to be a lie it is seen to have no truth in it, and therefore the only reality about it is the suffering it has caused, and this would never have been if all concerned had known it as a lie. A lie could hurt no one if no one accepted it as truth. Even the liar would not tell his lie if he knew that no one would believe him, and so we see that it is not the lie which hurts but the belief in it.

If we can accept the definition of the word real in its philosophic sense as that which is insusceptible of discord and decay, dissolution or disintegration, we will have a sense of reality which admits only that which is perfect and permanent. According to Plato's idea, the real is the *ideal*, of which the materialist's real is a more or less imperfect representation to the senses. The real, as we know it through the senses, is in a constant state of change, but as science reveals it, it is the "same, yesterday, today and forever." To the senses the distant mirage is as real as the adjacent landscape, and far more attractive when one is thirsty and the adjacent landscape offers no promise of relief.

As the word real is susceptible of so many meanings, so is the word apparent. Seeking to establish the guilt of a man charged with a crime, a prosecuting attorney may

say, "It is very apparent from all the circumstances that the accused is guilty," but the use of the word apparent in this connection may leave room for doubt in the mind of a juror who may want something more than the apparent upon which to convict the accused. Another sense in which the word is used shows that it is not synonymous with real or actual as when one, speaking of the length or weight of an object about which he has only a general idea, says, "It was apparently about three feet long."

Probably one of the simplest ways to define these words would be to say that the word "real" is "That which is," while the word "apparent" is "That which appears to be." It is in this way that the exact sciences use these words, therefore we are not taking liberties, as some might imagine with the English language, when we use them in this sense when analyzing the subject of disease. To our senses disease is all too apparent and too disagreeable for us to say that it does not exist on the plane of the particular or objective. We say with the most material man that disease is one of the most apparent things in the world of sense, but we do not agree with the materialist that the world of sense is the only world, for we know what he does not know about the world of sense, we *know* that it is only apparent, while he believes it to be real.

If we accept the definition of the word real as that which is insusceptible of disintegration and dissolution, then it follows that the world of sense cannot be classified under this head, for no matter how *apparently* beautiful it is, or how apparently permanent it is, it is evanescent and transitory. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." The best that can be said of the apparent world is that it is an inverted image of the *real* world of ideas which John the Apostle saw with the eye of his mind when he said, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." The first heaven and first earth is that which becomes *apparent* to our senses, the new heaven and the new earth is that which becomes *real* to our science, so that no matter how apparent imperfection is, we know that perfection reigns supreme.

When Jesus said, "Judge not according to appearances, but judge righteous judgement," he was giving advice,

Is Disease Real or Apparent

which if it had been acted upon from that time to this would have averted all sin and disease in the individual and all war among nations. It was ever the design of the Master to elevate human consciousness above the plane of the senses to the perception of Truth. He well knew what so many of our foremost scientists are learning today concerning the unreliability of the senses. The science of optics reveals how unreliable is the sense of sight. For centuries it was believed that the sky which arches overhead was a solid body, and it remained for the science of optics to reveal that what appears to be a solid blue dome is nothing more nor less than the appearance which the atmosphere assumes when human vision has reached its limit. If it were possible for us to travel in the direction of what appears as the sky we should find it to be just as far away as ever, and if it were possible for us to travel to the uttermost boundery of space we should discover in practice what the science of optics has discovered in theory, namely, that there is no sky at all, as a thing in itself. A sky *appears* to be there, but what actually is there is boundless space.

The more a man studies, the more convinced he becomes that reason is more reliable than the senses, especially if reason works from the inside out, instead of from the outside in. The most necessary part of the individual is that to which none of his senses testify, and yet nothing could convince him that he is devoid of it. Neither sight nor hearing, touch nor taste nor smell bear testimony to the existence of the mind of man, but despite this lack of sensible evidence man knows that he has a mind, for otherwise how could he think? Indeed how could he take issue against those very senses, when reason, a purely mental faculty, assures him that the report of those senses is not true?

Is it not an accepted truth that the most important things in the world are those to which the senses do not testify? How important is the atmosphere is to the continuance of physical existence: We can live longer without food or water than without air, yet none of our senses testifies to its existence. We may say we feel it when it blows on our cheeks, what we actually feel is motion or vibration. Scientists tell us that we do not see color in a rose, for the simple reason that there is no color there, all color and all sound is the result of vibration. "The tympanum of the ear, with all the auditive apparatus, is as un-

knowing of the nature and cause of sound as the wall is in the case of the echo, and this is true of the rest of the organs of sense," says a noted scientist.

Now despite all the scientific proof of the unreliability of the senses is it not strange that so many people will reject whatever is not supported by their false testimony? It is only fair to state, however, that there is a steady improvement going on, for there are more persons today who are ready to reject the testimony of their senses when these senses conflict with science than there were in the days of Copernicus and Galileo. Perhaps the most grievous charge we can lay at the door of the senses is the charge that they do not testify to the greatest Truth in the universe. God is this greatest Truth, but the senses never evidence Him. If we desire to know anything about God it is to reason we must appeal.

Helen Keller, despite her great handicap, knew that God is. When she was able to understand her friend and teacher, who developed a system of communication independent of the senses, her teacher told her about God, and the girl, who could neither see, hear, nor speak made it plain to her teacher that she knew all about Him, but not by the name which her teacher used. Intuition, that inner sight, which is not dependent on the optic nerve for its existence or continuance, had assured her of the reality of that to which the most perfect senses in the world would never testify.

He only is a philosopher who knows that the visible world with all that it includes is a mental picture. The world exists for us as the representation of our own states and stages of consciousness; rob us of consciousness and our world disappears. Rob all men of consciousness and the world, as we view it, would collapse, for where there is no mind to perceive a world there is no world to be perceived. Swedenborg declares that God creates the visible world through man, according to pre-existent patterns. Plato seems to have taught that the visible world is a more or less poor reproduction of the archetypal universe of Ideas, which Ideas antedate the so called material world and will survive its discontinuance. In Plato's philosophy, moral or spiritual beauty is the only real beauty of which all physical beauty is so much copy or imitation.

Is Disease Real or Apparent

We have some idea of Plato's conception of Reality when we look at a work of art. We stand enraptured before a landscape or a portrait. They seem so true to life that we feel the spirit behind and in them. It is in some such way that the spiritual philosopher regards the material world. He does not sneer at it any more than we disregard a work of art simply because it is not the real thing. The spiritual philosopher is able to appreciate all the beauties of the external world because to him they suggest those rarer and more eternal beauties of the spiritual universe, therefore he, in a sense, is able to live in two worlds at the same time. It is as if a man stood upon the soft turf of a beautiful meadow surrounded by the most gorgeous scenery, while an artist was putting the finishing touches on a canvas depicting the scene. The man might look from the beauty of the natural scenery to the beauty of the painting on the canvas, that is, from the real to the imitation, without losing for a moment his ability to distinguish the one from the other.

Now just as the picture on the canvas is a poor representation to the senses of the natural landscape, so the natural landscape is a poor reflection on a higher plane of that "better country" of the mind whose "maker and builder is God." And lest we delude ourselves into thinking that this better country is something we can see only after we die, it might be well to state that it is that Realm of Reality, or Kingdom of Heaven *within*, of which Jesus spoke, and to which we have only to open the inner eye of the understanding in order to preceive. If any ordinary person can appreciate the painting of a landscape while realizing that it is not the real landscape, that same person, with just a little more enlightenment, might easily appreciate that what he calls the real landscape is just a good picture to his mind of that more lasting beauty of the spiritual universe. We know that the painter's canvas will not last forever, and in like manner we are persuaded that the material world, which Schopenhauer called a "disordered dream of humanity," will one day be lifted as is a curtain at a theatre, so that we may see what is back and behind all that is so apparent, and to the spiritually ignorant so deceptive.

The end of the world which has been predicted so often may not come to pass as many have prophesied, all of

a sudden and in bulk, but gradually and a little at a time. The end of the world is now being interpreted as that gradual decrease of materiality which is to thin the veils from before the faces of mankind so that what cannot be seen, while those veils of materiality obscure the view, may then be plainly discernible. The new heaven and the new earth is not going to be *created*, for that was done in the Beginning; they are going to be *revealed*, much as anything else will be revealed when the thing which conceals it is removed. That which obscures the Real is the apparent, especially if we mistake the apparent for the Real. The apparent or material world hides from view the Real or Spiritual world and the knowledge of this is the first step in the direction of that Dominion which God has promised to them that love Him.

Somewhere I have read that Herbert Spencer once said that, "What is real is permanent, what is not real is not permanent," but this is only an echo of what Paul said nearly two thousand years ago when he declared, "The things which are seen are temporal; but the things which are not seen are eternal." If we can accept Spencer's declaration that what is real is permanent it will help us to take a new view of disease which will be of great service. If disease is real, then it is permanent; but we know that in most cases it is not permanent, for it comes and goes, while God goes on forever. The fact that disease is not permanent proves that it is only apparent, and the knowledge that it is only apparent, and therefore unreal, in the truest sense of this word, confers upon the knower the power to overcome it.

One great truth about Reality is its persistency. This is why God and the things of God will stand forever, while the things that are not of God will disappear when man knows they are not of God and says to them what Jesus said, "Get thee hence." The knowledge that disease is only apparent and not real has a practical side. For Jesus to know the truth concerning this important point was for him to apply this Truth in the healing of the sick. Our consideration of the question, "Is disease real or apparent?" should not be in the form of an idle and useless speculation; rather should it be for the purpose of becoming acquainted with such facts as will stand us in good stead in the moment of trial and tribulation.

Is Disease Real or Apparent

Humanity is divided in thought on this point. Today the majority believe in the reality of disease, just as in Galileo's day the majority believed the earth was flat; but belief does not make real a thing which cannot be real, no matter how apparent it is. Take two children, one which believes in the reality of a ghost, and the other who believes in nothing of the kind; which of those children will be most free from fear and consequent misery? Consider two men, one who believes in the reality of disease, and the other who knows that it is only an appearance due to some wrong mental attitude, and which of these men is the more likely to recover from it?

We may easily know whether disease is real or apparent by asking a very simple question of our own sanity. Is God the author of it? If God is the author of it, it is real, and therefore incurable, if God is not the author of it then it is only apparent and therefore curable, and the more quickly so as this fact is accepted and emphasized. It will help us to demonstrate this truth if we remember that just as a photograph is not the flesh and blood man, so the flesh and blood man is only a representation to the senses of that real man or spiritual entity which lives, and moves, and has his being in God where he is exempt from disease.

When this truth about man is more generally known we shall no longer judge after appearances. We shall see ourselves as the perfect expressions of Him in Whom is no disease, and to Whom disease is unknown. We shall treat disease as the wise man treats any other illusion, and it will flee from us. We shall regard it as a mirage of the carnal mind, an appearance without actuality. The apparent will vanish and the real will take its place, just as apparent darkness takes its leave at the approach of light.

Let parasites take root on the earth, just as you have done; let them fasten their roots in the Great Body of Strength and Power, instead of in the mental body of someone else. Let them stop this second-hand nourishment and learn to draw from the First Source.—*Atkinson*.

The first and best victory is for a man to conquer himself; to be conquered by himself is, of all things, the most shameful and vile.—*Plato*.

What Matter?

By KATHERINE M. MESSNER

What matter if your hands were soiled
Your garments old and torn?

'Twas yesterday.

Today you're washed and clean and newly dressed,
This is today.

What matter if the pressure of the world
Bore hard to crush you?

'Twas yesterday.

Today beneath you is His mighty strength and power,
This is today.

What matter if your dearest friends have gone away,
What if they proved untrue?

'Twas yesterday.

Today His Love is here and all things are made new.
This is today.

Into the Silver Sea of yesterday we drop
The cares and frets that bound us.

'Twas yesterday.

Today we're free in His Protecting Love.
This is today.

Rejoice! Be glad! The sea hath swallowd up
The cares and lack of days gone by,

'Twas yesterday.

And now with gladness, trust; we can look up,
This is today.

Freedom from care, anxiety and fear! We look and smile
Into the face of him who said

'Twas yesterday,—

I've wiped away your tears and healed your wounds.
All hail Today!

All who would manifest Christ in the flesh must prove
themselves masters of the flesh.—*The Comforter.*

Thought is the wind, knowledge the sail, and mankind
the vessel.—*Hare.*

Affirmative Power

By T. TROWARD

(The following contribution is a hitherto unpublished article by Judge Troward. We have secured it through the courtesy of Robert McBride & Company of New York, publishers of all the Troward books, from the proofs of "The Hidden Power" and other papers. This, it is believed, is the last volume to be brought out as the work of this most scholarly writer and greatest authority on Spiritual Science. We heartily commend it to all students of the Higher Thought, for it is an illuminating contribution to what Troward himself terms "the livingness of life.")

Thoroughly to realize the true nature of affirmative power, is to possess the key to the great secret. We feel its presence in all the innumerable forms of life by which we are surrounded and we feel it as the life in ourselves; and at last some day the truth bursts upon us like a revelation that we can wield this power, this life, by the process of Thought. And as soon as we see this, the importance of regulating our thinking begins to dawn upon us. We ask ourselves what this thought process is, and we then find that it is thinking affirmative force into forms which are the product of our own thought. We mentally conceive the form and then think life into it.

This must always be the nature of the creative process on whatever scale, whether on the grand scale of the Universal Cosmic Mind or on the miniature scale of the individual mind; the difference is only in degree and not in kind. We may picture the mental machinery by which this is done in the way that best satisfies our intellect—and the satisfying of the intellect on this point is a potent factor in giving us that confidence in our mental action without which we can effect nothing—but the actual externalisation is the result of something more powerful than a merely intellectual apprehension. It is the result of that inner mental state which, for want of a better word, we may call our emotional conception of ourselves. It is the "self" which we *feel* ourselves to be which takes forms of our own creating. For this reason our thought must be so grounded upon knowledge that we shall *feel* the truth of it, and thus be able to

produce in ourselves the mental attitude of feeling which corresponds to the condition which we desire to externalise.

We cannot think into manifestation a different sort of life to that which we realize in ourselves. As Horace says, "*Nemo dat quod non habet*," we cannot give what we have not got. And, on the other hand, we can never cease creating forms of some sort by our mental activity, thinking life into them. This point must be very carefully noted. We cannot sit still producing nothing; the mental machinery *will* keep on turning out work of some sort, and it rests with us to determine of what sort it shall be. In our entire ignorance or imperfect realisation of this we create negative forms and think life into them. We create forms of death, sickness, sorrow, trouble, and limitation of all sorts, and then think life into these forms; with the result that, however non-existent in themselves, to us they become realities and throw their shadow across the path which would otherwise be bright with the many-coloured beauties of innumerable flowers and the glory of the sunshine.

This need not be. It is giving to the negative an affirmative force which does not belong to it. Consider what is meant by the negative. It is the absence of something. It is not-being, and is the absence of all that constitutes being. Left to itself, it remains in its own nothingness, and it only assumes form and activity when we give these to it by our thought.

Here, then, is the great reason for practising control over our thought. It is the one and only instrument we have to work with, but it is an instrument which works with the greatest certainty, for limitation if we think limitation, for enlargement if we think enlargement. Our thought, as feeling, in the magnet which draws to us those conditions which accurately correspond to itself. This is the meaning of the saying that "thoughts are things." But, you say, how can I think differently from the circumstances? Certainly you are not required to say that the circumstances *at the present moment* are what they are not, to say so would be untrue; but what is wanted is not to think from the standpoint of circumstances at all. Think from that interior standpoint where there are no circumstances, and from whence you can dictate what circumstances shall be, and then leave the circumstances to take care of themselves.

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Do not think of this, that, or the other particular *circumstances* of health, peace, etc., but of health, peace, and prosperity themselves. Here is an advertisement from *Pearson's Weekly*:—"Think money. Big money-makers *think* money." This is a perfectly sound statement of the power of thought, although it is only an advertisement; but we may make an advance beyond thinking "money." We can think "Life" in all its fulness, together with that perfect harmony of conditions which includes all that we need of money and a thousand other good things besides, for some of which money stands as the symbol of exchangeable value, while others cannot be estimated by so material a standard.

Therefore think Life, illumination, harmony, prosperity, happiness—think the things rather than this or that condition of them. And then by the sure operation of the Universal Law these things will form themselves into the shapes best suited to your particular case, and will enter your life as active, living forces, which will never depart from you because you know them to be part and parcel of your own being.

Refuse to express a passion and it dies.

—*William James.*

Don't ever cry over spilt milk, but begin to milk another cow.—*Hallack.*

I saw a delicate flower had grown up two feet high, between the horse's path and the wheel track. An inch more to the right or left had sealed its fate, or an inch higher; and yet it lived to flourish as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—*Thoreau.*

"I know not by what methods rare,
But this I know: God answers prayer;
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers to Him alone
Whose will is wiser than my own."

—*Anon.*

My Outline of the Truth

There is one body—one Spirit, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all.

God is Spirit, and those who would know Him must know Him in Spirit and in Truth.

God is all, and beside Him is none else.

Man is Spirit—the image and likeness of God.

From this foundation “which no man may lay, other than IS laid,” I make for myself this January, 1920, this short outline of my Truth Creed:

So far as my present knowledge leads me, I believe—

That there is nothing but Spirit, therefore there is nothing to be conscious of *but* Spirit—and thus, the only consciousness there Really Is, is the Spiritual Consciousness.

That there is just One Consciousness in *existence*—and it is God.

That there is One Substance and it is Spirit.

That there is One Consciousness in Action and it is Man, and that it is by means of this Action that the expression of God's Consciousness is possible.

That there is One Life permeating each particle of this universe and each tiniest leaf and twig is alive with this Life which is Perfect—which is God.

That Heaven is God's Consciousness, and is present and available everywhere and at all times.

That so-called evil—sickness and death, are an *unconscious* condition in which man imagines an existence apart from God and Heaven and in which he lives his own *Idea* of Life and *not* Life itself.

That Thought is the formative power of this universe.

That Healing is returning to the Consciousness in which man knows, as he is known in Divine mind. That thinking consciously in harmony with God, brings the Action of God into manifestation and man becomes Conscious in himself—his body—and his surroundings of his True estate.

My Outline of the Truth

That the Truth of anything is that thing as it exists in God Mind. "Ye shall know the Truth and the Truth shall make you free" is to me knowing as God knows—one is conscious of One Life, God, and its manifestation, Heaven; and so freed from belief in a separate mind and its self-imposed conditions of inharmony and lack.

—*Albert C. Grier.*

I have found in my own experience, that I must claim the blessing, by faith, before I see any signs of having it. The ground upon which we claim forgiveness of our own sins, is that Christ bare them "in His own body on the tree," and we must believe this truth before our hearts feel any different. This same principle holds good in claiming physical healing from the "Great Physician." We must believe that we *are* well, *because* He took our sicknesses upon Himself, and by His "stripes we are healed."

If we cling to this one grand truth, instead of looking at our feelings, we shall surely receive according to our faith. It has helped me many time to say, in simple trust, I *am* "made every whit whole," *because* Jesus Himself bare my sins and sicknesses, long ago, I believe Jesus' word, not my feelings, and, therefore, I am entirely well. Then after taking this stand, will come the test of *acting faith*. If I am well, it can only be consistent for me to ACT as a well person would, and so venturing upon the new health and life which I have claimed in Jesus' name, I proceed to do what I have hitherto been unable to do, and as I thus step out on the promises, I receive according to my faith,

"The steps of faith
Fall on the seeming void, but find
The rock beneath."

But when we are thus showing forth our faith by our works, there must be no fearful watching of our feelings, no disposition to give up if our faith should be tested by sudden pain or weakness. Our healing is based on the unchangeable truth of Christ's *finished* work, not on our own fallible feelings. We read that the trial of our faith is more precious than of gold that perisheth and if we continue trusting, meeting every temptation *in the name of Jesus*, we shall indeed know that "He is faithful that promised."—*Carrie Judd Montgomery.*

Sermonettes with Meditations and Correlative Readings

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 rises 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 and sets all creation tingling with joy. Thy life mingles and commingles with my life, and the surge of its vitalizing flow fills me with new hope and joy and strength! O Glorious Creator, give me an understanding heart, that I may sing Thy wondrous song 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.

ASTOR LECTURES: Page 113, last par., ending on 114.

September the second

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 ensconced 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 but still 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 you did not do which might have prevented the deed? Were you always wholly 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.

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MEDITATION: "I forgive all, as I expect to be forgiven."

BIBLE: Luke 17: 3, 4; I Cor. 13: 4-7; Jas. 3: 16-18.

ASTOR LECT.: Page 288, second par., page 297 to end.

September the third

"Are you a lifter or a leaner?"

A 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 state that 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.

MEDITATION: "All power is given to me through the Father."

BIBLE: Matt. 13: 12; Gal. 6: 4, 5.

ASTOR LECT.: Page 155, second par.; page 178 second par.

September the fourth

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 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 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

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that sent you is with you, and that in nothing can you please Him more than steadfastly to champion His Truth.

MEDITATION: "I am conscious of my oneness with the Father."

BIBLE: John 6: 38-40; 14: 6-12; II. Tim. 2: 19.

ASTOR LECT.: Page 123, middle par.

September the fifth

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 and inspiration and substance; we cannot therefore be content to place our 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: Psalm 46.

ASTOR LECT.; Page 149, second par., page 122.

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 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

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is "to hate evil." Let us cultivate the understanding spirit, so that we may be classified among the living, and not the dead.

MEDITATION: "May I be given wisdom and understanding."

BIBLE: Job 28: 12-28; Prov. 8: 1-14.

ASTER LECT.: Page 128, last par., page 295, first par.

September the seventh

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. Is the mind which portrays God's Masterpiece in colors of sordid hue 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 hold all men in Universal Brotherhood, 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: Matt. 5: 43-48; Rom. 12: 10.

ASTOR LECT.: Page 305, first par., 309 first par.

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 welcome it. 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

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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: Prov. 14: 30; Gal. 5: 13-16; I. Thess. 4: 6-9.

ASTOR LECT.: Page 305, first par., 309, first par.

September the ninth

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. 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 loose 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.

MEDITATION: "It is the Father which grants me strength and power to live and to do."

BIBLE: Psalm 18: 31, 32; Jas. 1: 25.

ASTOR LECT.: Page 85, last par. ending on page 86.

September the tenth

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 parts 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

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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 said, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of the Father." It is actions which bear the heart of man to the throne of God!

MEDITATION: "I AM one with all created things."

BIBLE: II. Cor. 4: 1, 2; Gal. 3: 26-28; Eph. 2: 19-22.

ASTOR LECT.: Page 86, last par., page 187.

September the eleventh

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.

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: Psalm 93: 1, 2; 116: 1-9.

ASTOR LECT.: Page 246, page 77, last par.

September the twelfth

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

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until we grow out of our difficulties by keeping our minds stayed 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 inheritance. "He that shall endure to the end shall be 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: John 16: 33; Rom. 8: 18, 19; I. Pet. 3: 13-18.

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." But oh the joy of calm silence! Of course we must and should speak, but let our words be 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 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. 12: 13, 17; 17: 27; John 4: 23, 24; Titus 2: 1, 7, 8.

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 he has 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

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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 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 for himself a God 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: Psalm 93; I Cor. 2: 12.

ASTOR LECT.: Pages 251, 252, 263, first par.

September the fifteenth

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."

BIBLE: John 14: 20, 21; 20: 30, 31.

ASTOR LECT.: Pages 104, 105, 106.

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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 people waiting for the man with the remedy.

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: Psalm 89: 1; 92: 1, 2; I Cor. 2: 12, 13.

ASTOR LECT.: Page 107, page 127, through 128.

September the seventeenth

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 judgment and such pronouncements reflect upon ourselves we would neither utter them nor indulge in contemplation of them. It is 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: Matt. 6: 14, 15; 7: 1; Gal. 6: 1, 2.

ASTOR LECT.: Page 293, first par., page 58, first par.

Sermonettes

September the eighteenth

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 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 method.

MEDITATION: "Being conscious of nothing but God. my actions reflect nothing but His Goodness."

BIBLE: Rom. 14: 11-13; I Cor. 8: 3.

ASTOR LECT.: Page 90, first 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 thoughts 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: I John 3: 1-21; John 12: 32; I John 4: 11-13.

ASTOR LECT.: Pages 36 and 37, page 90, second par.

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September the twentieth

It has been said that every man does the very best that he can do; for did he *know* better, he would do better. 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. 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 fills the soul. Choose, therefore, this day which ye shall serve!

MEDITATION: "I AM the expression of Love, Purity and Health. Naught else can abide in me."

BIBLE: Psalm 19: 9-14; Eph. 2: 1-10.

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 thousand of years ago. Blessed is the person who is not the slave of things. War conditions taught us how artificial and unessential were many of our possessions and wants. We were required to slough off much 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: "All the channels of my being now received God's gifts of love and understanding."

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BIBLE: Prov. 22: 1, 2; Ecc. 5: 10-12.

ASTOR LECT.: Page 51, second par., pages 55-56.

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! This 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 light 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 Tim. 2: 15, 24-26; I John 3: 16-18.

ASTOR LECT.: Page 80, page 117.

September the twenty-third

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. 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: "The Spirit of infinite Love is my Guide."

BIBLE: Psalm 107: 1-15; I John 4: 16, 17.

ASTOR LEC.: 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 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 to any race or cult. Clothed in our mantle of arrogant ignorance, we offer supplications and implore God to hear our prayers, little knowing that 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: 26; Rom. 10: 12; I John 4: 7, 8; 5: 2.

ASTOR LEC.: Page 144, second par., page 146.

September the twenty-fifth

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 measure, 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 pay-

Sermonettes

master. It is more blessed to give of our substance than to receive condemnation for scant measure.

MEDITATION: "I give every good thing freely, for God is my supply."

BIBLE: Psalm 90: 17; Prov. 20: 10, 11; I Thess. 4: 6.

ASTOR LECT.: Page 153, second par. on to page 155.

September the twenty-sixth

The shadows cast by centuries of wrong thinking have been so thick, and man has been so busy looking for some Good Shepard 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 which dwells within his 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 crimson. He it is who works in a thousand 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 stayed on Christ. Divine Love guides me."

BIBLE: Psalm 23; Heb. 13: 20, 21.

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 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

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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.

MEDITATION: "I thank God for strength to resist temptation."

BIBLE: I Pet. 5: 8; II Pet. 3: 13, 14, 17, 18.

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 climeth up some other way, the 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 may 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, 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: Matt. 23: 25, 26; John 10: 1 5; 14:6-11.

ASTOR LECT.: Page 127, second par., page 128.

September the twenty-ninth

No teaching of the Master should be more acceptable 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. Since he knew that all men were members of one universal Brotherhood, he could not

Sermonettes

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, do you follow the rules which you lay down for others? Actions *do* speak louder than words, so be sure that your teachings are giving by example as well as by precept.

MEDITATION: "Conscious of my unity with God, I do only those things which please Him."

BIBLE: Psalm 119: 105-112; John 13: 12-17.

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 it has always been, and where it must 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 failures are caused by his loss of the consciousness of his divine identity and his rightful place. 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. It is 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: 17-32.

ASTOR LECT.: Page 115, page 119, last par., page 244.

"I count only the hours that are serene," What a bland and care-dispelling feeling! How the shadows seem to fade on the dial plate, as the sky lowers and time presents only a blank unless as its progress is marked by what is joyous and all that is not happy descends into oblivion. What a fine lesson is conveyed to the mind to take no note of time but by its benefits, to watch only for the smiles and neglect the frowns of fate, to compose our lives of bright and gentle moments, turning always to the sunny side of things and letting the rest slip from our imaginations, unheeded or forgotten!—*Maeterlinck*.

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