

30
VOLUME 13
NUMBER 1

OCTOBER
1921



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

Price: Fifteen Cents

THE DIVINE SCIENCE
PUBLISHING ASSOCIATION
113 WEST EIGHTY SEVENTH STREET
NEW YORK

H. R.

THE VANDERBILT HOTEL

Thirty-fourth Street East at Park Avenue
NEW YORK CITY

An Ideal Hotel with an Ideal Situation

Daily Studies in Divine Science

A monthly magazine devoted to the daily needs of the Spiritual Life. Contains helpful suggestions for thought, with fitting Bible Selections and readings from "Truth and Health." Yearly subscription, \$1.50. Single copies, 15 cents.

The Colorado College of Divine Science

730 East 17th Avenue

DENVER, COLORADO

CHICAGO DIVINE SCIENCE CENTER

Suite 1308 Hartford Building
8 South Dearborn St.

ALICE RITCHIE, D. S. D., Teacher and Practitioner

Office Hours, 10 to 4

Telephone, Dearborn 4990

"THE TRUTH"

PUBLISHED BY

The Church of the Truth

Spokane, Washington

REV. A. C. GRIER, Editor

A journal devoted to the Truth that Jesus said would make free
\$1.50 per year. Sample on request

RIGHT THINKING

A MAGAZINE OF TRUTH AND HEALING :: THE NEW BIRTH OF JOY

Right Thinking Publishing Co., 1216 Mercantile Library Bldg.,
CINCINNATI, OHIO

Subscription \$1.50 a year; single copies 15c.

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*

Vol. 13

OCTOBER, 1921

No. 1

TABLE OF CONTENTS

Mind and Microbes	<i>W. John Murray</i>	3
The Gift of God	<i>Jean Norton</i>	13
The "A. B. C." of It	<i>S. D. Scudder</i>	17
Sermonettes with Meditations and Correlative Readings for October		20

Copyright 1920, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West Eighty-Seventh Street, New York City

ENT
RADICAL
YASSEL

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 evenings 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, at the above Hotel.

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

Mind and Microbes

By W. JOHN MURRAY

"The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore." Psalm 121: 8.

Some months ago there came to my hand a paper which will show that my views are not altogether personal, or antagonistic to a theory that has become such a bugaboo to many that everywhere and in everything they see lurking death. There are some physicians who seem to be obsessed with it, so much so that if we would escape danger we must perforce absent ourselves from the objective world; that is we must actually die in order to escape death itself, since everything from the dust on the window curtain, to the smell of the sweet mown hay is a menace to health.

The Standard Allopathic Journal of Canada says:

"The reason for questioning the germ are mainly three, viz: 1st. The divergent views of bacteriologists as to which germ caused the disease.

2nd. The stronger claim of the biochemic theory.

3rd. The absence of germs at the onset of the disease (as the following sample cases show:)

(a) A man crossing a river broke through the ice, was rescued, later became ill, and the doctor, fearing pneumonia, tested for pneumo-cocci. There were none present; when pneumonia developed they appeared.

(b) After an oyster supper some men had cramps—no Eberth bacilli were present but were present later.

(c) Hurrying, a girl arrived at her shop, sweating; as the shop was cold, she became chilly; next day complained of sore throat, but no Klebs-Löffler bacilli were found. Later, when a diphtheria patch appeared, the bacilli were present. Here, in each case, the bacilli followed the onset of the disease.

Believing that the above germs were the result and not the cause of the disease, test of the germs of diphtheria, typhoid and pneumonia were made. The first test was

3

L 130.51

6-17

474729
222581

The Gleaner

whether the Klebs-Löffler bacilli would cause diphtheria and about 5,000 were swallowed without any result; later, 100,000, 500,000 and a million more were swallowed, and in no case did they cause any ill-effect.

The second series of tests was to decide whether the Eberth bacillus would cause typhoid, but each test was negative, even when millions were swallowed.

The third series of tests showed that one could swallow a million (and over) pneumo-cocci without causing pneumonia or any disturbance.

The investigations covered about two years, and forty-five (45) different tests were made, giving an average of fifteen tests each. Each germ culture was tested and six persons (three male and three female) knowingly took part in these tests, and in no case did any symptoms of the disease follow. The germs were swallowed in each case, and were given in milk, water, bread, cheese, meat, head-cheese, fish and apples—also tested on the tongue."

In the face of these tests, when the medical profession is in a quandary, it is only natural that the ordinary layman should wonder what it is all about. We have much experimentation and some cures, but whether these cures are due to the serums so extensively advertised, or to the faith in them, remains to be seen. It is a well known fact that, "As long as a medicine is powerful in psychic (mental) qualities it cures readily; when it falls into disrepute or out of fashion, and the halo goes, it loses much of its value." As far back as 1771 Unzer remarked: "The expectation of the action of a remedy often causes us to experience its operation beforehand." This is why, "New remedies have thus a greater effect when first introduced than afterwards."

The history of medicine furnishes us with some remarkable proofs of the uncertainty of its practices. It is said that in the ancient practice of medicine everything under the sun was utilized as a remedy for disease. "The more out of the way and the less suitable for a remedy a substance seemed to be, the more likely it was to be chosen by the old practitioner in the healing art. Thus they made use of gold, silver, precious stones and pearls. But the most loathsome substances were quite as readily employed. Excretions from living and dead bodies and powders of human bones were made lavish use of." These facts are all nar-

Mind and Microbes

rated, in order to show what great strides medicine has made in the last fifteen hundred years.

But what shall we say of the various vaccines employed by the modern medico who laughs at these ancient practices? Vaccination is the science (?) by which a mild form of a disease is produced in a perfectly healthy person to prevent a worse form from developing. A healthy animal is inoculated in order to make it unhealthy, and when it is so diseased that a foul virus has been developed in its system, this is extracted and then injected into the system of a pure blooded child, on the presumption that this child may one day have smallpox, if he does not first take cowpox. It would never do to inject into the system of a healthy child some healthy substance for then, says the vaccinationist, "It would not take." It would never do to let the poor cow become half sick; the more diseased she becomes, the better for the child.

We have vaccines for everything. Drugs have gone out of fashion, thanks to the New Thought of things, and so we must have substitutes. The other day I heard of blackleg vaccine. Blackleg is an infectious disease, and the supposed cure for it in man is a powder prepared from the diseased muscles in animals that have died from blackleg. If the ancient schools of medicine could beat this for filthy ingenuity they must have been either a very clever or a very rascally lot. It might astonish some very fastidious persons who are addicted to medicine to learn just what they are taking. If the medical profession cannot compel us to eat germs, as in the case of the Canadians cited, it will get them into us hypodermically or otherwise.

Already a reaction has set in against compulsory vaccination, so that one day a physician may arise who will write against the superstitions of the medicine of today, as there are those who are exposing the superstitions of the medicine of yesterday. Last year in the Oranges, some parents won a victory over the local Board of Health. They had held an indignation meeting against compulsory vaccination, and the Board of Health declared that their children should not go to school until this vaccination requirement was complied with, and since non-attendance of children at school is punishable by fine or imprisonment, the parents faced a serious situation, but they did so unflinchingly. There were so many of those benighted fathers

and mothers who could not see that the injection of a filthy virus was essential to their children's happiness, that their very numbers prevailed over the more enlightened Health Board. The race has made many changes in the manner of treating itself against disease, and it may be that vaccination will one day be as obsolete as the practice of removing the eye from a live crab—it must be a live crab—and then using it as a cure for photophobia. If we could wake up as did Rip Van Winkle, after a twenty year's sleep, we might discover that all our text books on *Materia Medica* were out of date and that our germ theories of today were a form of bacteriological insanity.

In the days when physicians prescribed powders made from the entrails of frogs extracted while the frogs were still alive, there were some ignorant persons who refused to take such prescriptions after they discovered their ingredients, and by degrees frog's entrails became unpopular and now almost any frog may keep his entrails without any fear of being mutilated in the name of science. I am wondering if the popularity of the germ will presently wane through the fearlessness of those of us who scorn them. If it does, of course we shall have to devise some other means of terrorizing humanity, meanwhile the germ must be worked for all it is worth.

In March, 1920, *The Journal of the National Dental Association*, of Chicago had a leading editorial entitled, "The Slaughter of the Teeth." Dr. O. M. King says in part: "Slaughter implies ruthlessness, unnecessary destruction, and apparently the term is correctly descriptive of what has happened. Voices are being raised against the procedure. The fault-finding voice is from the medical profession.

"Teeth out, No results; No count has been made of the number of times teeth have been removed with the best of motives and, following quite far reaching promises in some instances, with no results at all. Quick to accept the findings of the leaders in bacteriological and pathological research, the great parent profession was as quick to put the findings to effect, with the result that daily patients were sent to the radiographer, and thence to the dentist, with orders for extraction. It was a good beginning; the beginning was made where it was the easiest and the patient was most duly impressed with the up-to-date intelligence of

Mind and Microbes

the physician. There was no pallative consideration for the teeth, for what is a mere tooth? And the dentist, desiring to be no whit behind the physician, extracted. In this combination the dentist was to blame. The dentist is supposed to know something about teeth, while the average physician knows nothing about them. What the schools give medical students about dental tissues and diseases is a travesty.

"Dentists must realize that no substitute they can make, can take the place of the teeth they extract. They must learn that the patient sent by the physician for extractions has other possible sources of infection besides the mouth, and that sanitation might be attempted, to show whether the mouth is the contributing cause or whether there is some other. The dentist who extracts without giving the case the most complete examination before extracting, commits a crime."

About a year ago there were appearing in the medical journals, and also in some of the daily papers, very well written articles setting forth the theory that many of the worst ills known to man were directly attributable to diseased teeth, and this in cases where the teeth showed no sign of disease. Xrays were ordered by physicians who believed this theory, with the result that in some cases pus formation were found at the roots of the teeth, and this, in the estimation of the physician who believed so strongly in this theory, was sufficient to account for the other symptoms which they declared would never yield so long as this condition of the teeth prevailed. Teeth were ordered extracted, and they were extracted with what one doctor called "ruthless abandon and a forceps." I know one lady who had five apparently good teeth extracted because the specialist persuaded her that they were the cause of a spinal disease which had defied the best medical men she could find, here or elsewhere. That she was not relieved by this painful operation, and that she did not get better, does not prove the teeth faddists to be all wrong; it simply proves the fallibility of human judgment, even when that human judgment is supposed to be based on scientific observation.

These experiments interested me greatly for I did not wish to treat against insanity, if the real malady were bad teeth, and the insanity or rheumatism or what not, only a symptom. As much as any man in the world, I am con-

The Gleaner

vinced that it is much quicker and much more effective to strike at causes than at effects. That I employ one method and the physician another, does not change the fact that I must employ this method intelligently. I made many inquiries both among physicians and patients with the result that I found the opinion to be, "That the cure was worse than the disease," in most cases.

It was while I was asking these questions that I spoke to a surgeon dentist who is considered most successful. As soon as I asked him the question which has set dental world thinking, as well as that part of the metaphysical world with which I am identified, he just laughed. I soon discovered it was not my question at which he had been laughing but at an incident of which he was reminded. A dear old lady client whom he had not seen for years, had been in his office a few days before, in great distress. She had been ailing all winter and her physicians, and good ones they were, had not been able to relieve her at all; indeed she had steadily grown worse. Finally her latest physician, quite in despair, suggested that she call upon her dentist, as he felt that the whole trouble must lie there, since he had handled the case from every other standpoint without success. My good friend the surgeon dentist, listened to her story of great suffering and then asked her to take a seat in the dental chair. He wanted to see if there was any infection in the mouth which might justify her physician's surmises, but all he found was a full set of upper and lower teeth which he himself had made for her years previously. He did not ridicule the idea advanced by the teeth faddists, but he did say that he considered it so negligible that it was hardly worth being taken seriously.

It is a very grave question in the minds of some of the most intelligent medical men if the real danger lies as much in microbes as it does in mind. When General Grant died, his death was given great publicity, but the worst feature of these accounts was the minute description of the malady which had hastened his end. It was smoker's cancer, and for weeks the doctors were besieged by patients who were certain they had the same disease. Some time ago a man was dying from hydrophobia in Brooklyn, and each day there was an account of the condition as each phase presented itself. So impressive was all this that the Pasteur Institute had a stream of people calling there every day to

Mind and Microbes

be inoculated against hydrophobia—some had been bitten years before by perfectly harmless little dogs, while others had never been bitten at all.

Now, it must not be inferred from what we say and from what we quote that we are trying to explode the whole germ theory. We believe in germs, but we also believe there are benign ones, and we believe they are greatly in the majority, and we believe these are infinitely more potent to build up than the others are to tear down, and we are also convinced that this very belief is itself a safeguard against the fears which come from the opposite belief. It is possible to make friends of the germs, even helpful allies, instead of enemies. As we see, it is a mooted question, even with bacteriologists, whether germs create disease or whether disease creates germs. There are those who believe that certain emotions, such as fear and anger, *create* germs peculiar to themselves which they call fear germs and anger germs. Others affirm that these emotions do not actually create malign germs, but that they liberate them from those obscure corners in the system where they always are and where they would do no particular harm. Now, whichever of these opinions is correct, it would seem the better part of wisdom to avoid such emotions as are described, for if they *create* germs it were folly to go into the creating business for such small profit; while if they merely liberate them, it were still the better part of wisdom to let sleeping germs lie.

Professor Elmer Gates of the Laboratory of Psychurgy at Washington has proved by the chemistry of a drop of perspiration, the state of a man at the time when that drop of perspiration was taken. Sometimes it was the sweat of anger, again the sweat of fear, but always it contained its own peculiar poison. Speaking of the chemical products of hate, he declares that, "Enough would be eliminated in an hour of intense hatred, by a man of average strength, to cause the death of perhaps fourscore persons, as these ptomaines are the deadliest poisons known to science." Now, if hate can produce ptomaines, and ptomaines can produce bacteria, and bacteria can produce disease and death, it were well for us to consider the prevention of all this, for prevention is better than cure as much in metaphysics as in physics. When a reputable physician states that all the germs in the world cannot injure us if our vitality is high, he

The Gleaner

furnished us with two important points to consider, the first is, that germs are not such terrible things as some would have us believe, and the second is that we should aim to keep our vitality so high that none of these things (germs) shall hurt us.

Let us then consider some of the causes which tend to lower the vitality and see if we cannot find a remedy for them. Work does not tend to lower our vitality—if we are in love with our work—whether that work is mental or physical, but worry does. A man may work never so hard without losing his vitality if he does not worry; but let a man worry and he will lose appetite, sleep and ambition although he never works an hour. There is an antidote for worry, but it is not to be found in the drug store. It is trust, trust in the living God, such trust as does not neutralize itself by allowing doubt to enter, if things do not come about as speedily as we desire them.

There is another condition to which we are all more or less subject which makes for lowered vitality, and this is anger, which runs all the way from suppressed impatience to downright uncontrolled passion. There is an antidote for this, but it is not to be taken out of a bottle. Love is the antidote for anger in all its phases.

In the heart of every man there are the germs of Trust and Love which need only to be cultivated in order to grow in number and in power so that they will first hold all other germs in their place and then destroy them. Then there is that something higher from which Trust and Love take their rise, that Something which is more protective than anything else in the world. It is Understanding, and by Understanding I mean that sublime conviction that, despite all germs, there is God; and when it becomes a question which is stronger, God or germs, we ought not to have any difficulty in deciding.

In those tests in Canada where a million germs were swallowed without any ill-effect, there was a literal fulfilment of those words of Jesus, "Ye shall drink any deadly thing, and it shall not hurt you." We have said that worry and anger lower the vitality, but fear is perhaps one of the most deadly germs in the world, but just as diphtheria, typhoid and pneumonia germs could not fasten themselves upon those healthy constitutions of the Canadian experimenters, so the germs of fear, worry and anger cannot fasten

Mind and Microbes

themselves upon the mental or physical constitution of that man who understands that in a universe that is filled with the presence of God there is nothing to fear. Such a man will go forth in the consciousness that the Lord shall preserve his going out and his coming in forever more.

He will maintain a sound constitution *first* by maintaining his trust in God, and then by temperance in eating. He will bathe and exercise because he likes to do these, but he will not feel that these are all that is necessary, for they are but the external correspondences of that mental bath, by means of which he shall cleanse his thought from all fear, worry and anger. In addition to his physical exercises, he will exercise his mind in the direction of developing a fuller reliance on the Spirit, so that no matter what epidemic arises he will be able to say within himself, "In this will I be confident," for "God has given his angels charge concerning me." "He is a shelter for me and a place of refuge," "No evil shall befall me, neither shall any plague come nigh my dwelling," for I dwell in Him in Whom is no imperfection and no impurity. Divine Mind rules supreme in Its own universe and I shall not be afraid, for where it is a question of Mind or microbes, my faith is in Mind.

I hold it true that thoughts are things;
They're endowed with bodies and 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
Speed forth to earth's remotest spot,
Leaving its blessings or its woes
Like tracks behind it as it goes.

We build our future thought by thought
For good or ill, but know it not;
Yet so the universe was wrought.

Thought is another name for fate.
Choose then thy destiny and wait;
For love brings love
And hate brings hate.

—*Anon.*

Our funeral is held right after we "finish."
—*Ralph Parlette.*

The Gleaner

Some of the Things I Cannot Afford

To think an unkind thought of any one;
To be suspicious of the motive of any one;
To criticise or condemn any one for anything;
To listen to gossip;
To be anxious about anything;
To believe that there is a possibility of failure anywhere;
To dream when I should be doing,
To act when I should be waiting for the leading of the Spirit;
To leave to-day's work until tomorrow;
To hold on to my last dollar when there is a good way to spend it;
To doubt for one moment that the Infinite is my storehouse and bank;
To forget that Jesus Christ has overcome all sin, sickness, poverty, death (all that I have feared), that I may be free.

SOME OF THE THINGS I CAN AFFORD

To send out Love to every creature;
To know that the Divine works in all, and through all;
To praise the Good in every individual and condition;
To speak kind words, silently and audibly;
To praise God, that I have all *now*;
To know that I succeed in whatever I undertake;
To take time to be quiet;
To do when I know what is to be done, ignoring all seeming obstacles;
To make today's work cheerful service, leaving results to God;
To stop clinging to people, conditions, things, or money;
To know that I am the storehouse and bank of the Infinite, and a distributing center;
To remember that Jesus Christ said, "It is the Father's good pleasure to give you the kingdom," and "The kingdom of heaven is within you."—*Elizabeth D. Meeker.*

If chances has been snakes I would have been bitten a hundred times a day. We need oculists, not opportunities.—*Ralph Parlette.*

The Gift of God.

By JEAN NORTON.

When we first come into the understanding of New Thought, limited understanding as it always is in the beginning, *things* play a very important part in this new consciousness of ours, for the tremendous truth has just dawned upon us that God has never denied us a single blessing, and that only our conscious *thoughts* have hindered us from attaining the desires of our hearts. Therefore we spend much time concentrating upon the things we want, and according to our faith and persistent efforts we have reaped results, and are ready to believe that we have at last found the magic key that will unlock the door to the realm of countless possessions. Especially is this true as I say in the beginning, when we first take Truth into our consciousness.

As we go on however in this deep study of mind and its power, and of Truth and its saving grace, the desire for *things* gives way to the longing desire to become better acquainted with God, and to have a fuller understanding of our relationship with Him as the One and only Creator.

Then begins deep within us that which the Bible calls the warfare of the flesh and the spirit, until through meditation and deeper and fuller recognition of our union with our creator, we come into the sweet and lovely conviction of that which Jesus taught, our oneness with the Father, and we begin to know and feel that in this perfect union there can be no struggle, no warfare, only perfect peace.

Some one has said God does not see the iniquity of inharmony. Why not? What is this God, Who seeing all and knowing all, as we have been taught from our infancy to believe, can not see the iniquity of the world?

Through much dwelling in the secret place of the Most High, in grateful recognition of Its shelter and absolute faith in the one and only God, what is revealed to us?

Is it not that we find God to be simply the name for that omnipresent supreme consciousness of Perfect Being? Can God, Spirit be any more or less than this? The omnipresent consciousness of Perfect Being, omnipotent, and omniscient. He created an idea of His own out of Himself—let us realize this glorious truth if we can—created man out

The Gleaner

of that supreme divine consciousness, for there was nothing else out of which He could create, and He is manifesting that Idea through us out here in the visible, in that which we call the flesh.

When we can accept this wonderful and Holy thought, and begin to live it, then are we born again of the Spirit, for this is the gift of God, the gift of His only beloved Son, to you, to me, to the whole world. Then have we become the sons of God, one with the Father, through conscious recognition of Truth.

Is not this the one and only thing for which the true believer is working? That the supreme consciousness of Perfect Being may become his own mind or consciousness.

Is not this the lighted lamp that shines through the darkness, guiding our steps through life? What a stupendous and glorious thought this becomes, when we realize more fully the real inward meaning of God's gift to a sinning world, the free gift of His Son, His own perfect Idea, divinely created out of Divine Perfection manifesting through us, and the only condition attached to it recognition and acceptance of it as Truth—as a verity of God's own Being.

Now are we the sons of God, with a deeper understanding of our true relationship to Him, and a greater desire to live consciously the life eternal that knows no end, with richer and fuller unfoldment and expansion of our human consciousness, that has at last found the pearl of great price. No longer are we concerned about the outside material things, for the Christ—ourselves—has been revealed to us, and knowing ourselves one with the Father through the Christ, His own perfect creation, we find ourselves no longer separated from God or our fellow men, or from the things that make life desirable here and now.

How can we begin to realize (though dimly at first) that this divinely created self, this inward man, one with God, must not be, can not be separated from the outward man living here in the flesh.

Too long have we wandered in the wilderness of ignorance, too long have the race thoughts lashed us and driven us deeper and deeper into the tangled underbrush of human misery through unbelief.

Too long has man been a divided soul, part of the time worshipping his Maker and the rest of the time grasping the

The Gift of God

material things and classing them as the Real. Someone has said God made a perfect universe peopled with perfect beings, and that is true, but alas! man in his ignorance has made a world of his own, and filled it with people who know only sin, sickness and death, and cruel warfare.

Why do we go into the silence? For this, and this only—that we may close our eyes to man's creations and let our spirit soar in thought until we feel ourselves enveloped in the supreme consciousness of Perfect Being, where mortality is lost in immortality, and where we find that Perfect Self, one with God, and every good thing. Then coming back to our every day human consciousness, we find we have a different viewpoint of everything we come in contact with, and endeavor to live the life of the true believer. This and this only is the reason for the silence of New Thought.

It is the means of uniting the inward and invisible with the outward and visible—they are one and the same, except as our every day common consciousness would have us believe differently. God's perfect creation made in His own image and likeness, is the inward man manifesting through the outward man. In Truth there can be no separation, they are one and the same. Jesus said "And I, if I be lifted up will draw all men unto me."

Is it not plain that he was speaking from that deep and full understanding of his oneness with the Father, and that to lift up, exalt the Christ Self, was to make the Son of God the Saviour of the world?

This immortal, prophetic statement that Jesus made, has come down through the ages as a sweet promise of encouragement to his followers. There is preaching and preaching, teaching and teaching, but it is the work of each individual to find himself, and having found his divinely created self, one with God, then to take up the yoke Jesus spoke of, living the life eternal by right thinking, for that is the one and only way to save the world. It is to see and know the perfect man in every one we meet—to let go of the thoughts that come constantly into that conscious mind of ours about man as a thief, a liar, a murderer. Man, that Holy, divinely created Idea flowing from the Supreme Consciousness of Perfect Being, can no longer be separated from His visible self, by those who see and know Truth.

The Gleaner

This glorious age we live in is the dawn of enlightenment to the world, and those of us who are climbing upward in consciousness to that eternal city not made with hands, must let right thinking verify that which Jesus came to prove, that God and His Idea are one, and that there is no separation between that Idea and its outward manifestation, for God's gift to the world, His beloved Son, walks hand in hand with the visible man in all the God-given power of the omnipresent consciousness of Perfect Being.

The Independent Man

He could have winked his eye at shame and kept the friendship of a few.

He could have flattered fools for gain, as many pleasant men will do;

But he would neither wink at shame nor flatter folly to its face,

So promptly they got rid of him and put another in his place

They said of him he talked too much, he would not learn to hold his tongue.

He boldly called a spade a spade, which does not suit the man who's wrong.

The easy "Yes, sir," would have paid; instead he boldly answered "No,"

Which so annoyed the man in charge, he felt obliged to let him go.

He could have followed with the throng—instead he chose to walk alone,

When silence would have served him well, he loudly made his judgment known;

Had he but played the friend to one in power, he would have forged ahead,

But knowing he must wear his bonds, he turned his back on him instead,

Oh, we who battle with the world and know the lies we live and tell,

Who flatter fools and wink at shame, because we know it pays us well,

Must in our honest solitude admire so brave a man as he,

Who spurned advantage at the cost of bartering his integrity.

—*Edgar A. Guest.*

The "A. B. C." of It

By S. D. SCUDDER

The things I am creating daily are the result of my THOUGHTS, just as my body and all the things I see about me in nature are the manifestation of God's Thoughts. He has created all in His own perfect likeness, and only awaits "their realization of One-ness with Him." I cannot think of God's creation as imperfect. If, therefore, anything appears to me faulty, I know it is because God is not there; just as "darkness is only the absence of light." Or else it is because my own consciousness is not in tune with God's Spirit. I realize that there is a striving within me continually for the good, and that some day it is bound to meet God's striving for me. Then I will be in tune.

If, as a child, I have put 2 and 2 down on my slate as five, I have been out-of-gear with the Principle which makes 2 and 2 four. The principle was not to blame, neither the slate nor the chalk, only my own false thought. When I grew up, a new thought came (new to me, but really as old as the hills), and my answer was right this time. There really can be but One Principle and that principle is The Right or Good, the "real." All else is not real, because it is nothing more than "the absence of right." God can't be blamed for this because He knows only the unchangeable, just as the sunlight knows naught of shadow. Watch the flagpole: When the sun is in its zenith, the thing I once called shadow has wholly disappeared because of the perfect presence of light on all sides of the shaft.

If I strike a queer and unwelcome note with my voice, shall I stop to blame the Principle of Harmony for this discord? God's harmonious universe does not so much as hear me, simply because I am out of tune with its chords. Every created thing is full of these indestructible harp-strings, and it is evidently God's purpose that we shall all finally work ourselves into the Consciousness of that Concord—as we emerge from the animal kingdom into that of the Spirit (or Right Thinking). When I awaken to the realization that my spirit is One with God's, then I shall begin to have Beauty, Order, Health and Happiness in all my affairs, and then my great desire and yearning to see others enjoying the same happiness will be called "Love."

The Gleaner

How am I to attain this awakening, except through right-thinking, which is that joyous existence where fear and selfishness and hate are unknown? My soul being in God, the power is within me to get the consciousness of this wonderful new existence. I must be still then, and know that God is here and not afar off. His Spirit permeates every atom of my mind and body. I must look for the same in every man, woman and child I meet, as well as in every circumstance of my life. I must expect this Spirit to dispel all seeming evil, just as I expect my flashlight to guide me in the dark. Thus "I stop thinking trouble" and I plan only that which is constructive. I put all worry and anxiety out of my mind by going into the Silence with God (my inner Spirit), which can be done at any time, even while I work at my desk. The Great Carpenter of Nazareth taught me this.

And so I conclude with this short statement, which I hope may become a guide to someone who is groping in the dark and who is seeking a "New Thought," which now means to me: The awakened consciousness of man to the larger Thought of God:

I AM AWAKE TO THE KNOWLEDGE THAT

	GOD IS
	SPIRIT, present EVERYWHERE,
Creation's	AND that THEREFORE
	I must be quite naturally
	A PART of GOD'S LIFE.

— " —

	As I gradually realize, and commence to
	understand this, I begin to
	THINK differently, and then
	HARMONY and
	HAPPINESS and HEALTH and
New Thought:	LOVE naturally begin to flow into my
	daily life, and
	I PROCEED deliberately
	To CAST OUT fear and
	SELFISHNESS and hate from my
	THOUGHTS.

— " — " —

The "A. B. C." of It

Love's I now make it my business and pleasure to
FIND the
GOOD—or GOD
EVERYWHERE, and am astonished
SEEING so
MANY walking the same WAY. I also
REALIZE that it is
NOW easy to throw off worry and anxiety—because of the
CONSCIOUSNESS
THAT GOD AND I ARE ONE:

(It being part of His wonderful plan to awaken all finally to this Truth, thru the life and example of Jesus, the Carpenter of Nazareth),

— " — — — — " —

Fulfillment: AND, just as the eternal Sun is forever
dispelling this world's darkness, so
God's everpresent
SPIRIT
IS now
CONSTANTLY clearing error from my
life's pathway, changing it to
A bright and beautiful
ROAD, full
Of HOPE and ambition.

Gratitude: AND I AM VERY THANKFUL.

Passaic, New Jersey.

Prejudice is the great barrier to sympathy and knowledge. It is impossible to understand those against whom one harbors a prejudice. We become seers as we become sympathizers. Sympathy has knowledge for her companion.

—James Allen.

You have only yourself to blame if you have disagreeable influence around you. You can keep only what you attract.—W. J. Colville.

Sermonettes with Meditations and Correlative Readings

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 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: I Cor. 13: 4-6; I John 3: 14-16; 4: 7-12.

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; Psalm 46; Rom. 8: 37-39.

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

Sermonettes

October the third

In the parable of the laborers 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 laborers called, who put a *quantitative* appreciation upon the work which had instead a *qualitative* value. The laborers 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: Psalm 48: 9, 10; Isa. 45: 22.

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 all the potentialities of Spirit, weakens himself when he seeks to extract from mortals information known only to

The Gleaner

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, 22; Psalm 33: 4-13.

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

October the sixth

Leave your judgement 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: Psalm 18: 25; I Pet. 3: 8-11; 4: 8-11.

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 though sometimes apparently hopelessly 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: Matt. 5: 46-48; John 3: 13; Rom. 14: 9-13.

ASTOR LECT.: Pages 277 and 278.

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

Sermonettes

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 even 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: Psalm 18: 24; Isa. 54: 13, 14; 55: 9-13.

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: John 10: 14-18; 14: 27; 15: 7-27.

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 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: Psalm 42; Ecc. 3: 14, 15.

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

The Gleaner

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. 12:13; I John 4: 20, 21.

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; I Pet. 5: 7.

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." 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

Sermonettes

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 the Christ.

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

BIBLE: Matt. 10: 39; John 6: 63.

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 are 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: Matt. 11: 27; John 10: 34-38; Heb. 13: 21.

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 8: 4-11.

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

October the sixteenth

The sign of a true spiritual progress is a widening arc in the range of our love. Proportionately as our love for God increases, our labors in behalf of His creatures multiply, for love 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

The Gleaner

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; 33, 34; John 14: 23.

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-shapen pains are transformed into Angels which bear the impress of His hand. As the nightingale translates his love into inspired song, so sorrow transforms the gold of character into new forms of power and beauty, adding richness and color to life.

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

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

BIBLE: John 20: 1-17.

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 that 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."

BIBLE: Psalm 18: 30-32; Rom. 13: 12-14; I Thess. 4: 7, 8.

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 land safely with you.

Sermonettes

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. 3: 1-15.

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 parent-hood; for in stealing the birdling we are wronging parent-age 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 and reparation.

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

BIBLE: Psalm 37: 37; Luke 6: 45, 46; Col. 3: 12-14.

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 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 in all its purposes."

BIBLE: I Thess. 5: 5-9; I John 5: 20.

ASTOR LECT.: Page 337, first par. to first par. page 339.

The Gleaner

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: Matt. 5: 44, 45; I Thess. 4: 9.

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 mind "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: John 14: 23; II Cor. 1: 4; I John 5: 2, 3.

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

October the twenty-fourth

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

Sermonettes

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, and also the joy of others.

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

BIBLE: I Cor., 2: 9-16.

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 condensation 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: 25, 26; Psalm 30: 1-5; II Tim. 1: 6-10.

ASTOR LECT.: Page 136, first par.

October the twenty-sixth

When face to face with iniquity as represented by some personality, it is well to remember that we may be unconscious of the fierceness and difficulty 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."

Even 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.

The Gleaner

BIBLE: Matt. 18: 23-35.

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 "bidden" were such as professed themselves followers of God, and the servants sent to call them were those who, from the earliest prophets to John the Baptist, had foretold the coming of the Christ, most of whom were martyred. The "man" who had not on the "wedding garment," or such righteousness as is supposed to characterize the facsimile of Christ, or Christians (who perhaps, faulty and imperfect are nevertheless 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. 22: 1-13; Luke 21: 36; Rev. 22: 4-5:

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.

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

BIBLE: Psalm 37: 1-18; John 3: 17.

ASTOR LECT.: Page 322, second par.; page 323, first par.

Sermonettes

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 28:12-20, 23, 28; Prov. 3:1-18.

ASTOR LEC.: 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, and makes himself divine.

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

BIBLE: Rom. 8:28; 13:10, 13.

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 Victory? Then take refuge in the gospel of an inspired poet and realize that:

The Gleaner

"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: Psalm 40: 1-5; 42.

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

Practitioners.

- MR. D. M. MURPHY, 113 West 87th St., New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
MRS. ROSALIE M. BEATTY, 601 W. 180th St., New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
MRS. HELEN M. RICE, 142 East 27th Street, New York. Tel., Madison Square 4480.
MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn St.; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 5823 Dorchester Ave.; Tel., Blackstone 726.
MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
MISS GENEVIEVE F. WOOD, 360 State Street Hackensack, N. J. Tel. 2425. Hackensack.
MRS. JANE SPRACKLING, 113 W. 87th St., New York. Tel. Schuyler 4145.
MRS. ELIZABETH L. GAVITTE, 661 West End Ave., Tel. Riverside 5856.
AMY J. SMITH, 200 W. 89th St., New York, Tel. Riverside 383.
MRS. JEAN JOHNSTON, The Windlemere, Tarrytown, N. Y.
MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707; Home. Germantown 1308.
MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.

NOTICE

Mr. Murray will probably begin a class in Divine Science during October. Those who are interested may secure further information by addressing the Secretary at 113 West 87th Street, New York.

Jesus Christ was a radical individualist. He protested against the theology of his time, and he protests as vigorously today against the theology which has been built upon his teachings.—Chas. Fillmore.

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*

Vol. 13

NOVEMBER, 1921

No. 2

TABLE OF CONTENTS

The Law of Vibration	<i>W. John Murray</i>	35
The Torchbearer	<i>Alice Britton Nichols</i>	45
Where Do We Stand in Science	<i>Elwyn Barron</i>	46
Notes From the Field		50
Sermonettes with Meditations and Correlative Readings for November		53

Copyright 1920, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

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 evenings 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, at the above Hotel.

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 Law of Vibration

By W. JOHN MURRAY.

"Then the same day and evening, being the first day of the week, when the doors were shut where the disciples were assembled, came Jesus and stood in the midst and said unto them, 'Peace be unto you.'" John 20: 19.

It is said that wherever any of God is, there all of God must be in Its entirety, totality, completeness. Some explanation of this statement of science, philosophy and true religion may be in order at the start. "Wherever any of God is, there all God must be, in His or Its entirety and completeness." This agrees perfectly with the theological idea of the indivisibility of God. We cannot conceive of God being broken up into fragments, so that a little is in one place, and a little in another place. Wherever any of God is, there all of God must be, on the principle of mathematics that wherever mathematics is, there all of that principle must be in its entirety, totality and completeness.

This will appeal to the rational minds of all. Wherever any of God is, there all of God must be and because of this, wherever any of God's reflection is, there all of God's reflection must be in its entirety, totality and completeness. And for Jesus to realize this was for Jesus to know that wherever any of him was spiritually or mentally, there all of him was physically, so-called, because there could be no divisibility between mind and mind's manifestation.

It is for this reason, then, that Jesus, completely understanding that wherever any of God is, all of God must be, could be physically wherever he was mentally or spiritually. This is not an incommunicable secret, nor an impossible phenomenon. It is merely impossible to us, by reason of the fact that we have not yet reached the point where we can demonstrate what we can intellectually perceive.

There could not be demonstration before there was perception, not even with Jesus; for Jesus to perceive that wherever any of mind was all of mind, in its totality and completeness, was for him to set about beginning to demon-

strate it in the degree he realized it, until the day came when he could demonstrate it in the fullness. And so we find him appearing to the disciples on the way to Emmaus, abolishing time and space and communicating with them, not telepathically and from afar off, but from close proximity.

We are dealing with the appearance of Jesus on the evening of that eventful day in the room with his disciples when the doors were closed, "for fear of the Jews," it is written. This attitude was based upon the belief that their philosophy was not understood and, since the chief leader of the cult of that day had been safely put away, it was an easy matter to deal with the disciples of this rapidly growing, but, nevertheless, insane group.

That was the New Thought of that day, and so they locked themselves in, and Jesus appeared in the midst of them. We have placed this in the category of miraculous, not to speak of spectacular, performances. We have declared it was done once, but could never be repeated; but is it not a profound belief, with the most scientific mentalities that whatever has been performed at any time in the world's history may be again performed, under similar conditions and according to the same identical law, if law is back of it?

What is the law, then, back to this phenomenon? Modern science is revealing many strange truths, based upon past investigation and discovery. There is none being revealed to the inquisitive minds of the twentieth century that is more susceptible of demonstration, more entrancing in its investigation, than is the law of vibration.

This is a twentieth century discovery of a law that is as ancient as the universe. We have seen it at work again and again, and again, and never thought to inquire into it. We have watched its strange manifestations, with pleasure, but we never sought until very recently to inquire the predisposing cause. For instance, never until the last forty or fifty years did we have such an instrument as the ideophone. This was quite unknown to the ancients, notwithstanding the law of vibration was as much in operation in their time as it is in ours.

The ideophone is a delicately constructed sound instrument which records with mathematical precision every vibration or sound. Stretched over a thin parchment in this

The Law of Vibration

marvelous machine, there is a sensitive receiving paste and, when sounds are made into it on this sensitive paste are traced the most wonderful manifestations of the glories of the earth—trees, flowers, ferns all begin to manifest according to certain chords, according to certain musical tones. Let there be a discordant tone, and immediately this paste begins to ruffle up and crumble and present the most disorganized mass of peculiar marks. But, it is said, if instead of using paste, sand is placed therein and the same sounds sung, the sand will assume entirely different shapes; instead of conforming to natural objects, such as trees and birds and flowers and ferns, there will be geometrical figures. If, however, a discordant note should be sung into the mouth, the sand will run around, like some little fidgety people, breaking up the formations.

In this way we are beginning to see, by mechanical means, how the law of vibration works. There is that other manifestation of this same law which you have seen every time that you have breathed on a window pane on an early winter morning. When your cloud of breath becomes frozen to ice crystals, have you not noticed all the delicate markings of fern, and trees and other things of nature?

The inference drawn from all this, by the most profound students of vibratory law, is to prove that all visible manifestations, our own bodies included, are nothing more nor less than the clouds that are sent off from the invisible values of the universe and, through processes of condensation, become trees, birds, plants, human bodies and bodies of other things, assuming shape in a cold world, so to speak. This contention at first sounds rather fantastic, but it is not. On the instrument they record scientific methods of procedure, and so it is we are going to attempt in our way to use this law of vibration to explain the method by which our Savior appeared in the room with his disciples, when the windows were barred and the doors were locked.

I remember being told something many years ago by a lecturer who had become interested in this philosophy and wished to reveal the supremacy of mind in the material world. He had set aside in his own home a room, in which he frequently invited a well-known, though not professional spiritualistic medium, a dear old lady in regular standing in the church, who, nevertheless, believed in spiritistic communications. There was nothing in the room to indicate

any possibility of concealment. It was rectangular and there was no furniture save a center table and two chairs, and no lights. During one of these peculiar evenings, my friend informed me that he found moist things falling over his head, dropping softly and gently; and when the doors were opened afterwards and the lights shone in from the hall, he found the room strewn with sweet peas. The medium told him that these flowers had come from his own garden. He went out and found that the flowers had been gently plucked from the stems.

I brought my knowledge of the law of vibration to my aid, because I could not explain it on any other theory. Whatever it was, whether it was a discarnate spirit, the spirits of just men made perfect, or so-called mortal mind, operating on the plane of the invisible, I do not know. I cannot say, but the method I think I can explain. Whatever force it was which resolved the sweet peas into their original constituent elements of oxygen, hydrogen, carbon, etc., was able, in that form, to bring them into the room and resolve them back by the same law of vibration into flowers.

Perhaps it is the same thing that is back of this peculiar phenomenon in our Savior's experience. How else shall we explain the appearance of a human body, which he takes pains to show is a human body? When they say, "It is a spirit," he says, "A spirit has not flesh and bones as I have. Look at my hands and feet and side (which he showed Thomas later.) Behold it is I, I myself." Naturally the question would arise, "Whence came thou and how crept thou in hither?" There he was. There was no means, physically speaking, by which he could stand before them without having come through window or door. But he could be there on the principle that wherever any of mind is, there all of mind must be. And, since the body is mind made manifest, then the mind made manifest in Jesus' body could be there, in all its perfectness, totality and completeness, on the principle that whatever God is, man may be, when working in co-operation with God's eternal law.

We find there strange things taking place at this time and, for this reason, call your attention to the text, because, it seems to me, if we examine it closely, it explains the phenomenon. "He that ascended, what is it but that he first descended?" We are not trying to account for the

The Law of Vibration

ascension of our Savior; we are trying to find if there is law back of it, and what it is, if we may become intelligently acquainted with this law, and thus ourselves ascend first of all above our sins and sickness and sorrows, and then above all matter, through mental dominion.

"He that ascended, what is it but that he first descended?" You have the secret. Here you have the explanation of this peculiar statement made by Dr. Humshacker, the noted German scientist, "It is said that as the clouds of one's breath condense on a pane of glass into flowers so, after a like manner, the whole flora and fauna of the globe come from the nebula cloud." This is not Divine Science at all. It is a statement by a German student of unusual phenomenon. There is that nebula cloud, which corresponds to the clouds of your breath on a winter morning, that universal breath that goes out from the great center of the universe and gradually condenses as it approaches the planets and, in its process of condensation, takes the form and shape of ferns, birds, flowers, or what not.

Now we have this scientific explanation of the strange phenomenon attributed to our Savior, and this we believe. "He that ascended, what is it but that he first descended?" on the principle that that which goes down comes up, as, for instance, the moisture which comes from invisible vapor becomes visible vapor, then moisture, then rain, or snow or ice, and then falls as dew in the early morning.

Jesus came down, we believe, by personal consent. The reincarnationists tell us that he consented, for the sake of humanity, to incarnate himself in the flesh, but what was the process of the reincarnation? It was a process of mind's descent into material conditions, through which there came this condensation of the nebula cloud, or the breath of God becoming condensed, as it descended into the region of the cold, unreceptive world, condensing as a physical body, becoming manifest to us as Jesus of Nazareth, the son of Mary. But it again vibrated on such a plane as to enable you and me and the wise men to see this condensed spiritual vapor of Christ, manifesting itself in the physical Jesus.

We are told that he came down to redeem a sin-sick, sorrowing world, but he had to come down through processes of condensation. Thought had to descend into material conditions before it could assume material shape and, when

this material shape had served its purpose, Jesus, gradually realizing mind's supremacy over matter, just as he had power to come down, he had power to go up. Hence his words when he said, "I have power to lay down my life and to take it up again." "I have power so to reinvigorate the constituent elements of my being, operating at such rates of vibration that I shall be apparently a physical person, but I have power also so to heighten or increase my vibrations as to make my body, which is dense and opaque, translucent and transparent."

It was all a question of vibration and vibration, in its final analysis, is not a physical thing at all. What the scientists are thinking of perhaps, in the construction of their instrument, is physical, but that does not change the fact that it is not a physical thing, and the German scientist has arrived at the conclusion that the thing proceeds not from anything that is physical, but from something back of that. It is the breath of the Almighty, reduced by processes of condensation into the visible manifestation, especially in the person of Jesus of Nazareth; then, through the development and evolution of his own soul, comes the gradual ascension above matter. So, first of all, he takes possession of the so-called material body—not a material body but a mental one—and by heightening the vibrations, causes the body to assume lightness which is not customary, but is according to law.

Does this contain any lesson for you or for me, or shall we be forever just emphasizing the strange, miraculous appearance of Jesus of Nazareth in the closed room with his disciples? Did he do it merely for spectacular purposes and to prove to the doubting Thomas that he was real?

Shall we regard all of these manifestations of the law of vibration, as things of no spiritual significance for us? To do so would be stupidity. We live in a veritable universe of miracles. The appearance of ice crystals is as much a miracle as the appearance of Jesus in the room with his disciples. It is just as much a miracle and is governed by the same law. What does it mean, then, to you and me? Have you ever seen it work in the physical body? I have seen it, time and time again. How often a man comes to Divine Science, desperate almost to a point of suicide, the victim of a habit he cannot control—a self-confessed drunkard, bloated, bleary, sluggish. He has tried the

The Law of Vibration

gold cure and the Keeley cure, and swearing off, taking the pledge, all to no avail.

And then he turns, as do most of us, to that last resort, God—to Christian Science, Divine Science, or any other phase of the new philosophy. He is given something to read. He is encouraged in the belief that he can overcome this habit through mind's supremacy over the law of propensities. This is not a question of taking something, but of thinking that he can actually think himself out of his malady. He reads and studies. He takes treatment; he prays, he affirms his exemption from everything that is unlike God. Yesterday he considered himself a beastly sot. Today he thinks he is, despite all appearances, the son of God.

Does the change take place immediately? Sometimes the mental change does. Do the bloats and the purple and the blear and the sluggishness of movement disappear instantly? I have never seen it, but I have seen, as that soul has come into a fuller conviction of the unity of God, the gradual disappearance of all these physical manifestations or correspondences of his mental state.

The spiritual explanation of it is that he has become transformed by the renewing of the mind. But what of the physical change? Vibration. When a man sins and drinks, and when the brain becomes cloudy with the vapor of intoxicants, the body expresses correspondence. The vibrations become lower and lower. When a man comes into a fuller realization of what he is, he rises above all this, not through will power, nor gold cure, nor signing the pledge, but through the inner conviction that the son of God is not a drunkard. When he grows into this conviction, he returns to his Christian, athletic perfectness; fat gives place to muscle, inflammation yields place to clarity, and sluggishness disappears.

Whenever the mind is sinful or sorrowful or sordid or selfish, the bodily atoms are operating at such a rate of vibration as to make for density or stupidity, or sluggishness; and the ideophone merely illustrates what actually takes place every day in the physical organism. It all depends on the kind of song you sing into the ideophone of the mind as to what kind of vibrations will take place on the delicate manifestation of the mind that you call the body. If you sing harmonious tunes of your unity with God in the ideophone of the mind, there will be only beau-

The Gleaner

tiful manifestations symbolized by ferns and flowers and trees. Again, if you make other sounds and use sand for the purpose, you will find those beautiful geometrical figures of bodily symmetry, as a result of mental exactness. All of these correspondences take place in the very body, because it is to the mind what this sensitive paste is to the song that is sung into the ideophone.

So vibration, while not a physical law, is a spiritual manifestation of a physical law. That accounts for the whole visible, physical world. It is comfort to have a scientist, who does not pretend to be a Divine Scientist, assure us of the fact that the whole visible, physical world is nothing more nor less than the condensed nebula breath of the universe and that, if that could change, the whole physical world would disappear. This is corroborating the statement of Peter that in his day the world could be rolled up like a screen and disappear like a cloud, because the physical world is nothing more nor less than the condensation of nebula clouds. But we take it to be the whole thing, just as the drunkard considers his body to be the whole thing; but once let him change his course and the vibrations, going up and up, produce physical correspondences almost immediately. In the degree the drunkard grasps it, in this degree will the understanding be translated in his body. It is for him to grow more and more and more in the Christ consciousness; so the clarity of his eye will proclaim the health of his mind. Shall we say the law has fulfilled its purpose, because it has brought the drunkard from two hundred and fifty pounds to a trim figure? Is there not a point to which it may still go? It was just at that point that Jesus began, where most people leave off. This same man may still go on spiritualizing his consciousness, until his body becomes lighter, more tenuous, less dense, and less opaque, for it is not enough for today to destroy the disease which manifests itself in the body, nor enough to destroy brutality and carnality. We shall not stop there.

There is no division in man any more than in God. It is we who divide. We say, "With my mind I can be in the room, but not with the body." Jesus said, "With my mind I can be in the room with my disciples, complete." It all depends on who places the limitations. God never imposed them. Wherever any of you is, there all of you must be; and when you understand it, you will understand the miracles.

The Law of Vibration

The thing that is true of Jesus is true of you. When you ascend it will be merely because you have descended first. When you rise it will be merely because you fell in the first place and, when you attain to this spiritual perfection of the person of God, you will not be anything that you haven't been, but only what you have always been, but have forgotten for a time.

Thought has descended into the material, and ascension is nothing more nor less than the elevation of the mind above materiality. This is your ascension, even as it was the ascension of our Savior. When this takes place, you will see that the body is merely condensation of thought, operating on a low plane of vibration, and you will see it dissolve and disappear. You will realize that you are a breath of the Almighty, gone out from the great warm mouth of God, becoming congealed and condensed through material thinking, forming beautiful pictures of yourself and sometimes ugly ones. You will understand that you are precisely the result, on the physical plane, of the law of vibration, according to certain spiritual states of consciousness.

Theology has not sought to explain the ascension of Jesus. All it ever thought to do was to say that he has ascended, "I believe in the Holy Ghost, the Holy Catholic Church," and so on, but it was belief without knowing. That, of course, is good. It is better to believe without knowing than not to believe at all, but what was it concerning him that ascended but that he also descended? What was it when he appeared in the midst of his disciples in a room but that he had so heightened the vibrations of his body, through spiritual thinking, that he would appear and then, lowering his vibrations, could stand before his disciples with the same identical body? The same because that body represents his states of consciousness at certain periods of evolution. If he had come without charred hands, Thomas would have said, "That is not my Lord and Master at all. Here is some trick."

Spirit is not matter; but thought descending becomes materialized, and ascending becomes spiritualized. There is no matter. All is mind; all is thought, so that Huxley, the physical scientist, when he says, "What is the material thing called matter but thought that we have poorly constructed for ourselves?" is verifying every statement of our Saviour.

The Gleaner

Perhaps it is enough for us to use this law of vibration in a physical way, by so heightening and elevating thought, so lifting it into a spiritual world, governed by spiritual law, that all carnality, beastiality and all grossness will gradually subside, in the degree that the mind is elevated above material things, until the very figure itself will become transformed by the renewing of the mind into estheticism, charm, beauty and purity. Thus gradually we shall ascend above the material into the esthetic world and then, by a steady process of evolution, gradually ascend and sit with Him in the enjoyment of that nature which has never become touched or tainted or corrupted by material conditions, until we shall get back of all that tends to condense itself in the slightest degree, into the great heart of the infinite, to live as that imperishable and eternal form of God, which man is.

The ascension of Jesus is wonderful, especially when one considers it from a standpoint of vibration. Who shall say that Jesus is not here? Many say he is not. But again the law of vibration helps us tremendously, for it tells us that there are things operating at such a high rate of vibration that the most powerful microscope cannot detect them. Have you ever taken a board on the end of a string, as a youngster, and twirled and twirled it, until it gained such speed that you could see nothing but the string going through the air? Have you ever watched the great huge spokes of a ship's wheel in the engine room, moving with such rapidity that gradually as it increased its speed it disappeared?

You have noticed the blades of an electric fan disappear, of course. What accounts for it? Vibration. There are multitudinous bodies in the world today that are operating at such a high rate of vibration that science cannot detect them. So with the rarefied, spiritualized form of Jesus, operating at such a high rate of vibration. There are moments when the soul can see, just before it passes into the great beyond. May it not be that there are other moments when it sees, becomes so refined that it can see, because there is less materiality? Times we can catch a vision of that which we cannot see at any other time? Do you not recall that the youthful Stephen, when they stoned him to death, looked up and said, "I see Jesus seated on the right hand of God?"

The Law of Vibration

How do you account for those ecstatic moments just before one falls asleep in that which you call death? Shall we wave them aside and say it is delirium? Oh, no. The ordinary, material world is delirium and, when you catch a vision of the Christ, you call it delirium; in reality we are insane all the rest of our lives.

How shall you explain the phenomenon of the transfiguration, when Moses and Elijah appeared talking to Jesus? You say it is just hallucination in the minds of Peter and James and John. May it not be that this thing worked in two ways? I am merely asking questions because I am very curious. I do not merely accept transfiguration. I am like Paul—I want to know how and why; and if a church cannot tell me, I want some good book to tell me and, if a book cannot, I want the spirit of a just man departed to tell me. I want to know if the experience on the Mount of transfiguration is something that we are just going to accept and let it go at that, or if cannot have an explanation.

The law of vibration works two ways, by descension and ascension. Was it not possible on that morning for Moses and Elijah so to reduce their vibrations as to allow them to appear to Jesus? Is it not possible that the minds of Peter and James and John became so elevated, and their vibrations so high that they could see that which came down?

The Torchbearer

Lord let me be for Thee a Torch of Truth,
Lighting the path for all who follow me.
That where I stumbled oft and lost the way,
They may with joyous steps walk fearlessly.

—*Alice Britton Nichols.*

What is true of influenza is true of most diseases. Fear, fright, a mental condition, is responsible for most of them. Those cities that declared a quarantine last year on account of the epizootic or influenza epidemic—making a great hubbub and frightening emotional people—all showed a larger fatality list than New York, where no quarantine was declared and all schools and public meetings went on as usual.

—*Rutland, Vt. News.*

Where Do We Stand in Science?

By ELWYN BARRON

A curious fragment of conversation, overheard at one of the noon meetings, may have in it a gem of guiding wisdom. Said one of the ladies, in the tone of a person baffled in self-examination.

"Well, I don't know where I do stand in Divine Science."

"Perhaps it will help you to find out if you will consider where you sit in the meetings," the other replied good humoredly.

"The friend regarded this as an ambiguous jest, with a smile, but hardly suggesting a key to the difficulty.

"I sit wherever I find it convenient. I don't see what that has to do with it."

"Suppose you look around. Count the number of persons occupying end seats of rows in which there are no other sitters. Does that suggest nothing?"

"After a momentary survey of the room, the friend smiled and nodded her head, giving the arm of the other an approving pat."

"Eight of them! I think I understand!" she said and rose to change her place.

The two took the chairs nearest the wall in their row, and continued their conversation in whispers too subdued to be heard by the temporary listener. But imagination may be depended upon, usually, to follow a hint to a conclusion. An odd little lesson in the ethics of *meum et tuum* not speedily to be forgotten. Really, it is an idea worth knowing that the seat one takes in certain circumstances determines, in an appreciable manner where one stands in Divine Science. At first thought the notion may appear absurd; but serious contemplation will give it a new and less amusing aspect. Taking a seat where there are many from which to choose in a room that is soon to be filled by an assembly is not at all the simple mechanical performance it may seem to be, for it proclaims a state of mind. If you watch early comers as they seat themselves in different parts of the auditorium, you will get a glimpse of character. If they move along to occupy the furthest inside seats of a row, it is unmistakably consideration of others that actuates them. If they take possession of the outside seats, making

Where Do We Stand in Science

it necessary for later comers to crowd and struggle past them to vacant seat, obviously there is less thought of the comfort, convenience, well-being of others than a desire to gratify self. It not unfrequently happens that the only vacant seat in a row is the last or next to the last inside one, and the embarrassed man or woman who comes belated must squeeze and push and stumble along an almost impassable barrier of knees to sink ruffled and draggled into that far seat, probably not nearly as ready in mind for the ministrations of grace as when entering the room.

How easy it would all be if we were all willing to take seats in their order from wall to aisle, instead of starting from the aisle. Insistence on the rule of "first come, first choice" no doubt attests our Constitutional rights as American citizens; and, "if persons will come late let 'em take the bother of getting seats" is, very likely, sound democracy; but neither has the fine flavor of the Divine Science of which, presumably, we are in quest when we attend the noon or evening meetings—those wonderful healing meetings where the spirit of beneficence is liberated to its perfect work.

It isn't a trifling matter; or if one choose to regard it so, one must not ignore the fact that we progress by little conquests. The supreme achievement depends on fidelity to the obligation to overcome the least of our besetting sins of selfishness. The tree moves up inch by inch of patient development before it is of much good either for shade or fruit. The person who will not move along from the end seat to spare another the unpleasant task of forcing a way to an inside place doesn't have to perplex him or herself with much questioning as to "where I stand in Divine Science."

That may have been an extreme view of the old preacher, who, discoursing on the 30 and 31 Verses "of Mark 12, declared, "though to love God is the first commandment, you can never live up to it till you have put the second commandment into practice. "You've got to love your neighbor as yourself before you can know how to love God. You don't do it—and that's all that's matter with you." But is it an extreme view? Is it not necessary that we ascend to the first great law through the medium of the one nearer to our present understanding.

Christ had something to say about professing to love God whom we have not seen while hating the brother whom

we have seen. And the words were not complimentary. Indeed, if there is one thing more than another which the Master insists on as an essential of progress, into spiritual understanding and power, it is the rightness of our attitude and conduct toward our fellows. Moreover, He made it very clear that the individual entrance into the Kingdom of Heaven is via the by-path of Little Things. Qualification, power for the large service, the great achievement, was to be gained only by faithful devotion to the performance of the little duties and obligations.

Doing unto others as we would have others do unto us has to do with the small courtesies and kindnesses of daily intercourse as well as with more serious restraints and services. Experience will certainly teach us that we cannot continue to heal the sick if we persist in petty selfishness; nor can we secure our own permanent blessings of health and material loss while we are indifferent to the discomforts of others. There is the same quality of spirit in insuring easy access to a seat in an assembly (particularly in an assembly seeking the Christ presence) that there is in giving a cup of cold water to the thirsty or a portion of bread to the hungry. There is no less virtue in the one than in the other, though we may flatter ourselves that a careless charity is more indicative of Christian benevolence than is "a spontaneous courtesy."

The Russian novelist, Turgenief, was accustomed to giving a few kopecks to a corner beggar who he passed in his morning's stroll. But one morning he said,

"I am as poor as you are this morning, brother. I can only offer you my hand."

"That also is a gift, brother" the beggar said, as he gratefully grasped the extended hand.

Indeed, courtesy is a marvellous gift—not the artificial and perfunctory courtesy, but that expression of genuine kindness that is of kin with brotherly love.

Leaving the outside seats free to late-comers is not, after all, such a terrible ordeal of self-sacrifice. One can survive it,—and the thing may be less rumpled into the bargain.

And one can imagine the two whispering friends applying yet another test of "where I stand in Divine Science." All of us have seen, and perhaps most of us have expected, the printed sign displayed at the entrance to the noon and

Where Do We Stand in Science

other meetings,—hearing the one word “Silence.” Those who have followed the teachings of the Science know very well that the sign is not an imperative injunction against making a noise. It is not a mandate; it is an invitation, a request, a plea,—not that we “kept quiet” but, that we become helpers, helpers of ourselves and others, by composing our minds to that condition of receptive serenity most favorable to spiritual consciousness. Where the object is to receive benefit from the higher spheres of mind, our own or the Divine, it should be obvious that the best results cannot be expected if our thoughts are not brought into harmony with the purpose of the meeting; and if animated whisperings, even distinctly audible conversation takes up the time before the teacher mounts the platform, it hardly can be supposed that the listeners are in the state of mental tranquility best suited to appreciation of the spiritual values of the discourse and scriptural interpretation.

It is the knowledge of those most experienced in the practice of the service of which we are students, that the greatest spiritual benefits, the closest spiritual perceptions, and the most positive practical values come as the gift and revelation of the Silence,—when our thoughts and meditations are directed to communion with the Source and Inspiration of our being. Is it not, then, the sacrifice of a most precious privilege if the ten or fifteen minutes that might be devoted to silent preparation for the vital services of the hour are abandoned to the discords of wholly unnecessary social chatter?

Many who attend those meetings come early with the definite desire to harmonize their thoughts and quiet their minds in readiness to receive most fully the ministrations of the Spirit of their needs and hopes. The silence is significant to them. They hear in it the prophecy of realization. It is to them an opportunity for that much freedom and growth of soul. They may not have progressed to that enviable station of the mind where it is possible to exclude the disturbing influence of animated, whisperings and vivacious conversation in front, behind or beside them. Their meditations are prevented by persons who see no reason for deferring their social pleasantries until the meetings close.

One whispers or talks, as one declines to move along, as the exercise of a personal right. Free speech is as constitutional as the right to hold that of which one has become

lawfully presented. But there are many things constitutional that are not essentially Christian,—and there are many things Christian not set down in legal codes; among them are the little graces of personal relations which make for the larger unfoldment into Spiritual Grace. There may be times when keeping the silence will more certainly meet a human need than would dumping a load of coal into an empty cellar or leaving a basket on a door step—besides better acquainting us where we stood in Divine Science.

Notes From the Field

NEW LONDON, CONN., Sept. 27.

"The director called the company after the performance, and told everybody what we did that was wrong. His only suggestion to me was a slight one about putting my hands in my pockets a certain way. He ended by saying before the whole company that the best performance of the evening was given by 'The Boy'. The stage manager called me up to his room and told me that my performance was almost perfect. Later, in the restaurant, he said to me, 'Watch your step Boy and you'll be on Broadway.' So, your work for me proved itself. I was the star of the play.

"Oh, how different last night was from some of my other first nights. No saying rosaries and litanies in the dressing room, and blessing myself a hundred time, and then being so nervous that I would wish for someone to come and arrest me. I had perfect poise, confidence and courage. I could feel you working for me all the time."—E. L. C.

GREENSBURG, PA.

"Of course you know of the miraculous disappearance of the bone in my nose, after one treatment, and the complete change in my teacher's attitude of mind toward me and my voice. To you I shall always be eternally grateful for helping me to see the Way and the Light."

"As for spiritual courage, confidence and poise (without which I could never have accomplished anything), I am daily becoming endowed until it really looks possible for me to do great things with my voice."—B. H. W.

"The Truth of the promise that God answers our prayers even while we are yet asking, has been demonstrated to myself and wife so forcibly that we feel it a duty to tell how He works His wonders.

"In June of this year what seemed to be our only means of livelihood ceased abruptly, our finances were in such a state that utter chaos seemed right at our door, but in the face of all this seeming disaster, we continued to give thanks daily that work and supply were at hand.

Notes From the Field

"Our hotel bill was two weeks overdue and our finances entirely dissipated when we received a call over the long distance phone at 1.30 in the morning to come immediately to a resort in the mountains where work awaited us.

"Thru help received that very morning, we were enabled to go and accept the position and the summer's work was the most pleasant we have ever experienced, in that every day we were blessed with love, beautiful scenery and such abundant supply that it seemed miraculous.

"We fully realize that it was our constant Thanksgiving in the face of what seemed utter lack, that worked this miracle of HIS LOVE. Praise and Magnify the Lord for He has already GIVEN you every desire of your heart, even in greater measure than you could have asked for.—R. H. R.

PELHAM MANOR, N. Y., April 3, 1921.

Dear Mr. Murray:

When I heard you speak at the noonday meeting last Friday about these affirmations which you have taught us to use in our daily lives, the daily repetition seeming almost nonsensical, to some, perhaps, but that's not so when we use them *to the test* as I have done.

The other evening I had the misfortune to fall while coming into the back door of my house, severely injuring my hand, turning the fingers backward and, for the moment, in the darkness, I had the feeling that the hand was split between the fingers and bleeding, and when I rose to my feet the injury made me squirm for the minute, and then I stood still and affirmed that, "The Lord is my Keeper, he *will not* suffer my foot to be moved, He that Keepeth me does not slumber, the Lord, the everlasting *Good* shall preserve," when I reached that point in my affirmation, the pain had completely left my hand and I went on as tho' nothing had happened. Before I came into Truth, for a similar injury I should have nursed and applied liniment expecting to find swollen fingers on the following day and because of the expectation would have realized a serious injury due to destructive thinking, whereas, when our thoughts are constructive, through affirmation, we are healed instantaneously, thank God. —W. T. T.

"I would like to testify to the healing power of Truth that was mine last summer.

"In some way I ran a long splinter under my thumbnail. It was withdrawn for me by a friend who almost despaired of succeeding, it was in so deep below the nail. I encouraged her and helped her by my realization that she had all the power needed to do the job.

"Those about became fearful after the 'operation' and suggested infection, lock-jaw, etc. For a few minutes while listening to error I felt intense pain and throbbing between thumb and forefinger. I quickly recovered myself and declared: 'There is no sensa-

The Gleaner

tion in matter!' with much force and feeling three times and instantly I was free from all pain and discomfort.

For this healing and many others, I give thanks.—C. M. H.

NEW YORK, JUNE 1921.

Dear Mr. Murray:

I want to express the gratification I feel at the growth of the Church, surely the past year has shown a most marked increase in attendance and activity, while I have been unable to do as much as I would have liked to toward this growth I have never for an instant lost any of my interest in it. It seemed as though I had had no opportunity for a talk with you since my return from abroad in March, I must tell you how I have been blessed, in all my affairs. The past six months our business has surpassed by 25 per cent our fondest expectations and another year under the same conditions will see me clear of the results of the lean war years. I attribute these results to the help you have given me, enabling me to keep the proper attitude of mind toward my problems.—W. D.

International New Thought Alliance

The next Congress of the New Thought Alliance meets in Atlanta, Georgia, July 16th-23rd. As a preliminary to that Congress, which it is intended to make the greatest New Thought gathering in the world, it is desired to organize all the southern states and to send teachers of the Jesus Christ method of healing into all of the Southland.

To assist in this great campaign it is requested that all readers of this magazine send not only their own names but the names of any centers, study classes, teachers or individuals they know of who are interested in this thought. Names should be sent to Mrs. Melva J. Merrill, Executive Secretary, I. N. T. A., 311 Ouray Building, Washington, D. C.

It is also requested that all persons who are desirous of assisting in such campaign as teachers, lecturers or healers send their names to the same address, with references and statement of qualifications, etc. Let us make this southern campaign the biggest thing the New Thought world has ever known!

You will find, as you look back over your life, that the moments that stand out above everything else are the moments when you have done things in the spirit of love.

—Drummond.

Sermonettes with Meditations and Correlative Readings

November the first

In thought man is ever inventing the robe 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: Psalm 1; Rev. 7: 13-17.

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: Eph. 4: 14, 15; I John 5: 1-5.

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 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.

The Gleaner

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

BIBLE: John 13: 4-17; Eph. 6: 5-9; Heb. 6: 10.

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: Psalm 19: 7, 8; Eph. 5: 15-17; Jas. 1: 16, 17.

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: 40-44; John 3: 33-36.

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. Because 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.

Sermonettes

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

BIBLE: Matt. 6: 19-21; 28: 18-20.

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: Prov. 13: 11; Rom. 12: 5-11, 16.

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: 29-36; I Cor. 12: 6, 7.

ASTOR LECT.: Page 104, second par.

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

The Gleaner

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 ascend 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 93; 103.

ASTOR LECT.: Page 245, first par., page 246, second par.

November the tenth

Brooding fear is the canker that destroys 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: 17-21.

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 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: Isaiah 2: 22; Jas. 1: 17, 18.

ASTOR LECT.: Page 165 and 167.

Sermonettes

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: Eph. 4: 1-7, 30-32.

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 developement.

BIBLE: Psalm 31; Phil. 1: 29, 30; Col. 1: 10-14.

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 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 harmonious discord is silenced, and by its flame the life of man is moved to the acts of divine compassion in which Christ is manifested.

The Gleaner

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

BIBLE: Psalm 91: 14-16; I Cor. 13: 8-10; I John 3: 16-24.

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: 9-22; John 5: 24.

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 shall live."

BIBLE: Jas. 1: 25-27; Col. 1: 10-13.

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

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

Sermonettes

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; 6: 39, 40; Rom. 13: 1; II Cor. 5: 18.

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; 19: 12-26.

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

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.

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

BIBLE: Psalm 16.

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

The Gleaner

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: John 8: 50-59; 11: 25-27; 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 with God has in store for us.

MEDITATION: "Perfect love casteth out fear."

BIBLE: Psalm 4: 3-8; 5: 11, 12; Luke 12: 32-36.

ASTOR LECT.: Pages 191, 192.

November the twenty-second

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

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

BIBLE: Col. 3: 4; I John 5: 11-15; II John 1: 6.

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

November the twenty-third

Jesus was the son of God who offered up all his talents and possibilities on the alter of righteousness. His doctrine was that in the education of the senses, not in their elimi-

Sermonettes

nation, 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: Rom. 6: 22; Gal. 5: 16-18, 25; III John 1: 11; Jude 1: 21; Rev. 2: 26.

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: Luke 8: 51-56; John 11: 4, 21-26; Rom. 8: 1-10; I John 2: 24, 25.

ASTOR LECT. Page 184, first par.

November the twenty-fifth

Compensation is the order of existence. It is thus that every selfish pleasure must be bought at a 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, 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: 11-32.

ASTOR LECT. Page 249, second par. to end of chapter.

The Gleaner

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: John 1: 9-14.

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; therefore forget it. Sin is not lovely; do not indulge in it. Gossip is never of good report; do not listen to it, and the peace of God shall be your peace.

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

BIBLE; Phil 1: 27-30; II Pet. 1: 3-11.

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.

Sermonettes

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

BIBLE: Matt. 25: 40; Mark 10: 44, 45; Luke 4: 18; I John 3: 23.

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 era 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 in no darkness at all."

BIBLE: Isa. 61: 11; I Pet. 5: 10, 11; Rev. 22: 1-7.

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 materialism, 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: Psalm 150; Prov. 4: 18; Eph. 4: 8-11.

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

Mind in the ether is no more unnatural than mind in flesh and blood.—*Hemstreet.*

Practitioners.

- MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
- MRS. HELEN M. RICE, 142 East 27th Street, New York. Tel., Madison Square 4480.
- MR. and MRS. FRANK Q. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
- MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
- MISS GENEVIEVE F. WOOD, 360 State Street, Hackensack, N. J. Tel. 2425 Hackensack.
- MRS. JANE SPRACKLING, 113 W. 87th St., New York. Tel. Schuyler 4145.
- MRS. ELIZABETH L. QAVITTE, 260 W. 107th. Tel. Academy 5286.
- AMY J. SMITH, 200 W. 89th St., New York, Tel. Riverside 383.
- MRS. JEAN JOHNSTON, The Windlemere, Tarrytown, N. Y.
- MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707: Home, Germantown 1308.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.

For myself alone I doubt,
All is well, I know, without.
I, alone, the beauty mar,
I, alone, the music jar,
Left with hands by evil stained
And an ear by discord pained,
I am groping for the keys
Of the Heavenly Harmonies!
Still within my heart I bear
Love for all things good and fair,
Hands in want or soul in pain
Have not sought my door in vain.
I have kept my fealty good
To the Human Brotherhood.

—Anon.

He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands erect, commands his limbs, works miracles.—*Emerson*.

Every man's task is his life preserver.—*Emerson*.

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*

Vol. 13

DECEMBER, 1921

No. 3

TABLE OF CONTENTS

The Significance of Christmas	W. John Murray	67
Armament	Sara Van Alan Murray	74
The Cruse of Comfort	Mrs. Charles	82
Sermonettes with Meditations and Correlative Readings for December		83

Copyright 1920, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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 Significance of Christmas

By W. JOHN MURRAY.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem." Matthew 2:1.

No season of the year brings with it more of unfeigned friendliness than does Christmas time. It is not altogether because it is an honored custom that we all send greetings by letter, telephone, telegraph and cable; rather it is because we vibrate to a universal impulse, and would not be happy if we did not do so. We give presents, not because we expect to receive as much, though this feeling may actuate a few, but because we are touched with the spirit of him who said, "It is more blessed to give than to receive." In one sense we are celebrating a birthday, in another we are imitating a life and, after all, this is the important thing. If the celebration of a great man's birthday does not move us to follow his example, then our commemoration is just a pretense.

There is no birthday celebration which calls forth such consideration for the poor and friendless as that day which we call Christmas. At any other time we might pass the beggar in the street without any great qualm of conscience, but on the day of the Nativity this is impossible. It cannot be that all of this has just happened so, and that it might have been that some other person's birthday could have elicited the same conditions, for the fact remains that this man's birthday does produce these remarkable results, while no other anniversary from remotest antiquity down to the present moment has ever been attended with similar spirit or observances.

It would be superfluous to recount the physical features which grouped themselves around the first Christmas morning, for the reason that most people have a general knowledge of the facts surrounding the birth of Jesus; but if this information does not reveal the eternal Truths which these past facts merely symbolize, then Christmas will continue to be a commemoration of an ancient event, and not a suggestion of a present possibility. It is beautiful to have

brought before us each year with persistent regularity the picture of the wise men coming from their different localities in the east to worship that for which they had been so eagerly looking, according to the promises of their respective sciences, and finding it in its infancy. It is touching to hear the sweet old story of Mary receiving the wise men in her stable with all the pride that every true mother feels as she displays her first-born infant to those who come from love and not from curiosity. The songs of the angels, who divined that something out of the ordinary was transpiring and must needs express themselves in music to welcome the new arrival, still find their echo in choir and carol. We marvel as we commemorate all of this that there could be one so base as to contemplate the destruction of that which was as yet too young to inspire an animosity.

Herod seems an impossible character, and yet he is merely a personification of certain mental qualities which we might find in ourselves if we would but search deeply enough. Indeed it is only as the whole history of the times we are now celebrating becomes the history of all times that we get anything like a true view of things for, as one great writer puts it, "The history of Jesus is only the history of every man written large." When I see in Jesus, not a prodigy who could not help being what he was, but a prophet who gained his insight into the future by observing what was transpiring in the present, he becomes something more than an infant lying in a manger, or a man on a crucifix.

It is not the *extremes* of the life of Jesus which make their strongest appeals to me this morning, but that which lies in between, of growth and accomplishment. When Philip said to Jesus, "Show us the Father and it sufficeth us," Jesus answered him, "He that hath seen me hath seen the Father; how sayest thou then, show us the Father?" It was his way of saying that formless Divine Mind is manifested in human form, and that this is the only way we shall ever see God on the plane of the objective. What more should Philip require than a perfect human, such as he saw in Jesus, as an evidence of the Divine Source of its animation? Long before Jesus came to earth, men had recognized the greatness of God, therefore, that greatness was no New Thought. But Jesus, while agreeing to this greatness of God, saw something which they did not see, for he perceived the greatness of man.

The Significance of Christmas

If the people of old thought they were magnifying the Lord by belittling man, they were sadly mistaken, for he came to teach them something of the grandeur of man, and unfold to the individual his latent capacities. The chief glory of the character of Jesus lies in the fact that he was true, as Emerson puts it, to that which, "is in you and in me!" namely, his accepted divinity. He says today the same words he said to Philip, "I am Divine. Through me God acts; through me, speaks. Would you see God? See me; or, see thyself, when thou also thinkest as I think."

The significance, then, of Christmas is not to be limited to the birth of an infant in a stable in Bethlehem, for this event merely prefigures the birth of a new Idea in the world that is dark, by reason of its ignorance of Truth. If it does not mean this, then it were a birthday like all the other birthdays and with no deeper significance to the race. At this moment the man of open eye perceives the birth of the new Idea ushered in by the man of Nazareth, but since all the personalities which went to make up the cast of that great drama have become transformed into principles, we say with Philip, "Show us the evidence of this New Idea at work in the world and it sufficeth us."

Within the last century nothing has been of greater importance than the discovery of the *immanence* of God, as well as the transcendence of God. That the omnipresent Mind could be outside of us, as the ocean is outside of the fish that is swimming in it, or as the air is outside of the bird which cleaves it, was accepted as a fact, but that this omnipresent Mind could be in us, and working through us, was a fact not quite so easy of acceptance. And yet it is on the basis of this inworking Mind that all our present possibilities, as well as future prospects, are to be builded. There was never so great a yearning in the breasts of men, as now. That which has been merely hinted at in the past is now a working principle. The Divinity in man is no longer considered a soul which may, or may not be saved, but a force which must be intelligently utilized, and through the use of which man is to ascend above limitation, which has been rightly called the only sin.

The prophecy of a better order is being fulfilled in what John Herman Randall calls, "The New Philosophy of Life," and there are those who feel that this new aspect is that which has been termed in the older churches, "The

Second Coming," Concerning this advent we may have our several opinions. To some it may mean the second appearing of Jesus of Nazareth in the flesh, while to others it may imply the second coming of that Principle of Life which he taught and demonstrated two thousand years ago, but which has been lost sight of through a steady decline of spirituality. If in Divine Science today we can celebrate the birth of a new philosophy of life based on the life and teachings of him whose birthday we are so soon to celebrate, then we have two causes for rejoicing. First for what has been called, "God's best Christmas present to the race" in the person of Jesus, and second for what that marvelous man revealed to mankind concerning its own potentialities.

It seems to me we have lost much that is really valuable in our contemplation of the life of Jesus by dwelling more on the peculiarity of his birth than upon the demonstrability of his Science, which was the science of Mind applied to the healing of all that distresses the human family. If what we call the Immaculate Conception, or the Virgin Birth, was the most important thing about Jesus, one would imagine he would have spoken of it, but he never refers to it. Whatever is said of this is the comment of his disciples, and they leave much ground for future controversy. To one who loves Jesus it is more important to know how he healed the sick than to know how he was born, and this is what the thoughtful mind of today is trying to do. Salvation is not conditioned by our accepting or saying we accept that to which we cannot intellectually subscribe, on the contrary, it depends today, as it did in Jesus' time, on knowing the Truth.

The most hopeful sign of today is that the search after Truth progresses earnestly, and this is evidenced by the fact that the Three Wise men are wending their way in the direction of that which alone can satisfy. Science, Philosophy and Religion are the wise men whose paths are converging to the point where each must see that, "All is Mind." As yet they see it as those other wise men saw it, in a small way, in infant form, but they are taking their first faint perceptions of Truth back to their studies, there to ponder them. Experience has taught them that Herod, in the form of popular ignorance, would kill the young child of their new philosophy before it has time to grow into power. In the manger of their hearts the

The Significance of Christmas

Christ Idea is born and they are satisfied, as was John the Baptist, to refer all things and all philosophies to that Truth which never errs.

The wise men of today know that when, "that which is perfect is come, that which is imperfect will be done away," not because it is bad, but because it has served its purpose. When the Wise Men of old went back to their homes from Bethlehem it was not to forget what had taken them there, but to consider it in a more congenial atmosphere. When Joseph and Mary fled with the infant Jesus into Egypt, it was a suggestion of that which takes place whenever the Christ comes to birth in human consciousness. Egypt is symbolic of darkness, despair and discouragement, and it is in this mental Egypt that the Christ-consciousness gets its first development. It expands through breaking down contractions. It rises by surmounting all false things.

Over seventy years ago the star of what is now called the New Thought rose in the east of this great land, and those who had been looking for it sang for joy. These were those of every faith who sought a better explanation of the Scriptures than was being given in those days of hell-fire and infant damnation theology. They were also those who perceived the first ray of hope for the cure of their afflictions through prayer. On the hills of their high expectations they sang, "Glory to God in the highest, and on earth, peace and good will toward men." Theirs was a divine enthusiasm which set the world wagging its doubtful head, for a material world could not understand a spiritual philosophy which said, "There is no matter." When the young child of the New Thought grew out of its swaddling clothes of experimentation and sought to take its place in the world of usefulness, it found the Pharisees and the Saducees of the older thought agreeing for the first time in their history, but their agreement was not so much to settle their own differences of doctrinal opinion, as for the purpose of presenting a combined opposition to the new claimant for religious recognition. Occasionally there would be one in the old church who would welcome the New Thought as a something for which he had been looking, for the old church held some who had prayed for a more vital Christianity, just as there were those in the ancient church of Judah who had prayed night and day for the Messiah.

The Gleaner

Two unique personages are spoken of by Luke in his description of the birth of Jesus who may not be mentioned in any American pulpit at this season, and yet they are among the most interesting of all the characters in that wonderful drama. When the infant Jesus was taken into the temple to be presented, according to Jewish law, there was one there who had waited "for the consolation of Israel," or the promised Messiah. He had been assured by the Holy Spirit that he should not see death "before he had seen the Lord's Christ." "And he came by the spirit into the temple; and when the parents brought in the child Jesus to do for him after the law. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to Thy word. For mine eyes have seen Thy Salvation." And Anna, the prophetess, coming into the temple at that instant, "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

Simeon and Anna in the temple recognizing Truth's first appearance, and not waiting until it becomes a popular fad before embracing it, represent those faithful souls in the churches who have waited long and earnestly for a condition such as is coming about in those churches where Christian healing is being made a part of the regular ministry. Distance lends enchantment to the view of that first Christmas Day, but I like to think that history is ever repeating itself. Doubtless the general public of that day was as blissfully unconscious of what was transpiring in its midst as is the average man who celebrates Christmas in the ordinary way unconscious of the true significance of the birth of Christ in his own soul.

At this point we come to a consideration of the special significance of Christmas to us of today. The real occasion for rejoicing should be over the discovery in ourselves of that immaculate conception of the Christ-Truth which assures us of our kinship with the Infinite. When the Christ is born in the individual, that man becomes aware of his one-ness with the Father and can say with Jesus, "I and the Father are one." Let us during the days that are to be given over to celebrating, in addition to all our enjoyments, remember that merely to celebrate a birthday is of no value whatever if we do not in some measure enter into the spirit of him in whose honor we meet. I can think of no more

The Significance of Christmas

fitting conclusion to this discourse than to quote the words of John Scheffler written in the 17th century:

"Though Christ a thousand times in Bethlehem be born,
Unless he's born in thee thou wilt be all forlorn.
Rejoice, my heart: that God becometh man
And is already born. Oh, where? In me.
As mother hath He chosen me. How so?
Mary's the soul, the manger in my heart,
The body is the stall, new righteousness
The swaddling cloths, Joseph the fear of God,
The powers of mind are angels that rejoice,
Lightning is the glory,—senses chaste, the shepherds
That find him. The pearl's conceived and born
By dew within a shell, which I will prove if you
Still doubt. The dew's the Holy Ghost, the pearl
Is Jesus Christ. The shell's my soul, and thou
Receivest God when the Holy Ghost doth
O'ershadow His handmaid, the virgin mind."

Christmas Greetings

MARY W. FRY

May the wisdom of Christ, the Seer;
May the power of Christ, the Master;
May the peace of Christ, the Victor;
May the joy of Christ, the Servant;
May the love of Christ, the Lover,
Rise within your soul and fill you;
Fill you unto overflowing
In this holy Christmas tide.

The test of your Christian character should be that you
are a joy-bearing agent to the world. —*Beecher.*

The birth in man of the Christ Life is the glory of a
new found star in the heavens above. —*Unity.*

Pray for and work for fullness of life above every-
thing; full red blood in the body; full honesty and truth in
the mind; and the fullness of a grateful love for the Saviour
in your heart. —*Phillips Brooks.*

Armament

By SARA VAN ALAN MURRAY.

"From whence come wars and fighting among you?
Come they not hence, even of your lusts that war in your members?
Ye lust: and have not: Ye kill, and desire to have, and cannot obtain: ye fight
and war, yet ye have not.
Ye ask and receive not, because ye ask amiss, that ye may consume it upon
your lusts
Know ye not that the friendship of the world is enmity with God? Whosoever
therefore will be a friend of the world is the enemy of God."

Society is made up of commonwealths, of which the two principal are State and Church, and both of which have for their ultimate triumph the Brotherhood of Man.

If an age in which license wears the mask of liberty, and a revolutionary spirit expresses itself in exceeding the limits of the law, is an adequate screen upon which to portray civil progress, the state has not made the strides which might reasonably be expected from so intelligent a body.

Emerson has called politics a "deleterious profession." An older sage has stigmatized politicians as those who would, were it possible, circumvent God. The definitions are adequate to the subjects that they cover, for the reason that politicians are inevitably responsible for war, which is a trade of blood, breeding the thieves and murderers which peace is constrained to bring to the gallows.

That which is morally wrong can never be politically right: therefore, the argument that war develops the highest human sentiments is offset by the fact that it calls into activity the basest animal passions to which humans are susceptible.

During the excess excitement following in the wake of war, nations are driven by the tidal wave of emotion to such lengths that they mistake a mad contest for commercial predominance to be a struggle for the supremacy of Ideals. Makers of war have supplanted ideals with lust of conquest, and therefore those who have ideals may be found in the ranks, but never in the war party.

When speaking of ideals in shot and shell, one is reminded of the Sicilian bull. It is an old story, but will bear repeating in this connection. A certain King Phalaris, noted for the excess of his cruelty, and who had been guilty of not only depopulating his kingdom, but of many other dreadful abuses of power, was presented by Perillus with

Armament

a brazen bull which he himself had constructed. Needless to say, Perillus was an adroit politician, with an axe to grind.

In one of the sides of the brazen bull was a secret door, by which those who were sentenced should enter and be burned to death. The idea was that the agony of the sufferers confined within should resemble the roaring of the bull, and thus, while nothing human struck the ear, the mind would be impressed by a feeling of mercy. So with war ideals, which are used as the roaring of the Sicilian bull, to deceive the populace as to the actual purpose of war.

War has another unique feature; it makes the occasions which require that the political sop be given to those, who, when they have taken it (as in the case of Judas), the devil enters into them, and they wield power as a devastating pestilence, making slaves of men, and of the human race a mechanized automaton.

There are two factors which enter largely into the making of war, one being less conspicuous than the other, without being less important. I speak of that active form of sentimentalism which is as essential to the contribution of the man power constituting the strength of the army, as wealth is necessary to its equipment. In fact, without a certain amount of sentiment, it is an open question as to whether or not it would be possible to raise such enormous sums as are required for uniformed murder.

The state, being but a tool in the hands of political leaders, and war being the ripened fruit of political intrigue, it is worth while investigating the principal element of which war is composed, and that element seems to be largely sentimentality. Just what sentimentality is, would be difficult to determine, were it not for the fact that it has its origin in emotion which betrays a disturbed mental condition. It is a purely personal thing, and real to the person who is conscious of the sentiment. It is a determination of sense, rather than of intellect, and it is devoid of principle, inasmuch as it has its origin in the imagination, while principle is the result of an intellectual understanding, independent of sense testimony.

Sentiment refines away simplicity which truth retains, giving us virtue in words, and vice in deeds, and therefore it is a thing to be avoided. It acts much as one who stops

a chimney to keep it from smoking, an experiment which drives back the smoke and thereby increases the very thing which it was sought to prevent. As a result of war, men and nations are at radical variance, honor and truth have been abased, while lying and stealing have been exalted to the extent that mercy and righteousness seem to have abandoned the earth. Humanitarianism must precede idealism, and by overlooking this fact, the masses mistake an awful pause between wars for universal peace.

The transient light of a peace which depends for its maintenance upon an exaggeration of armament, is only a purely political maneuver, or armistice. Any peace which is not universal, is but a spark in the holy flame of that peace which awaits the enlightened understanding of God as the only parent, and of all men as brothers. War is as old as the race, and all that international strife has ever taught is that cruelty and crime have no nationality.

To see the similitude of peace in the caricature which armament presents is nothing if not a burlesque on common sense, and as ridiculous as it would be to look for the officer in the concave surface of the sword reflecting his features. The supply creates the demand; armament is war in embryo, and only such as are in the adolescent stages of intellectual development can imagine that they discern the face of peace in national armament. A peace which depends upon international armament brings into view the fact that the State, or that part of society moved by a political body, has failed to achieve its design.

Ezekiel might have been speaking of the Russia of today, when he said: "The mighty—which have gone down to hell with their weapons of war—have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living."

In describing the Russian famine, which is destroying thirty-five million people, among whom thirty-five per cent. are children, Lloyd George says: "It is the most terrible devastation that has afflicted the world for centuries. It is so appalling a disaster that it ought to sweep every prejudice out of one's mind, and only appeal to one emotion—pity and human sympathy." Has Lloyd George forgotten that it was the "pity and human sympathy" for the Belgians which was the cause producing the calamity which he so

deeply deplores? What this distinguished member of the war party sees as so "appalling a disaster" is only the effect of a cause which he upheld so recently, for in spite of the fact that a cause is one, the consequences which arise may be manifold. War is the mask of death; famine is death unmasked. Misdirected human sympathy made war possible; its remedy would be stronger prejudice against war. To supplant sentimentality with Spiritual Intelligence would make impossible such conditions as excite warfare.

With the first admission on the part of man that he had conceived of the possibility of a Being superior to himself, mythology was born. Later the enlargement of this conception became the design in the fabric of legendary lore which later generations adopted as a model for the fabrication of religion, the purpose of which was to act as a check upon the abnormal passion of the multitude, and as a spur to the higher aspirations of the few.

The form of tyranny which has been under discussion, is a scheme which must exist in the guise of a principle, or else succumb to the opprobrious doom to which it has been sentenced by reason of its ignominious maneuvers. Religion, having for its purpose the restraining of vice and the stimulating of virtue, was a menace to political intrigue, and as a result, as soon as politics recognized in religion an enemy to its chicanery, it began an initial movement to extirpate this system indispensable to morality. Owing to men's willingness to defend their principles with their lives, the design failed, and politics adopted the only economic course left, which was to absorb religion, thereby converting to its own infamous use—by directing them—the dangerous proclivities which religion, in the guise of the Church, had sought to hold in abeyance, and at the same time, to make religion the pretext for the crimes committed by political leaders.

It was in this way that the church became the scourge wielded alike by pontiff and monarch when these "grievous wolves" wished to turn to their own vile purpose the sacred mysteries of heaven. By the union of religion and politics, popes availed themselves of places and titles which enabled them to unite secular powers, while feigning to act by spiritual means; kings made alliances to the end of depriving men of their God-bestowed rights, and charged the account to God!

The natural course followed: The Church became the hiding spot for men,

“Who stole the livery of the Court of Heaven
To serve the Devil in.”

The result was inevitable. The “itch of disputing” proved “the scab of churches.” Christ, superseded by creed, made way for superstition and corruption, in which cerement the true purpose of the Church was lost sight of. It was not the Church which failed: it was the abuse of religion which did not succeed.

Whenever religion and morality, which are the indispensable supports of political prosperity, are lost sight of by politicians, then carnage and devastation become the order of the day. And this is true, not only of the State, but of the Church as well.

The Church has failed to achieve its design for the same reason that the State has failed, and both have failed because their leaders have traded with the name of God in the vain attempt to sacrifice a universal cause for the cheap purpose of personal aggrandizement.

Hence, as long as the only power has been ignored which could maintain harmony between State and Church, and the potency for separating these unique forces has been exaggerated by their leaders, naturally the purpose of both has been lost to sight.

However, both of these institutions will rise from the degradation to which they have been subjected, in the proportion that politics is united to its more beautiful half—religion—from which it has been divorced by such men as have acted as mere organisms, guided by their senses and controlled by their appetites.

Man is always the victim of his vision; if his outlook is on things carnal, he expresses carnality; if he gazes beyond the mists of delusions and fixes his eyes upon spiritual possibilities, the blaze of his intellectual fire consumes the harvest of his senses, and in his potentiality he becomes God of these senses.

The soul of man soars on aspirations; it is in passions that it descends. Temptation is the substance of existence, by succumbing to it, we drift into more subtle enticements, and by seeking to evade it, we fall more ignominiously into its thrall.

Armament

"To fly the boat, before the boar pursues,
Were to incense the boar to follow us,
And make pursuit where he did mean no chase."

Temptation is something to be met and overcome. No age, no company, and no person is temptation free, and it is well so, for in the proportion that man meets and overcomes temptation, in that degree he proclaims his divinity, and instead of being its scandal he becomes its glory.

Surely man is something more than an "animal that cooks his food," or an "animal that makes bargains," inasmuch as he serves by his presence on this plane of consciousness to proclaim the fact that he is the offspring of Spirit; and this to the extent that an image in water proclaims the presence of the object reflected.

It may take decades for man to realize his spiritual potentialities, but the law of progress has decreed that this shall be accomplished.

And the first step towards this accomplishment is to supplant apprehension with understanding. Apprehension is a summing up of sense testimony; and it leads to sense demoralization. Who can dwell upon the situation in Russia and retain his mental poise, unless it be one who possesses the understanding which perceives that those victims of war are progressing God-ward.

War has brought about a state of existence which calls for a predominance of the intellectual, rather than the emotional, and a strict reliance upon the All, rather than upon the subtle impressions which the part affords. The philosophical theory of Karma would account for many things otherwise unaccountable from the premise of reason. Reasoning from the past light of the history of Russia, theosophists will see the hand of justice in its present tragic collapse. It may suffice for such as can accept the theory, but from the standpoint of intelligence, it is irreconcilable with justice, that a person should profit by suffering the penalty of an age-forgotten crime. Neither is it reasonable to suppose, that because a man has stolen that he should be stolen from. This would necessitate that a man must become a malefactor in order to become a benefactor.

If one is willing to accept existence as a dream epoch, one could adopt the theory of Karma as feasible, inasmuch as the character assumed by the dreamer is always unreal and seldom reasonable. It is inconsequential what part one

plays, and neither is it unlikely that by the law of inversion peculiar to dream states that the same character should play opposite roles.

Intelligence is like a mirror in that it displays the original. When the fire of intelligence is ablaze, the harvest of reason will be consumed, and from its ashes, phoenix-like, understanding will arise.

"Wisdom is better than weapons of war," and Jesus echoed this ancient declaration when he said to the emotional Peter: "Put up thy sword into the sheath." Jesus accepted God as his Father; therefore, all men were his brethren. He alone of all the masses of men could say with sincerity, what we have called the Lord's Prayer, for by his life he proved that he regarded the whole race of men as his brethren. He supplanted national pride with universal integrity. The universe was his fatherland, and he regarded the whole world as a stage upon which to act his self-allotted part of God the Savior. He needed not that anyone should tell him about the weakness of humanity; he knew "what was in man," and therefore he realized man's divine potentiality. If man did not attain to his birthright, in this "room," he did not chide him, for he knew that in his "Father's House" there were many mansions—many states of consciousness—and what he fell short of here he would attain to in one of the other rooms of his Father's Mansion of Mind. To the way shower, Good was the only reality, and that which did not reflect love, reflected nothing. "Put up thy sword," was a rebuke to the sentimentality of his disciple, for nothing less would induce a follower of the Christ to resort to murder. Whatever savours of emotion, if not seasoned with wisdom, will lead astray, for it is a something based upon sense testimony as opposed to Intelligent Knowing.

To pray aright requires that when we say with our lips: "Our Father Who art in Heaven," that we accept God as our Father with our intelligence.

God cannot stop war while men uphold such a state as makes for war; neither can He control the effects of the wholesale slaughter of warfare, if men supply the cause which creates these disasters. God is Intelligence. War depicts a state of ignorance so low that it is beyond the range of Intelligence. War is a world with God left out. There is no consciousness of strife in the Divine Mind, and

Armament

there will be none in the mind of men when they realize that they are God's representatives on a material plane.

The whole secret of true armament is expressed in a phrase so common that it has escaped few lips which have lisped their mother's tongue:

"Our Father who art in Heaven."

The acceptance of God as our Father, which necessitates the acceptance of all men as our brothers, would establish an armament impervious to mundane attacks. There is no use in mumbling with our lips "Our Father," if we are unwilling to accept all of His children as our brothers. By their attitude toward men, the true believers in the Fatherhood of God are distinguished from hypocrites and dissemblers.

The war-seared world bears passionate testimony to the fact that repeating the Lord's Prayer with the lips, without due regard for its purport, little or nothing has been done towards bringing about the Brotherhood of Man. Neither has it helped to stem the tide of that ocean of tragedy which enables men, legally, to set loose the hounds of their hate upon their brothers.

War is,

" . . . a game, which were their subjects wise,

Kings would not play at."

And the game could not be played if a small majority of those who feign to believe with their hearts the words which they mumble with their lips were sincere with themselves in accepting "Our Father's" children as brothers.

The Christmas Message

The message of Christmas is beautiful; the spirit of Christmas is beautiful. It is sometimes thought that both message and spirit are lost in the clamor and commercialism, the barter and exchange of the modern Christmas season, but it is not so. Back of it all the Father is preserving the truth it represents, keeping alive in the hearts of his people the faith that is prophetic of the coming of the fullness of the Christ unto complete redemption.

But the Christmas story must be brought nearer. It must be established and incorporated into consciousness as a living Truth. Christ must be begotten in us, born in us, formed in us, that the true significance of Christmas may be

The Gleaner

understood, and its promise fulfilled. The abundant life which he came to bring into manifestation in the world must be quickened in us, and flow through us a pure stream of healing energy that shall keep us in perpetual youth and vigor. His wisdom must be made unto us wisdom, and his love our love. The glory of his presence within must illumine all our way and be unto us the very light of life. This is the true Christmas which the birth in Bethlehem prefigures.

The work is not complete as an individual blessing. We are members one of another, and "Peace on earth, goodwill to man" is a prophetic song, foreshowing the harmonious relation of all who come into Divine Sonship through the birth of the Christ in their consciousness. "No man liveth unto himself alone." The joys of the true Christmas, as well as the joys of its type which we yearly observe, come largely through the fellowship which seeks expression in giving.

—*From Unity.*

The Cruse of Comfort

Is thy cruse of comfort wasting? rise and share it with
another,
And through all the years of famine, it shall serve thee and
thy brother.
Love divine will fill thy storehouse, or thy handful still
renew;
Scanty fare for one, will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living
grain;
Seeds which mildew in the garner, scattered, fill with gold
the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it
and thee.

Is the heart a well, left empty? None but God its void
can fill;
Nothing but a ceaseless fountain, can its ceaseless longing still.
Is the heart a living power? Self-entwined, its strength
sinks low
It can only live in loving, and by serving love will grow.
—*Mrs. Charles.*

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: Ps. 103: 1-5; Isa. 35: 7; John 4: 14; Matt. 19: 26; Mark 29: 23.

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: Ecc. 1: 16; Phil. 3: 13-14; Col. 1: 10-13 Rom. 5: 3.

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

The Gleaner

December the third

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: Job. 22: 21, 22; Col. 2: 6-10; John 8: 32; 33; 16: 13.

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: II Chron. 6: 1, 2; Rom. 6: 21-23; Gal. 6: 10; I John 5: 20.

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.

Sermonettes

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

BIBLE: Eph. 4: 30-32; Col. 3: 17, 23-25; John 9: 4; I Cor. 13: 4.

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: I Peter 2: 2, 3; John 3: 3; Eph. 1: 17, 20.

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

December the seventh

Through suffering, knowing comes into being, and it is only through knowledge that the folly of believing in illusion is awakened. Sorrow is the harbinger of wisdom; and by it we are united to God. Rise, then, on the strength of your divine right 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: Rev. 7: 13, 14; Isa. 40: 31; Ps. 55: 22; Phil. 4: 13.

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 mortals entertain of the reality. In other words, existence

The Gleaner

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: I John 5: 11, 12; Acts 17: 28; Eph. 2: 1-6.

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 of hell as 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: Rom. 14: 11-13; Matt. 7: 1-3; Prov. 9: 8.

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

December the tenth

A holy man 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.

The stature of spiritual greatness is not increased by worldly honors, and none is other than 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 decrees health and holiness.

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

BIBLE: Titus 2: 11-13; Matt. 6: 19; Rom. 8: 6-14.

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

Sermonettes

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: Isa. 55: 6-9; Phil. 4: 8-9; Prov. 16: 3.

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 agitates its gloom, is but as a problem, the solution of which places us higher in the scale of being. 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 impressed"
with thine own divinity.

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

BIBLE: Heb. 12: 5-10; II Peter 1: 3-4.

ASTOR LECT.: Page 177, first par. to first on page 182; page 280, first par.

The Gleaner

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 in repentance for his crime. The individuality which ever characterized Jesus was a conscious state of oneness with the All.

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

BIBLE: Ps. 138: 3, 6-8; 18: 1, 2; 119:33-35.

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 incident 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: John 5: 30; Ps. 19: 12-14; Prov. 16: 32; Deut. 31: 6.

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 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. The so-called "murderer" is limited in his activities to the destruction of the apparent; the Real lies beyond in eternal repose. Ex-

Sermonettes

termination, 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: Col. I: 16-17; Rom. II: 36; II Chron. 32: 7, 8.

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: Eph. 5: 6-15; Jas. 1: 17; I Cor. 2: 10-11.

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."

BIBLE: II Cor. 4: 17-18; I Sa. 3: 9, 10; Matt. 5: 8.

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 Gleaner

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: Gal. 6: 3, 4, 5, 7, 8, 9; Ps. 25: 4, 5.

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 free man 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: II Cor. 10: 5; Phil. 2: 5; John 8: 31-36.

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

December the twentieth

Because you have made God your dwelling place, the evil of fear shall not enter your consciousness; neither shall the plague of doubt come nigh your dwelling, for Truth has given the Angel of Intelligence charge over your mind so that you will be kept in the remembrance of the omnipresence of God. This intelligent recognition of His presence will strengthen and uphold you above the temptation to

Sermonettes

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: II Tim. 1: 6, 7; Ps. 1: 1-11.

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: III John 1: 11; Col. 1: 9-10; Prov. 19: 8.

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 mortal man, and the man God become the God man.

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

BIBLE: Phil. 2: 5, 6, 13; John 14: 17-20; Deut. 30: 19, 20.

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.

The Gleaner

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: Rom. 12: 21; I Thes. 5: 14, 15; John 7: 24.

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: Ps. 34: 8; 67: 2; Isa. 32: 3.

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. 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: Ps. 33: 5; 62: 1, 2; 27: 14; I John 1: 2; Rom. 2: 4.

ASTOR LECT.: Page 255, first par.; page 259, first par.

Sermonettes

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 power to give, or slacking 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 my own understanding."

BIBLE: II Cor. 9: 6-8; Mark 10: 13-15; Matt. 10: 8. Prov. 3: 5.

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 is not talked about so persistently as is evil, and consequently it does not present so unpleasant an aspect. Then why persist in enlarging upon shadow, when, by lighting a match, you can disperse it, or put evil on an altar instead of interring it in the sepulcher of silence? Light dissipates shadow, and silence is just as effectual in destroying evil, for it owes its subsistence to its 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; I Peter 3: 10; Ps. 19: 14.

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 Gleaner

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. 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: I Cor. 1: 11-20; Titus 3: 8, 9; II Tim. 2: 26; Isa. 26: 9.

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,"

"Yet turn 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: II Cor. 4: 16; Ps. 51: 6; Gen. 1: 27; Matt. 13: 16, 17.

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

Sermonettes

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: Eph. 1:9-11; Rom. 8:35-39.

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? It is that form of motion traveling at the rate of over 180,400 miles a second, by which movement or vibration, action is brought to bear on certain nerves, thereby causing the sensation which we style light? No; it is more than a sensation; it is the Intelligence which said of Itself "I am the light of the world," the first-born of heaven! Pray, therefore, for intelligence, which is the light in which we see God.

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

BIBLE: II Cor. 4:6; Luke 11:33-36; John 8:12; Ps. 119:34.

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

I had a most peculiar demonstration in Philadelphia, one, however that I would not like to tell to those who would not understand. I went to the city to have my teeth examined by Doctor C. One had been giving me much trouble, and the one next to it had been taken out some time ago on account of an ulceration at the roots. Dr. C. examined my teeth the morning I went to him, and said there was a great deal of work to be done as I had not had anything attended to for a year. This was Thursday, and he thought there would be no possibility of getting through with me that week. He said he would have an X-ray taken to determine how my teeth were affected. I went to Dr. P. and had an X-ray taken of the upper and lower jaw, then went back in the afternoon to Dr. C. and he spent an hour in going over my teeth, and said he found so much to do, he would wait until the plate came before starting on anything definite. I went back at 9 o'clock the next morning,—the plate had arrived and showed three ulcerated teeth, one lower and two upper.

It was at this time the thought came to me, why not treat? I began to treat and the doctor began making the examination. He evidently was not satisfied with the results. He thumped about my teeth, then he would study the plate, then come back to the teeth, and finally said that I should come back Saturday morning. I went back and he went through the same process of examining the teeth and the plate. All the while I was treating. At last he said, "I can find nothing wrong with your teeth." I then told him there were two old fillings I wished he would take out and refill, as I was going to Europe and did not wish to have trouble with them. This was done without any pain whatever. I was in the chair from 9 o'clock until 11:30, and in spite of the plate, nothing could be found wrong with my teeth. The Doctor looked at me in the most curious way, as much as to say, "I don't know what has happened." I wonder if this was a demonstration,—it must have been? I had that perfect feeling of no fear whatever, and felt in just a rather vague way that there was nothing wrong.

W. G. D.

The Gleaner

Practitioners.

- MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
- MRS. HELEN M. RICE, 142 East 27th Street, New York. Tel., Madison Square 4480.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
- MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
- MISS GENEVIEVE F. WOOD, 360 State Street, Hackensack, N. J. Tel. 2425 Hackensack.
- MRS. JANE SPRACKLING, 113 W. 87th St., New York. Tel. Schuyler 4145.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st. Street, New York. Tel Schuyler 4860.
- AMY J. SMITH, 200 W. 89th St., New York, Tel. Riverside 383.
- MRS. JEAN JOHNSTON, The Windlemere, Tarrytown, N. Y.
- MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707; Home, Germantown 1308.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th St., New York. Tel. Rhinelander 3643.

CHRISTMAS PRESENTS

An annual subscription to the "Gleaner," a copy of the "Astor Lectures," "New Thoughts on Old Doctrines," "The Sanity of Optimism," or any one of the many books kept in our Book Sales Department will bless your friend and help the cause, not to speak of the re-acted good to yourself.

THE GLEANER FOR 1922

Beginning with the January number, we are planning to enlarge the magazine by eight or more pages. A feature of the new Gleaner will be a Men's Department where there will be published articles dealing with the experiences of members of our Church, and other Truth students, who have successfully applied the principles of Divine Science in business. It is the purpose of the Gleaner Committee to make this magazine the mouthpiece of the Church.

We will be pleased to accept any ads that our members may desire to have appear in the Gleaner, providing the matter is in keeping with the Truths for which the Gleaner stands.

Kindly address your inquiries as to rates and space to the Advertising Manager, 113 West 87th Street, New York City.

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*

Vol. 13

JANUARY, 1922

No. 4

TABLE OF CONTENTS

What Think Ye of Christ ?	100
Christian Efficiency	105
The Kingdom of Success is Within You	110
Sharing in Common	112
Thy Rod and Thy Staff	114
All Things Work Together for Good	115
How Christ Consciousness is Attained	116
Prosperity	117
Notes from the Field	118
Daily Lessons With Meditations and Readings	123

Copyright 1921, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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

Vol. 13

JANUARY, 1922

No. 4

WE want to build up a great circulation for The Gleaner. We want you to take this number in hand, study its tendency to expansion, and ask yourself seriously, "What can I do to show my interest?" The answer must be a resolution to aid personally to the fullest extent its circulation.

* * * *

IF you are not a subscriber now, send in your subscription at once. If you are, send in a subscription for a friend, or get friends to subscribe. No progress without personal effort. We are determined to make The Gleaner the leader of its kind in the world. We shall improve it steadily, month by month, working towards the highest ideals. We must take command of a field that, in this great centre of the world's thought, lies open before us. We propose to occupy it. You, reader, must help now. It is your opportunity and your duty to us and to yourself.

* * * *

WE have writers among us. We need their contributions. Can you produce a theme or an essay in 400 or 500 words? Do so, and at once. We need you. Make of The Gleaner your medium of expression for whatever you are inspired to say. Have you been healed? Tell us of it, simply, briefly, unaffectedly.

THERE is a friend in whom you are interested. Have The Gleaner sent to him. He may not pay much attention to it at first. But it will come to him every month and it will be varied sufficiently to interest him. Silently the seed dropped into his mind will germinate. Some thought, somewhere in the printed word, will strike fire in his mind. It will be fed monthly until it bursts into flame. Christ had only twelve men to begin with, and we have so many. Anything is possible to us if we will believe that it can be done.

* * * *

THE literature which has placed you in your path will do the same for others. Let your thought be: "How can I do my part fully?" The Christmas period is a season for giving. Give now, give the Message to your friends, to those whom you would have, in every way, the joy that is yours.

* * * *

WE have added eight pages to this number of The Gleaner. We shall seek in the future to add features to it, with a greater variety. We want, not so much more matter, as more variety of thought and interest. Our circulation is now much below the point even of self-support. Let us by a united effort lift it forward to complete self-support and to the widest possible circulation, that our Message may reach all that will receive it.

What Think Ye of Christ?

BY W. JOHN MURRAY

"Behold, I stand at the door and knock, if any man open the door, I will come in to him."—Rev. 3:20.

The question embodied in this short article is one upon which we cannot place too much emphasis, for the answer to it embodies more than we imagine at first glance. It was asked for the first time in those early days of Christianity when men were speculating more or less about that unique personality who came doing what "none other man had done before him." Jesus had made such use of the power of Mind as to set people to wondering as to whether his demonstrations were of God or of the devil. Some said, "No man can do these things except God be with him," and others said, "He casteth out devils by the prince of devils." The healing of the sick by spiritual means has always been so regarded, for today it is a question in the minds of many, when a patient is healed by Applied Truth, as to whether the healing is accomplished by Divine realization or human hypnotism. There is always a certain sense of uncertainty concerning those who do anything unusual in the world, if what they do, and the manner in which they do it, is contrary to established custom. The cures wrought by Jesus were of such a character as to challenge accepted theories; therefore it is no wonder that men were undecided as to the source of his power. After two thousand years of Christianity we are still asking the question, "What think ye of Christ?" for do we not say to one another when the question of the Virgin Birth comes up: "Do you believe he really *was* born of a virgin?" And again when his works are under discussion do we not find ourselves asking if he were human or divine or a combination of both? It is easier for us to believe that he were God than to think of him as being a mere man, for no "mere man," we argue, could do the things which he did, and so we are in a certain sense as much bewildered concerning Jesus as were those of old. Perhaps I should have said we are more bewildered concerning *Christ* than were those worthies, for the question is not concerning Jesus quite so much as it is concerning the force which animated him. We are learning in these latter days of Truth's revelation to human consciousness that there is a difference between Jesus, the human personality, and Christ, the

What Think Ye of Christ

animating Principle, and it is this understood Principle which enables us to answer the question to our own satisfaction and thus increase our power to express that Divinity which underlies all humanity despite its seeming imperfections. In Romans 10:6-8 we read, "Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above? Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach." We see from this that Paul did not conceive of the Christ as a person, but as a Power which was ready at all times to use any person who might so prepare himself to be used. That Jesus was that unusual person who so lived and thought as to be confounded with the Power itself does not change the fact that it is a Power, even the Power of powers, which is able to save us to the uttermost when we co-operate with It intelligently. Not knowing what to think of the Christ, we have ascended up into heaven, that is, to "bring Christ down" into our complex world of affairs, and this because we have believed that Christ disappeared when Jesus ascended; therefore our mental picture has not been of an indwelling Christ, but of a departed Jesus, and hence our many disappointments. Most of our prayers and petitions have had as their object the effort to invoke or invite the Christ to come *to* us when they should have been the fervent desires to evoke the Christ to come *through* us, for if the Christ is anywhere it is *in* man as that "hope of glory," which Paul speaks of. It is this inner Christ which, like a pent-up energy, is ever seeking to express itself through us, and which we keep pent-up through ignorance, and the sins and sicknesses which are the result of our ignorance, for no man sins or sickens except through ignorance, and the knowledge of this makes for that divine compassion which Jesus exhibited as he was being nailed to the crucifix. This indwelling Power is ever saying to us in the Silence, "Behold, I stand at the door, and knock, if any man open the door, I will come in to him." Now, just as we are not to invoke, but evoke, the Christ, so we are not to imagine that this knocking at the door is from the outside, for is it not true that a man may knock on a door in order to get out just as he may knock on a door in order to get in? We see from this that there are two ways of knocking on a door, especially on the door of the heart. The pleadings of the Salvation Army lassie to the drunkard to give up

his evil ways and turn to Jesus is a knocking at the door from the outside, but unless the drunkard gives heed to the knock of the Christ from the inside the little lassie is going to weep over the drunkard as her Lord and Master wept over Jerusalem. Jesus had knocked at the door of Jerusalem from the outside by precept and example, but because it had not heard the knocking of the inner Christ and turned from its materiality, he "wept." This accounts for all the seeming failures in spiritual healing, for it is not enough that the healer speak the Truth for his patient, and to his patient, the patient must in addition to this spend much time in the Silence listening for the "still small voice," which assures him from *within* of the Truth of that which his practitioner is telling him from without. We must not look for our healing as if it were a something that is to come to us from without, through suggestion, since all healing comes to us from within as an impartation of that Living Word which "cometh down from above, from the Father of lights, with whom there is no variable-ness, neither shadow of turning." The best that any practitioner can do for us is to "stir up that gift that is within," as Paul states it in his advice to the youthful Timothy. The gift that is within us when we learn to cultivate it is the free gift of Thought which may be turned inward to that divine realm of spiritual consciousness where all is perpetual peace. One of the chief reasons for unhappiness lies in the fact that we are inclined to allow Thought to dwell on external things principally. In the parable of the Sower and the seed Jesus seeks to illustrate the folly of looking to the outer for that which can only be found in the inner. He plainly shows that "the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word, and it becometh unfruitful." If we would have the Word fruitful we must have no doubt of its power, nor must we think of the Word as a something outside of ourselves, for again we affirm with the Scriptures that "it is nigh thee, in thy mouth and in thy heart." To know that the Christ is that inmost reality of all men without which no man could possibly be is to come into possession of the "pearl of great price," and to become "endued with power from on high." It is to act as God's messenger bringing joy and happiness to mankind through the recognition of each man's inherent divinity. Until we recognize the Christ in ourselves and others we are weak and erring, sinful and sickly, but as soon as divine recognition takes place

What Think Ye of Christ

we feel as those early disciples must have felt when Jesus said to them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." From this we see that we are not to rejoice merely because we are able to make what we call "demonstrations," but because we have become conscious that the same Christ is in us and in all that was also in Jesus, for this is the source of all demonstration. To have the Christ in us and not to know it is a calamity, a misfortune that is all too common, but which is gradually giving place to that larger consciousness which is "leading us into all Truth." The more convinced we become that the Reality of every man is that same reality which was back of Jesus of Nazareth, namely, the Christ, the more clear it will become to us that in this Reality of ourselves we are neither sick nor unhappy, and this vision of our true Christ selves will enable us with those medieval mystics to "look away all that is unlike God." The most efficient cure for disease is to know that we cannot be diseased, but we can never know this until we know the Truth concerning the real self. It is not enough to say, "I am," we must know *why* we are, and *where* we are. We are because God *is*, and the reason *why* we are is because God must have something to express His deific character, and man, His "image and likeness," is this expression. And we are *where* we are because there is no other place for us to be save that place where God Himself has placed us, and this is in Himself, for it is written, "In Him we live, and move, and have our being." For us to realize this close association with God, and to feel that if we are not in Him we are nowhere, since there is nothing outside of omnipresence, is to partake of God's omnipotence. When Jesus arrived at this glorified conception of his real nature he said, "All power is given unto me in heaven and in earth," and, as we approach to his conception of the Christ in all, we shall see "Him as he is, and we shall be like Him." Our thought as it becomes more and more refined will become more and more potent until its highest potency will be seen in its highest spirituality. Feats otherwise impossible will become easy of accomplishment, for we shall not be doing things in our own strength alone, but in our own strength plus the strength of the Infinite. Working from the inside or the

The Gleaner

Christ-consciousness side of things, we shall be able to say and feel, "I can do all things through Christ which strengtheneth me," but we shall know what we mean when we say it. We shall no longer place it outside of us working on us from without, for we shall know that it is that which has always been in us "as the life we now live" and which is ever seeking to express itself through us. We shall not suppress the best in us through fear of ridicule, as so many do, rather shall we allow that which is at the depth of our nature to come to the surface so that all men shall "see our good works, and glorify our Father which is in heaven." Having found the self within the self, as Simon found the Christ in Jesus, we must be faithful to it.

The Who Serves

He has not served who gathers gold,
Nor has he served, whose life is told
In selfish battles he has won,
Or deeds of skill that he has done.
But he has served who now and then
Has helped along his fellow men.

The world needs many men today;
Red-blooded men along life's way,
With cheerful smiles and helping hands;
And with the faith that understands
The beauty of the simple deed
Which serves another's hour of need.

Strong men to stand beside the weak,
Kind men to hear what others speak,
True men to keep our country's laws
And guard its honor and its cause;
Men who will bravely play life's game
Nor ask rewards of gold or fame.

Teach me to do the best I can
To help and cheer our fellow man;
Teach me to lose my selfish need
And glory in the larger deed
Which smooths the road and lights the day
For all who chance to come my way.

—*Edgar A. Guest.*

Christian Efficiency

AGNES M. LAWSON

The demand of the present age is efficiency. In fact, of such importance is efficiency, that, except one excel in some line of service or production which aids the progress of the human family, we refuse to accept him as an educated man. Like the barren fig tree, except we produce, why cumber we the ground?

Education is the leading out of self, so that one is self-sustaining through self-activity. The efficient of all ages have been the initiators of progress. Education and efficiency are one. The man who has mastered any art or craft cannot be considered uneducated, even though he know not his letters, for vital and original thought is developed through production. That alone is education which quickens the mental faculties, makes one resourceful, trains the body to express the idea in mind, and increases one's usefulness to society. Modern education demands production, and through this, the mind expands into definite purposeful thinking and, a proved efficiency must result.

There is an imprisoned spirit in each, and through education this is released. The promised freedom of Christianity is the expression of the soul, for freedom is a soul in expression. Everyone has within himself the power, which, when understood and exercised, releases his being into self-expression, which enables him to express the original idea of his Creator, doing the work apportioned to him by Divine decree. That man who has succeeded in finding the direct expression of his own nature is efficient, for efficiency is the power to produce the effect intended. The outstanding characteristic of the Founder of Christianity is a stupendous efficiency, though it is not even understood as such at the present time.

There is no effect without cause, and the miracles of Jesus were the definite results of the action of spiritual law, discerned and set in motion by him.

The highest tribute paid the Master was by a man who had attained no mean degree of efficiency himself. A Roman centurion came to Jesus with the request that he heal his servant. A keen observer of men and methods, he perceived the cause of the efficiency of Jesus, and he appreciated his

work at its true value, because he so computed it. A man of authority himself, he recognized an authority to which his own must render obeisance. He perceived in Jesus a man who marshalled and directed his thought power, as he, himself, directed the servants of his own household and the soldiers of his garrison.

"Say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The efficiency which the centurion claimed as his own would be considered of a high order today. Great concerns all over the world are looking for just his kind of efficiency, for he could handle men, capitalize their energies, and direct their movements. His errand to the Galilean proved that he was able to touch the motive power of men, for had he not loved his servant, he would not have come to Jesus in his servant's behalf.

When one controls any instrument, machine or force, he does it on the principle from which it exists. Man exists in and from the principle of love, and is unmanageable unless this principle is observed. Every man vibrates from and to this, and we can only direct his energies from this basis. Great as was the centurion's efficiency in directing the energies of his soldiers, the healing power was something which, his understanding not having compassed, he could not direct. Therefore he applied to one whose ability equaled this demand.

No tribute like that of the centurion had come before this to the Master. His own people had not so keenly and accurately estimated his marvelous efficiency. Jesus had worked for the development of this healing power, and knew that others who worked as he worked could also possess that same power. It was with sadness for the denseness of his own people, I think, that he said "I have not found so great faith, no, not in Israel."

Education quickens mental faculties, trains the powers of mind accurately, and directs the forces to accomplishment of specific purposes. This is the promise of Christianity to whomsoever will try its methods. To be a Christian is to be an efficient workman through the discernment of spiritual principles. No one who is inefficient can perceive just what Christianity is. It is the constructive direction of all forces.

Christian Efficiency

The efficient centurion alone caught the significance of healing. It is not a mysterious, unaccountable phenomenon, but the definite result of a spiritually directed thought by one who understands mental laws and processes. All achievements of science are miracles to the ignorant. Spiritual accomplishments will remain miracles to the spiritually unenlightened.

The greatest discovery of modern times is said to be the discovery of Jesus Christ and the religion called Christianity. We have rescued the man, his teachings, and his works from the tomb of superstition, and behold we have a model of efficiency hitherto considered impossible to attain.

If education, in a small degree even, enables us to be self-sustaining through self-activity, education in the deeper sense makes us self-sustaining through spiritual activity in the spiritual world. Each life principle, comprehended and applied, helps to build and attain that solid rock foundation of spiritual knowledge which was the basis from which the great Demonstrator of spiritual law worked. Since the goal toward which the whole race, ignorantly or purposefully, works, is establishment, the discerning see that no establishment is possible save through knowledge, and consequent application of spiritual principles.

The discovery that Christianity is the highest form of education, and its methods of work unerring accomplishment, has stimulated Bible study enormously in the past generation. So tremendously has it increased efficiency, that again the blind see, the lame walk, the ignorant become learned, spiritual barrenness becomes fruitful, and character develops beyond computation.

We can each excel in some line of constructive work. The resourcefulness of everyone should be so developed that he may be able to meet all the ordinary exigencies of life. No woman should be helpless when the cook or dressmaker fails; no man should fail in resourcefulness if, in the melee of modern life, his fortunes are suddenly reversed. Clear thinking, pliability, resourcefulness, executive ability, definite action, are demanded in every walk of life; but to this efficiency add the greater efficiency of Christianity. Study the life of the founder of Christianity, and comprehend the works which follow a believer in God and His spiritual realm as the only realities.

When we study the short records, told with the reportorial accuracy of eye witnesses, and trained artistry, which is a model of direct diction, it is the efficiency disclosed which impresses us more than aught else. Here are the records of healing of all manner of diseases. Would not our medical fraternity gain by studying his methods? Here are records of the raising of the dead. Is not this an object lesson for every material believer?

Jesus stilled the storms of nature and of mind, casting out sin and unhappiness, establishing love and truth in the consciousness of men. Here was efficiency which could look into the minds of undeveloped fishermen and discover powers which, educated by his methods, would make them "fishers of men," skilled writers, great orators, and efficient healers of mind and body. Here was an efficiency which, looking out on the seemingly hopeless chaotic conditions of human ignorance, asserted in the face of it all: "Ye shall know the Truth and the Truth shall make you free." It is this efficiency which we are studying today, what it is, and how it may be developed.

We are not studying an alien power, but the Omnipotent, which is the native element in which our lives are embosomed; not a new or growing power, but that which existed in the beginning, is now, and ever will be—a power which responds to the master who comprehends it, as music joyously and spontaneously leaps out of the silence into the audible at the master's touch. From the unseen into the visible we translate spiritual realities through discernment of the Kingdom of God.

All life is thought. The human mind perceives but the floating images of thought pictures, constantly changing, but which indicate a reality invisible to the senses. Spiritual discernment penetrates to this Reality. The thoughts perceived by human mind are called matter. "Matter is that in which proceed the changes called motion, and motions are those changes which proceed in matter."

A constantly changing condition is a baseless foundation. Jesus first postulates a foundation of spiritual Reality, and then working from that basis confirms his postulate through scientific demonstration. No one can *prove* materialism, but whosoever will, is asked to prove spirituality as a basis for life and love. "If any man will do His will, he shall know the doctrine." We direct electricity by un-

Christian Efficiency

derstanding its nature and fulfilling its law. Music reveals itself to us through the comprehension of its principles and obedience to its harmonies. The spiritual universe is known only by one obedient to its demands, through knowledge of its nature and purposes.

The supreme essential of Christian efficiency is clear thinking. Man is a spiritual artist in a spiritual world, with a specific task assigned to him by the Creator—that of translating the beauty and power of the spiritual universe into visible accomplishment. Spiritual discernment is a gift of God, but one that we all receive. "The hearing ear and the seeing eye, the Lord hath made even both of them." Through material beliefs we have lost both our clear sight and hearing, but that which we have lost we regain again as we destroy material beliefs. It is impossible to work in Spirit and in truth until we do this; spiritual perception must precede spiritual accomplishment. We must know what we have to do before we can do it. One who has this vision we call an idealist.

An idealist whose insight is clear and whose action accords with this insight is rock-like in character; definite in purpose; decisive and accurate when confronted with a problem; uncompromising with evil, though found in the halls of the mighty, and an appraiser of good, though barricaded behind prison walls. The first thing that an idealist must work for is character, poised; sure built on the nature of the universe itself. Character is establishment. The aim of Christianity is established character, "the house built upon a rock," that the shifting sands of human beliefs cannot overthrow. Human beliefs can only erect a "house on the sands" of materialistic conceptions, one vulnerable to all the ills of mortal thought, open to all the disasters in human beliefs. The great need of all times is practical idealism. Jesus was an idealist who could demonstrate his theories by producing the effect desired.

Nothing was different; yet this much I knew
My soul stirred in its chrysalis of clay,
A strange peace filled me like a cup—I grew
Better, gladder, and wiser on that day,
This dusty, worn-out world seemed made anew,
Because God's way had now become my way.

—*Claude Fayette Bragdon.*

The Kingdom of Success is Within You

[From an Address to the Employees of the Chapman Engineering Company
by Wm. Brewster Chapman.]

Speaking broadly, Success consists in getting into harmony with the *Law*. Practically, it means fitting into the needs of an organization or situation, rising to its opportunities, and meeting its emergencies.

The old way of attaining Success was by taking *advantage* of others. The new way is by taking *thought* of others. The psychology of Success is the psychology of human brotherhood. The most successful companies of the future will be those that express the most sympathetic human understanding, thus insuring the best team-work and producing the most power with the least friction.

Each one of you in his position in this company is running a little business complete in itself. Is it a Success? It is your opportunity for self expression. It will pay you dividends in proportion to the quality and quantity of the product you turn out. Not one of you is being paid all we are willing to pay you for the work we believe you are *capable* of in the position you now hold. It is up to you, and we want to help; for each of us in helping the other helps himself.

Do you get discouraged at times? Let us talk over your problems and ours. Possibly we do not understand each other as we should. Hoover says that 50% of the difficulties of the world are due to failure to have all the facts. Or, possibly, you do not realize how necessary it is to have a determined will and a buoyant confidence if one is to dominate any situation. We must all learn to say with Napoleon, "There are no Alps."

There is no need of worrying about what is going to happen; we can *cause* it to happen. It is for you to decide what is to be. Nothing keeps one mediocre save his own thoughts. No man ever grew rich by thinking poverty. To think Success is to create it. To be conscious of personal power is to have it. There is no power but thought. Out of it the world was created. And through man's thought our world is perpetually being re-created.

The thing that makes one man a slave, another a master, is his consciousness. It is largely a self-imposed state of mind.

The Kingdom of Success is Within You

Have you the Success consciousness? As a company, are we really conscious that we stand at the threshold of a wonderful year teeming with opportunities? Are we living in the consciousness of the prosperity that is ours for the effort? And are we making the effort?

In our small organization the Success of the company is very directly connected with the opportunity of the individual. To an unusual degree we are all insiders and have the personal interest of an insider. I may be permitted, therefore, to make a few personal suggestions:

The first step in Success is Co-operation, and co-operation starts with tolerance. The best thing I've heard on tolerance was from a modern minister who said to his congregation, "Leave off trying to make other people like yourself, one's enough." It's novel advice from the pulpit, but it's good.

Next to co-operation comes "Pep." It can only be kept alive by exercise, play, good food and a happy state of mind. Important as it may be what food we eat, of vastly more importance is the state of mind in which it is eaten. Joy is a great creative power; it is the keynote to a successful life. Act as though you were glad to be alive and the response will be a new realization of life itself.

My final suggestion is that if you want to get on, you must study more. A vast amount of special information is quite as necessary as special experience. If you neglect either one you impose a limit on your future.

For many centuries the world forgot that Jesus taught that "The Kingdom of *Heaven* is within you." And now the new business psychologists are teaching that "the Kingdom of *Success* is within you." Let us always remember where to look for these two Kingdoms. We are going to need them all through life.

The New Year is at hand; my best thought for the months that are to come is that we occasionally turn our attention within and there, in quietude, perchance, we may find the secret of Success—the Key to the Two Kingdoms.

The "will of God" is sanity and peace and health.
—*Kirkham.*

All causation is mental. There is no physical causation, but there are physical effects—*W. J. Colville.*

Sharing in Common

One of the men whose sight had been restored by Jesus was severely cross-examined by a group of Pharisees, and his replies, as recorded in the gospels, form a perfect attestation of an indisputable fact. He stated, and reiterated, that he had been blind from birth and that his sight had been restored by the Christ. Badgered by his skeptical inquisitors he finally and definitively exclaimed: "I know this, that whereas I was blind, now I see." The truth is brought home to the individual most powerfully when he can attest to a fact in a similar manner. The mystery of healing is experienced generally by those who pray for the cure of disease, but there is a collective healing that many experience through the power of the Holy Spirit in group prayer, effected unconsciously, which is an even more powerful reinforcement of faith. "Where two or three of ye shall be gathered together, there shall I be in the midst of ye." Those who attend the noon-hour healing meetings at the Waldorf do not need to be told of the overwhelming effect of the Spirit, which, through numbers and concentration, has an intensification of power. Surely if our ailments are healed through the collective power of the group, without a direct personal effort to that end, it is more a matter for wonder than if we personally besought a restoration to perfect health as a direct revelation of Divine power. May I suggest my own case as an example:

When I began my attendance at the noon-hour meetings my purpose was to learn as much as possible of the new interpretation of old truths. It seemed to me that too much stress was laid on the subject of health. My own health I considered to be all that could be desired. Yet I had for years suffered from insomnia. By reason of overwork, brain-fag and worry over business affairs I had a steady, deep pain at the back of the head, in the cerebellum, and I suffered from insomnia to such an extent that I never knew when I went to bed at night whether I should fall asleep in one hour, two hours, five hours or at any hour at all. Unless I fell asleep immediately on retiring I was usually in for a night of sleeplessness, as a rule accompanied by a twitching of the legs and an acceleration of brain energy that in its effect was like the stimulation of a drug. This had become so much a matter of

Sharing in Common

course that I regarded it all as a condition which could not be changed and which resulted in no particular harm. Naturally I tried every effort at assuagement that was suggested to me and sometimes I found relief in one or another formula, but within a short time the new plan would be found to be useless. Another condition that had become a matter of no concern to me, being taken as an individual idiosyncrasy, was a confirmed constipation, beginning in boyhood, and as much a matter of course with me as tobacco heart is to the smoker, except, of course, that whereas the smoker may cure his tobacco heart by abstention from the use of tobacco, there was no form of abstention that I ever discovered, nor any system of diet that I ever tried, which affected the habit a particle. So that, in repeating the affirmation that the divine consciousness within me expressed itself in perfect health, I gave no thought to any ailment of my own, but used the affirmation for its spiritual value. It was not until I discovered that I was sleeping soundly every night and that I realized one day that the pain in the back of my head had entirely ceased that I awoke suddenly to the fact that something very strange had happened to me. About the same time the process of elimination became as perfect as that of a child. Furthermore, there succeeded to a wearing and fatiguing process of worry over business troubles a consoling, gratifying interior peace that completely and totally put worry to flight, and by the resultant exhilaration, sense of kindliness and absorbing happiness sent me singing to my daily tasks. Is it any wonder that the affirmation ending with the words: "Expresses itself now in perfect health," became a constant intonation with me? Six months have passed without an abatement in any particular of my rescue from all of the old conditions without any indication of their reappearance.

What I want to point out is that the perfection of my health was not an end that I consciously prayed for, nor was it a response to any thought of mine as something desirable or necessary for myself. In meditating upon the wonder wrought within me it came to me that this gift was not bestowed upon me, or secured by me, through conscious personal desire, but through the overshadowing power of the Spirit in a gathering of many minds united in a common sharing of the Divine Mind.

M. A. F.

Thy Rod and Thy Staff

The soul that in a spiritual crisis seeks refuge in the Twenty-third Psalm will find it a powerful affirmation.

It is a long journey on the road to perfection before we come to the place where people, possessions, and experiences which have no place in our development cease to appear attractive to us. We think we want worthless people, a standard of living that is beyond our means, and a round of meticulous pleasures that can bring us no joy but only weariness and satiety. We know that in so far as we yield we are delaying the "coming into the Kingdom," which is our arrival at that place where there is ineffable power and peace.

But we *do* yield at times. The judgment of the world is upon us—the challenge to "be a good fellow—a sport," "to live the life," and our eye is no longer single to the Glory of God.

If, when the temptation comes to sacrifice *real* values to appearances, to make concessions to the opinions of those about us, we would remember this Psalm, it would strongly restore our shaken sense of values. Withdraw for a little into some quiet place away from the outward clamoring and confusion and declare, "He leadeth me beside still waters. He restoreth my soul," and feel the great rush of Power—the instantaneous demonstration of Peace that results.

"Thou hast prepared a table before me in the presence of mine enemies." However beset the soul may be the resolute declaration of this truth has the power to clarify the vision, to "show up" the enemy as the wayward, wandering thoughts which we have admitted into our lives.

Declare, affirm, lean upon the power of this truth. Take it into the Silence—most especially when it is the "Silence of a spiritual crisis, for the soul, exquisitely tortured, will emerge "with visions not to be uttered, into the realm of a Higher Life."

M. C.

The Secret of a Happy Life

Love is the panacea for all ills. There is no disease and no sorrow that can resist its mighty power. If you do not love, you can neither heal nor be healed. The love that is confined to the family or the few is not love, but selfishness, and never yet brought happiness to any living creature. Love as the sun shines. No place or person can be so far out of the way as not to feel this loving.—*Eleanor Kirk.*

"All Things Work Together for Good."

PRAYER IS URGED AS INSANITY CURE.

Famous Alienist Joins Clergy in Advocacy of Exorcising
Evil Spirits "Christ-like Healing Lost"

London Cable Dispatch to Public Ledger

That insanity can be cured by prayer and the laying on of hands "if clergymen regain the power of healing which was held by Christ, but unfortunately has been temporarily lost," was the conviction voiced by prelates of the Church of England and eminent physicians at a meeting of the Spiritual Healing Fellowship.

The Bishop of Kensington urged the clergy to make constant experiments in curing mental disorders by prayer, "because in that way they soon would regain the Christ-like healing power." He also urged the establishment of a "mental hotel" in connection with every church. The Rev. S. H. C. Wynne declared he found the power of mind and soul of the clergyman to heal to be "very like the action of radium."

The sensation of the meeting was the address of Dr. Montagu Lomax, a famous alienist, who advocated as part of the treatment in every insane asylum "solemn services of intercession or exorcism conducted by a minister; soothing religious music; restful colors so arranged as to depict scenes from the Scriptures." Explaining his views, he said:

"I have a profound belief in man's spiritual nature and in the existence of the human 'pneuma,' or spirit, as distinct from the 'psyche,' or soul. It is the psyche with the pas-sional and mental volitional elements which are liable to mental and moral disease. In many cases, especially of epilepsy, acute mania and melancholia; the subconscious mind of the madman is not uncontrolled, as most persons think, but is controlled by an evil, obsessing, discarnate entity, or 'demoniacal possession.'

"If this entity is exorcised by solemn prayer we shall have a healing and remedial factor of great and unsuspected potency in those mental emotional diseases we call insanity, as well as in those diseases of the soul which theologians call sin."

An interesting feature of the meeting was the presence of a large number of persons who testified they had been cured of insanity by the methods suggested by the speakers.

How Christ Consciousness is Attained

When divine love is attained through renunciation of the selfish loves, life is generated in the soul, and the "Valley of the Shadow" is uncovered. In this valley lie buried the dead thoughts, desires, and unfruited capacities of consciousness. As man dies to carnal activities of mind and body, the suppressed forces of the soul come to the surface of consciousness to be mastered and redeemed, so that, simultaneously, with the winning of the degree of divine love, there is won the right to eat of the "tree of life" and to live forever. It is a scientific fact that man must die in order to live. He must die to the ambitions and desires of the self because they lead him away from the Christ. The cross that leads to the crown of Christ involves the sacrifice of the desires of the lesser self. Let man deny the activities of the selfish self, doing the harder, rather than the easier thing; choosing the way of giving, rather than of getting; serving in love rather than in selfishness, and he has found not only the way of mastership, but the way of eternal life and love. It is only what man eternally gains that he really has. Eternal gains are measured in character; in realization of godlikeness. Earthly life is a preparatory training in which humanity has the opportunity at all times to be initiated into heaven, that is, to ascend above the activities of the "flesh and blood" consciousness, and to identity in the consciousness of Christ. Mastership is the climaxed expression of every day attainments, grown and fruited, as man walks along the path of life, thinking, loving, doing—serving in a way that the goodness of God is revealed and identified among men.—*Ida Mingle.*

This World First

There is an English church where a box hangs in the porch. It is used for communication for the pastor. Cranks put their notes in it, but occasionally it does fulfill its purpose. Recently the minister preached, by request, a sermon on "Recognition of Friends in Heaven," and during the week the following note was found in the box: "*Dear Sir*—I should be much obliged if you could make it convenient to preach to your congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for nearly six months, and nobody has taken any notice of me yet,"—*Christian Register.*

Prosperity

I displace all thought of fear and lack by the thought of trust in the ALL-sufficiency of God. Since GOD is omnipresent, then what God is, is everywhere. I know that Spirit is the only Substance. I therefore open myself to Spirit that It may supply all my needs.

I do not sit down and imagine that the Bounty of God will be poured into my lap; I have my part to do and perform. I first open the windows of my Soul to see this ONE and ONLY Substance, and declare that It is now made manifest to me,—in me and in all my affairs.

While affirming Success, I do not neglect to exercise that FAITH that is necessary by putting forth effort to attain its Realization; for "God helps him who helps himself." This co-operation with God opens my eyes to see that "Of His fulness have we all received."

I think and speak only of Abundance.

I confidently accept this as Truth; therefore, I refuse to acknowledge any lack or limitation, resting confidently in the Faith that the Father supplies ALL my needs. This I will continue to do, fulfilling to the best of my understanding and ability, until the VISIBLE SUPPLY for all my needs and comforts is made manifest.

Charles Edgar Prather.

Indecision is a disintegrating factor.—*James Allen.*

A deed of kindness is the flame of Truth, the fire of the Living God in action.—*Harry Franklyn.*

Jesus came to reveal that which is inherent in every human soul. I doubt if in all history there is a character so misunderstood as that of Jesus, yet no other has received so much investigation. More search-lights have been turned upon his teaching and life than upon the teaching and life of any other man. He came not so much to reveal something as to be a revelation of that thing. He made the supreme discovery that the nature of man and the nature of God are one; they are identical; there is no distinction in essence between them.—*Albert C. Grier.*

Notes From the Field

Dear Mr. Murray:

There are so many things I want to say to you that they seem to tumble all over themselves in their eagerness to find expression, so I have had to halt them and remind them that they are good children, therefore, they must get into line, march up and express themselves properly, as becomes pupils addressing a master.

About two years ago Mrs. Fitch first heard you lecture at Truth Centre in Philadelphia, where we were living, and she was so much interested that I went to hear you.

During 1918-1919-1920 I heard most of your lectures in that city and each one impressed me as a masterpiece of eloquent pleading for people to know God as, it was so evident, you knew Him.

But I confess that you appealed chiefly to my intellect, tho at times your words seemed to search my soul and stir the dead consciousness. You see, I thought my mortal will was sufficient. I did not realize my need, consequently could not, or did not, understand what you meant by Living by the Spirit.

Mrs. Fitch was one of your pupils and used to come home and try to explain your teachings to me, in the endeavor to help me and get further help herself from the discussion, but apparently no impression was made upon me.

Dear Mr. Murray:

A year ago my fortune was swept away and I was left not only penniless, but in debt. My family disintegrated, my household was taken away and I was left alone, to battle as I might, at sixty, with conditions so difficult that my mind was para-

I read your lectures and lots of other teachers' writings and still remained in darkness.

About three months ago, what appeared to be a great calamity happened, that seemed to upset my whole world and bereft me of faith in everything, and for a month or more I appeared to be a lost soul.

Then Miss Rix came. I was persuaded by Mrs. Fitch to hear her and later to have a healing, which I did and was healed at once.

Then I took Miss Rix's lessons and The Way was opened to me. I have had several demonstrations, and the joy of living by The Spirit is almost inexpressible.

All this telling is an attempt to express our appreciation and gratitude to you for the way in which we feel you have helped us to see the Truth.

Mrs. Fitch thinks she never would have been able to help me had she not taken your lessons and I know that your lectures were the seeds finally watered by Miss Rix.

Mrs. Fitch has earnestly tried to follow your injunction to teach others and has at least one to testify.

We ask that you accept our hand-clasps in Spirit, our thanks and, best of wishes for a pleasant, safe voyage and continuance of fruitful work in His name.

Sincerely yours,

R. L. FITCH,
Rochester, N. Y.

lyzed in every attempt to reason a way through. Alone, and in a strange city, I had to begin, at whatever might come to hand, a virtual struggle for existence. It seemed useless for me to return to the western cities in which I had lived, for I had found in one or two earlier

Notes From the Field

experiences that it is better to make a fight of this kind among strangers. The story is not a new one. It is told for all time in the book of Job, and Wells has given it a new setting in his novel, "The Undying Fire." Differing from the great Arab and from the educator in Wells's romance, I possessed health and vigor of mind and body, but when a storm of this kind breaks upon a man clouds settle down about him, darkness envelops him and in spite of all his efforts at calm and concentration clear-sightedness does not come. He follows no plan, at first. He cannot even form one. He is forced to take the nearest thing at hand and do with it what he may be able to in order to bend it to the purpose of making both ends meet. My own experience was failure with each thing that I took up. There are thousands of unemployed in New York today, but the great majority of them have a brilliant asset of which he is unconscious—youth. The world—the employing world, at least—wants first of all youth. It has no use for the old, even for the young-old. One realizes, of course, in a general way of thinking, that this is the fact. May it never be left to the reader to realize it in a particular way.

"Where is God?" That is the thought that grips the soul when a condition like this faces it. People old and sick were dependent upon me. It was difficult enough to do for myself, but impossible to do for these others. "What shall I do?" is the recurring, repercussing question that hammers its force to nothingness in the brain. "The seed of the just man shall not want." What a mockery this and other promises seem to be. What a total wreck is made of all of one's conceptions of God and his care for

you, which, at all times in life has supported you with the strength of the everlasting arms.

There was but one thing for me to think and that was that I had offended God to such a degree that this punishment had been visited upon me for the good of my soul and to chasten me with a rod that would eventually sweeten me to humbler things. But, the next thought came with inevitable rigor, why should innocent people be punished through me? It is true that I had given offense, who knows to what a degree, but these others had not, and yet I had been the instrument to sustain and support them. There would have been consolation, perhaps, in the thought my punishment was my own, that it was just and, for all I might know, merciful, but why punish the innocent with the guilty? Surely the mental anguish I suffered because of these others was not as great as theirs. And they had always been faithful, honest servants of God. My thoughts ran back into the past, to periods of what I considered service and right living, to devout religious practices, to earnest effort in the formation of the lives entrusted to me; to the record, in fact, that I had made for myself and my family. Why could I not have been continued, supported and sustained, in a service of this kind? There was something wrong about it all. I could not let go of my beliefs and turn about and laugh at God in bitter irony. That were to lose my trust in the belief that back of everything human is the divine, and the consciousness that because I could not pierce a mystery I must not lose sight of the truth.

I wore somehow through the winter, but it was because of help extended by old friends rather than by ability to earn what I needed for

the barest necessities of life. At a time when everything was at its blackest, when I felt myself in a hopeless cul-de-sac, a blind alley that I could not get out of, a friend asked me to attend a Divine Science meeting at the Waldorf Astoria hotel. I went but I could not understand it. The terminology used was strange and the thought seemed to me to be directed mostly to something that sick people needed for mental levitation rather than for the consolation of one who was grappling with the deepest problems of life. I was out of work at the time—out of occupation I should say, for the work I had done was at an end and a bitter, fruitless end—and when I voiced my opinion of the meeting to my friend she said that I was making a mistake; that I should attend these meetings because they would show me the "right way" to succeed; and she recounted many instances of prosperity and improvement in personal welfare coming to those who had given themselves to this form of New Thought.

A mental problem always arrests me and new thought has always been interesting to me. So that, as I had little else to do, and as I wished to oblige my friend, I attended a number of the meetings. My first impression had been that here I met with gatherings of fashionable people, set in a fashionable environment and talked to by a fashionable preacher—people who had drifted away from such faiths as they may have had originally to a new sort of religious entertainment that titillated the desire for a religion without requiring the strength of convictions or the responsibilities of moral duties. This was not a case of the poor having the gospel preached to them nor of the common people hearing Him

gladly, but rather an instance of world-jaded people seeking some new thing. The interpretations of the sayings of Jesus seemed to me to be twisted from their actual meaning to supply special selfish requirements for individual health and prosperity.

But the people I saw appeared to be neither sickly nor in need of prosperity. The thing they did have, that they manifested unexceptionally and clearly, however, was what did impress me. They had fervor. And in the periods of silence and prayer, spoken and mental, there was a deep, contagious undercurrent that no spiritually-conscious person could for a moment question or withstand.

There are none so right in their own view as those who are conscientiously right in their religious beliefs. Grounded and trained in the teachings of my own faith I was not to be disturbed in my beliefs, but susceptible to the movements of the Holy Spirit there was no such thing as withstanding the power of the Spirit in these gatherings. "Can any good come out of Nazareth?" was, I believe an earnest question, sincerely put. To me that question came with recurring force concerning a belief that I had always looked upon as neither Christian nor scientific. But "come and see" is a challenge that I would not refuse and accordingly I began to attend the noon-day meetings. Here I found an atmosphere of spirituality intensified to an amazing degree and began to be buffeted about by questionings as to the new interpretations of texts that hitherto had only settled meanings for me. By degrees the questioning attitude disappeared and there grew up a hope that I might be caught up by this fervor and force that gripped me so strangely in moments of unconsci-

Notes From the Field

ous drifting, or in earnest meditation.

What was the test for me? How could I satisfy myself that what I was hearing was really all true? So far as the gatherings was concerned I quickly lost my first impressions. God works in a mysterious way. There was no more reason why the grace of Christ Jesus should not pervade meetings held in His name in the Waldorf-Astoria than in the aisles of a Gothic forest or in the upper room at Jerusalem. It was this undeniable fact that I was up against when in any mood to scoff. And the test? Was it not that "the Spirit itself beareth witness with our spirit?" It seemed me to be so as the text was read one day at a noon-meeting. The man who goes into his own soul and wrestles there for the truth knows how the answer is given. It is when "spirit meeteth with spirit" and the great peace comes. It was by this method I found my answer and through it rose to a purer and grander conception of the teachings of the Christ. He was not the sole property of one church or the slave of any particular rite—he was as when he lived, for all mankind, and all the varying and conflicting forms of Christianity were utilized by him as were other religions not Christian. It is very difficult to convey even a semblance of the grandeur of the thought that we are all children of God in the sense in which the New Thought shows that Christ

meant it. I shall not try, but it is only proper for me to say that it swept my soul with an ineffable joy.

I have had so much to unlearn that I have not obtained in anything like fullness the joyousness of the messages that have been received by me in sitting at the feet of my teachers. It is not for me to claim any knowledge or understanding as yet. I know only that I never tire of hearing or of reading the truth as expounded in Divine Science and I still bear the impression that the novice who seeks mysticism and divine ecstasies would better first become a student. But, as if proof were needed, without any special desire on my part, unconsciously, I might say, I have been given a more perfect health than I have known since I was a child and a peace that has stilled every part of the tempest that formerly raged in me to an exquisite calm. Sleep enfolds me lovingly and harmony sounds to me its sweetest notes. And every day brings its new revelations. In the beginning I was concerned almost entirely about prosperity. Now I give it little consideration. I know that my own shall return to me. I know that I shall be restored to all things in Christ. My problems have somehow settled firmly on the basis that by seeking first the kingdom all other things shall be added. And this confidence means full possession.

MICHAEL FANE.

Dear Mr. Murphy:

I want to express my unspeakable gratitude for the wonderful help and uplift you have given me in teaching me how to apply the Truths we are daily learning in Divine Science. As you remember, you told me to always bless each

theatre we entered, and all connected with it.

I did so and how remarkably it has registered.

The congestion of acts in booking offices so far this season, has been unusual. In the face of what everyone we met has stated—even

The Gleaner

a few agents—that it would be impossible to place us, I simply turned a deaf ear to mortal mind and declared with all my God-forces:—

“Man cannot stop the activity of our act or the unfolding of God’s idea.” In less than half an hour we received a call to go to work, which proved the most pleasant and advantageous engagement we ever played.

Saturday evening, October 30th, we had entertained for the boys at Fox Hills and upon our return by the Staten Island ferry, the boat was suddenly enveloped by the worst fog in twenty years. Excitement was manifesting on the deck and it looked as though momentarily we might be crashed into. My husband and I went over to one corner and silently affirmed the verse that we daily repeat at the

noon service:—“The Lord is OUR Keeper, He shall not suffer our foot to be moved.” It seemed as tho’ I could see the Christ on the bow of the boat saying, “I am going before, making the way safe.” And after much maneuvering we docked safely. The very next trip the boat made in recrossing, it struck an island and a frightful panic took place and the boat was badly damaged. How much we can do, not only for ourselves, but for humanity with the wonderful Truths taught in Divine Science, if we constantly affirm and apply them to each detail of our lives. The help I have always received from your treatments is unfailing, and best of all, I feel the spiritual growth which is surely sweeping away all the old mortal limitations.

MRS. A. D. R.

Unwavering

By E. A. B.

Faith in the Lord, and in ourselves, too, faith,
With purpose resolute and undismayed
By clouds of doubt, will, as the *True* Word saith,
Deliver us from harm. “Be not afraid!”

In the darkest hours, when Hope behind the mist
Becomes the phantom of imagined dread,
Still keep with Faith the Soul’s appointed trust,—
“Arise! Come forth!” brought Lazarus from the dead!

The waters of the sea were rolled aside—
From stubborn rock the living fountain burst,
When Faith commanded: and Christ crucified
Proved none need fail but those by Fear accurst.

If to ourselves and to our purpose true,
With Faith unwavering, we do our best,
A Pow’r more wonderful than things in view
Upholds us. Ours the Faith; God pays the quest!

Daily Lessons 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."

BIBLE: Is. 65:17; 66:22; II Pet. 3:13; Rev. 21:15.

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.

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

BIBLE: John 14:26; Jas. 1:5; 3:17; I Cor. 1:5, 30.

ASTOR LECT.: Pages 191-2.

The Gleaner

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: Ps. 23:1; Phil. 4:19; Ps. 37:5; I Pet. 5:7; Isa. 65:24.

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 meditations 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."

BIBLE: Jas. 1:5, 6; Prov. 3:5, 6.

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

Daily Lessons

experiences were blessings in disguise. Difficulties are frequently the growing-pains of spiritual expansion. We do not so interpret them, but subsequent developments reveal the working of a Law which we, in our ignorance, could not perceive. If we could know that, "All things 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; Rom. 8:17, 18; Ps. 94:12; Heb. 12:10, 11.

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. 43:5; Ps. 27:4; II Cor. 3:18; Ps. 90:17; Ps. 50:2.

ASTOR LECT.: Pages 167-8.

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

The Gleaner

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: Job 22:21; Isa. 26:3; II Tim. 1:7; Ps. 91:11.

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."

BIBLE: Ps. 91:1-4, 10, 11; Eph. 6:10-18.

ASTOR LECT.: Page 152.

January the ninth

"The arrow that flieth by day," the thought that knocks at the citadel of Intelligence and would overshadow its light, were it possible for it to enter, is the fear of death, not death itself. Individual intelligence is not changed by time so 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 he."

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

BIBLE: Ps. 23:4; Isa. 41:10; Heb. 2:14, 15.

ASTOR LECT.: Page 245 first par.; page 267 first par.

Daily Lessons

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.

When a loved one passes away from our sense and sight let us not conclude that "all is lost." When a cloud obscures the sun we do not say the sun is destroyed. The belief in separation can be greatly minimized, and the pain accruing therefrom can be greatly reduced and finally abolished if we will but know that "The rose still grows beyond the wall." At best we never see on this side of the wall more than the shadow,—the substance lies in God. Let us rejoice, then, that all that has been is now, and ever shall be, forever enclosed in that Love which is God.

MEDITATION: "I have free access to the Eternal Source of Life and there unite with all Life."

BIBLE: John 5:26; 11:25, 26; II Cor. 5:1, 16, 17; Rev. 22:4, 5.

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 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: Ps. 37:39, 40; 43:3-5; Jas. 1:3-6; Eph. 5:14.

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! 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

The Gleaner

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: Eph. 4:23, 24; Col. 3, 10.

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 lifts the veil and permits man to see God dawn on the chaos of fear. The mission of death is to instruct mortals in the knowledge of immortality, and to raise the spirit from ignorance,—that "men like stars to their appointed height may climb."

MEDITATION: "If any man be in Christ, he is a new creature."

BIBLE: Ps. 116:15; I Cor. 15:54; II Tim. 1:10; Heb. 2:14, 15.

ASTOR LECT.: Page 268.

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: Ps. 33:4, 5, 20-22; 91:1-4; 111:5; Isa. 26:3, 4; John 6:30.

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

Daily Lessons

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: Prov. 18:10; Isa. 12:2, 3; Heb. 13:5, 6.

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

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: Ps. 4:6-8; 18:1, 2, 3, 31, 32; Eph. 3:14-21.

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 sub-

The Gleaner

conscious 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 lighteth every man that cometh into the world. Learn 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: John 6:35; I Thess. 5:19-23; Phil. 4:8; Col. 3:14, 15.

ASTOR LECT.: Pages 191, 192.

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 come 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 tranquillity, 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: Neh. 8:10; Ps. 16:10, 11; 65; Rev. 7:12.

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

Daily Lessons

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; 42:2-5; Heb. 10:35-39.

ASTOR LECT.: Pages 254-5.

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: Rom. 12:2; Heb. 11:1-7; Col. 2:6-9.

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: Ps. 116; II Cor. 1:3-5; Heb. 12:11.

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,

The Gleaner

"whom to know aright is Life eternal." Peace consists in the attainment of our desires, providing they are in keeping with the plan of the Infinite. Some men find roses where other men find thorns, and they are glad, while others find thorns amid the roses of the world and are miserable. We shall find peace if we look for it and expect it. True peace, which is heaven itself, is nothing else than a cheerful conformity with the Law of God.

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

BIBLE: Ps. 55:22; Isa. 26:3; 32:17, 18; Phil. 4:4-7.

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-deprecations.

MEDITATION: "I am one with the Source of all Life, Love and Truth."

BIBLE: John 5:19, 20, 22; 14:16, 17; Rom. 8:38, 39; Jas. 1:18.

ASTOR LECT.: Pages 254-5.

January the twenty-fourth

It is only when we become poised in true thought that we realize the essential difference between constructive and destructive thinking. The one is life-giving and power-generating, while the other makes for disintegration and destruction of mind and body. We should permit nothing from within or without—no dictum or opinion—ever to swerve us from the realization of God as the only Power for accomplishment in any large and vital sense. When we disregard this fact and endeavor to impose our own wills, or seek to avenge ourselves, we betray ourselves into ultimate and inevitable failure.

Daily Lessons

MEDITATION: "I seek not to avenge myself, I trust in God."

BIBLE: Ps. 18:31, 32; Prov. 14:22; John 15:12.

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: Ps. 62:1, 2, 7; II Cor. 4:6-8; Jas. 1:25.

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 declared 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."

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: Rom. 13:10-14; Phil. 2:2-5; Jas. 3:16-18.

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 conflict with adverse condi-

The Gleaner

tions, 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: Ps. 116; I Tim. 6:12.

ASTOR LECT.: Page 258; page 250.

January the twenty-eight

"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 12:27-31; II Pet. 1:2, 3.

ASTOR LECT.: Page 266; page 248.

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.

Daily Lessons

MEDITATION: "I can do all things through Christ which strengtheneth me."

BIBLE: Job 22:28-30; Prov. 4:12, 13; Rom. 8:28, 31.

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 stayed on Christ."

BIBLE: Prov. 4:23; Eph. 4:7; 6:13-18.

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 heaven's 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 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: Rom. 8:1, 2, 3-11; Rev. 21:4.

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

Let there be an entrance opened for me into realities. I have worn a fool's cap too long.—*Emerson*.

If you wish to be proficient in knowledge, *study the Science instead of the scientists*.—*Yarman*.

The Gleaner

Practitioners.

MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth
323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
GRACE L. S. CORTON, 35 Granger Place, Buffalo, New York, Tel., North
4493. Office Hours: 10 to 12 A. M.
MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street;
1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4.
Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
MISS GENEVIEVE F. WOOD, 360 State Street, Hackensack, N. J. Tel. 2425
Hackensack.
MRS. JANE SPRACKLING, 113 W. 87th St., New York. Tel. Schuyler 4145.
MRS. ELIZABETH L. GAVITTE, 158 W. 81st. Street, New York. Tel.
Schuyler 9223.
MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa.
Tel., Walnut 1707. Residence, 1520 Spruce St.; Tel. Spruce 2030.
MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y.,
Telephone, Madison Square 7000.
MRS. JULIA S. TRASK, 229 E. 68th St., New York. Tel. Rhinelander 3643.
MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.

[For the convenience of those who desire to comply with the appeal for new subscribers.]

FOR GREATER "GLEANER."

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the
printed word, please find enclosed \$1.50 for one year's subscription to
THE GLEANER, which I desire to be sent to:

Name _____

Street _____

City _____

State _____

(Signed) _____

[Append additional names.]

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*

Vol. 13

FEBRUARY, 1922

No. 5

TABLE OF CONTENTS

Science and the Senses	140
Taking Things Literally	146
When We Pray, Believe We Receive	149
The Noon-Day Meeting—A Vignette	151
The Healing Word	152
Business Men's Department	156
Notes from the Field	162
Daily Lessons With Meditations and Readings	165

Copyright 1921, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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

Vol. 13

FEBRUARY, 1922

No. 5

THE Gleaner has very considerably increased its circulation in the past six weeks, but it has merely made a very fair start towards the goal its editors have in view. Our readers will see some very interesting developments in this publication during the course of the coming year. We are maintaining the 40-page size this month that we inaugurated in January and before long hope to have an advertising representation that will insure a still larger monthly number. As quality is more desirable than quantity we shall bear this fact in mind also. This month we have begun the Department promised in the December issue, a special column addressed to the attention of business men and business workers. Next month's issue will contain a book review department, and these departments we hope to continue steadily and trust to have them grow into popular favor.

* * * *

THE Reading Room opened by the Women's Auxilliary at No. 177 Madison avenue represents the culmination of a cherished aim of that useful and popular organization. It is a place in which to read, to rest and to confer. The rooms are open from 10 in the morning until 6 in the evening and plans include having them open until 10 in the evening, for the benefit of those whose hours are taken up during the day. It is difficult to

compute the benefits that will accrue from this movement. The rooms represent a unifying centre from which much that is desirable may radiate. Much love and service has gone into the creation of this centre and will continue to go into its activities. All of the readers of The Gleaner who live away from New York are hereby apprised of its existence and invited to partake of its advantages. The efforts of the Auxilliary are at present largely concentrated on the annual grand ball to be given during February.

* * * *

WE desire greatly to develop a school of writers for this magazine, and trust that those who read these lines who are the possessors of literary talent will favor us with contributions. Contributions will, naturally, be subjected to editorial usages. We find that the tendency of contributors is toward prolixity. Much thought can be expressed in 500 words, larger thought in 1,000. We are willing to allow for even 1,500. But when we receive a contribution that runs into thousands of words we haven't the space for it. The shorter the contributions and the greater the variety of subject the more the reader is likely to be entertained. We have many excellent writers among us and we desire greatly to hear from them. May we not cooperate in spreading the light?

Science and the Senses

W. JOHN MURRAY

When Jesus said, "Judge not after appearances," he laid the foundation for every exact science known to the modern mind. He applied this dictum to religion itself and made it clear that only in so far as religion is scientific is it demonstrable, and only in so far as it is demonstrable is it of any real benefit to man. A religion which appeals only to the emotions may make one weep over his sins, but it cannot enable him to overcome them, as witness the innumerable host of those who have wet their pillows with their tears through remorse, over inclinations which seemed unconquerable. Not realizing Mind's supremacy men have prayed for death to relieve them from the fangs and claws of sin and sickness, when all that was necessary was to know the Truth, "and the Truth would make them free." The greatest addition to the sum total of human knowledge is that Law and Order prevail everywhere in everything, and that it is possible to so understand this Law that this Order may be done in earth as it is in heaven. In other words, it is now the belief that the same condition which obtains on the plane of the spiritual may be made to obtain on the plane of the physical, as it becomes better known that a Law which operates anywhere may be made to operate everywhere, when the proper channels are provided through which it may function. It is for this reason that the foremost thinkers of modern times have come to the conclusion that as the sciences progress they will land their devotees on purely religious ground, and similarly, that as the religions grow more tolerant and less bigoted, they will lead their followers into that Science which reveals Mind as the only Substance. It is in this way that the religions and the sciences are to come together in one grand union, final and complete, and through this union to make of twain "one perfect order." It is a helpful thought that Huxley sends forth when he says: "True science and true religion are twin-sisters, and the separation of either from the other is sure to be the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis."

The theology of today is asking for rational explanations of much that it has accepted without question in the past, but

Science and the Senses

which now in the light of modern science demands either explanation or repudiation, and it is astonishing how much is being *explained*, and how little repudiated.

There are many things of course which still need to be explained, but in view of the fact that so many things have been made clear to us which were before obscure and incomprehensible it encourages us to believe that all things of real importance will one day be as clear as day.

We are learning in Science, as we have always known in Religion, that too much reliability cannot be placed on the testimony of the senses, if we are to arrive at absolute Truth. It would be hard to convince some of us that we are seeing many things today in the light of a star which has been extinct for thousands of years, but science assures us that this is the case, and that it may be the case for some thousands of years to come. They prove this mathematically, and by so doing correct the evidence of their own senses as well as ours. It is not easy for most of us to believe that the moon and the stars are shining as brilliantly at noon as they are at midnight, and that the only reason why we cannot see them is because the stronger light of the day overcomes their light by its brilliance, but such is the scientific fact, notwithstanding the unreliable senses. It is not that we despise the senses, but that we do not place too much reliance on their testimony. They have their place in the scheme of things, but this place is not more important than that of science or knowledge based on ascertained Truth. The contention is sometimes made that what all our senses testify to must be true, so that, for instance, we cannot say there is no moon since all men everywhere who see at all see the moon, but science affirms that the object of science is not to contradict self-evident facts, but the false assertions made about those facts. For instance, it is a fact that there is a moon, but it is not a fact that the moon is only a few miles away, nor is it a fact that the moon goes away in the morning and comes back again in the evening, neither is it a fact that the moon is stuck in a solid body which we call the sky. It is neither the province nor intention of science, human or divine, to deny facts, but it is its province to deny such appearances as are not consistent with that Truth which it is the work of science to discover, and discovering to demonstrate. It is one of the oldest bits of advice of wisdom to those seeking wisdom that "When thy science and thy senses conflict, cleave unto thy science." The philoso-

phy that our sense perceptions are not only delusive and deceiving, but are positive perversions of the Truth is a philosophy that, despite its antiquity, has not yet been proved unsound. Long before Jesus said, "Judge not after appearances," Plato and others had affirmed the fallacy of the senses, and every wise man from their time to the present day has added his conviction to theirs. If any phase of the Master's mission was more important than any other phase it was that phase which had for its object the elevation of the mind above the plane of the senses, to that plane of soul where all things are seen in their true light, despite all appearances to the contrary. But is not this precisely the mission of all science? When we consider the limitations of the senses we become conscious of the fact that without science of some kind we should know very little more than the beasts of the field. Confined to what we see, hear, touch, taste, and smell we should be little better off than the animal, but because we are endowed with the capacity to interpret what we see, hear, touch, taste, and smell, and also to conceive of things which we can in no wise apprehend through those avenues, we learn that we have a sense which the animal does not have, and this is the spiritual sense. It is by means of this sense that we intuitively perceive that man is something more than he appears on the surface. If we formed our opinion of man on what we see of him with the physical eyes we would have a very poor opinion of him. He would be so much flesh and blood, bone and muscle, skin and hair, and little else, for our senses do not testify to the mind of man nor the soul of man, and yet we dare to assert that these exist, notwithstanding we have never seen them. It is science and not the senses which assures us that the invisible side of man's being is the governing side, and that the visible side is always the governed side, and this by Thought, the invisible yet active principle of all motion. When this Truth is learned as Jesus intended it should be learned we shall enter into the possession of our birthright, which is that of mental superiority over all that is inimical to health, happiness, and holiness. It is written that, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Discernment in its highest significance is a mental attribute rather than a physical sense and it is for this reason that the "natural man" or the man who refuses to accept what he cannot see with his

Science and the Senses

eyes or hear with his ears is shut out from the enjoyment of the things of the ideal world. Limited to and by his senses his pleasures must of necessity be physical and his pains must spring from the same source, while the pleasures of the man of spiritual discernment are those inner delights of the soul which add joy to joy and add no sorrow with it. It is a strange paradox which asserts that all external things are internal things, made manifest to our senses, and that the world in which we live is nothing more nor less than the projection into visibility of our own states of consciousness. Rob us of this state of consciousness, and the world, so far as we are concerned, would disappear; rob all men of consciousness and the world would collapse. This proves that all things exist in consciousness, or nowhere.

"The day of the Lord (spiritual consciousness) will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." If we are "natural" men we shall take a material view of this, but if we have "discernment" we shall discern its spiritual significance. We shall see that "The day of the Lord" is the day on which the individual discerns for the first time that, "All external things are representations to our senses of internal states of consciousness." That day will come as a thief in the night (quietly and noiselessly) and when it comes our old conceptions of heaven as a place afar off, and of earth as mere matter instead of Mind in manifestation, shall pass away with a "great noise" symbolic of a thorough mental house-cleaning. The elements shall melt with a fervent heat (the consuming Fire of Divine understanding) and in this consuming fire of Truth all error shall be "burned up." "Nevertheless *we*, according to his promise, look for a *new heaven and a new earth*," that is, a more spiritual conception of both and a consequently higher consciousness of both, and with this higher consciousness of earth and heaven, and God and man, there will come that sense of freedom which every man in his right mind is seeking but not always finding, and this because he does not know where to look for it unless he learns to look within. Now it may be that we are asking

if all this is mere speculation, or if it has a demonstrable aspect.

If it is clear to us that external things are really internal thoughts, poorly translated, or cruelly distorted, we shall be in a position to correct our sense impressions by spiritual Truth, just as we correct our sense impressions in the physical world by science. When our senses would have us believe that the rainbow is a solid arch of magnificent colors, our science assures us that it is an optical illusion, set up by vibrations in the atmosphere, and with this assurance of science, even when we ourselves cannot prove it to ourselves or others scientifically, we affirm with conviction what science declares. We walk by "faith" in science, and not by "sight" in ourselves. Now if we can do this in a material way without the slightest hesitation why cannot we do it in a spiritual way, on the assurance of spiritual science, which speaks no less authoritatively when it says, "The things which are seen are temporal; but the things which are not seen are eternal," If we can accept the idea that the rainbow is "brilliant but illusive" can we not also accept the idea that disease is apparent but unreal? Is physical science more scientific than the science of Christ that we should accept its dictums without a question, even when we personally can neither prove nor disprove them? Shall we endorse the opinion of Prof. Langley when he says, "Colour is in us, not in the rose," and refuse to endorse the Truth stated by Jesus when, in answer to the Pharisees as to when the kingdom of God should come, He answered them and said, "The kingdom of God cometh not with observation (material sense). Neither shall they say, Lo here! or, lo there! for, the kingdom of God is *within you*." Do we not see in these words of Jesus that the kingdom of God is a state of consciousness and that all that is necessary to enter into it is to deny our senses when they testify to discord and cleave unto that Science of Christ which asserts that "Only the good is true." The natural man or the man who cannot see beyond his feeble and deceiving senses declares that man can be sick and sinful, while the discerning man, or the man who permits his science to take him above the range of the senses, affirms man's perfectness in Christ even when the senses do not support his affirmation. Just as the astronomer walks by faith, or science, which is faith plus understanding, so the student of Truth walks by faith in the Son of God in him, and not by that sight which would deceive him by appearances. If the science

Science and the Senses

of Christ insists, as it does, that man by virtue of the fact that he is the image of God is spiritual and not material, then all that is necessary for us to do is to hold on to this fact until it externalizes itself. It is in this way that disease will give place to health, confusion to peace, sin to holiness, poverty to prosperity, and the kingdom of God shall be established in us as a perpetual state of harmonious consciousness of the ever abiding Presence of Him in whom is no pain, no sorrow, no anxious thought, no load of care.

"He is the same today, tomorrow,
His Truth and love are everywhere."

The Man Who Was Once a Fool

I made a little god to suit my whim
And with the fingers of my mind I patted him:
"Ho! little god," I said, "do this and that;
Give me my wish—a jeweled hat,
And raiment soft and rich; a bed of ease,
A casket with the jovial city's keys
Upon a pad of velvet, and the right
To fling the hours of the day and night
Whither I will, from onerous law immune;
Appease me oft with love's soft lilting tune,
And may my lady's red lips docile lie
Beneath my own, and passion ne'er run dry.
Give me much gold, nor matters source nor plan;
Thou art my god, and I thy eager man!"

While thus I prated at my foolish shrine,
The real God came and with a hand benign
Outheld to me an oaken staff; and, lo,
Some leathern sandals, and commanded, "Go!"
No weal thou askest in thy craven prayer—
'Tis but for those who suffer and who fare!"

—*Richard Wightman.*

There is a mysterious something in each of us which is pushing us forward, urging us on, prodding us to do our best. This is the hope of man; it is the climbing instinct, the looking-up quality, the God-urge to ambition which is ever bidding us up and on.

Taking Things Literally

WILLIAM LAVEN

"We are not meant to take all things literally as they appear in the Scriptures," said a clergyman in good and regular standing to a lady who is learning to take things in the Scriptures more literally than she ever did before. She had been speaking of the saving power of God as a Force in existence today as it was in the days of Jesus, the only difference being that we have not been taught to use this Force. The familiar case of the multiplying of the loaves and fishes came up as an evidence from the New Testament itself of the providing care of God. But the clergyman's retort was to the effect that if the coal runs out in a coal mine, God is not going to fill it again. He ought to have been asked who filled it in the first place, but he was not. The clergyman's notion seemed to be that God operates merely and exclusively in the spiritual and moral worlds, leaving man to take care of himself in the physical world. This was because he did not know that the same Law which works in one world, if it is a Law, will work in every world. Unable to explain the so-called miraculous preservations from fire and flood, we are tempted to believe that the accounts of these in the Scriptures are greatly exaggerated. We read the words of Isaiah as if they were poetic utterances not meant to be taken literally, or else we declare they are related to a state of being after death. That they have any application to the here and now of things provokes an indulgent smile. We equip the things of the material world with power to harm and to destroy us, and we deny the power of the Spirit to shield and protect us. We read, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall put his hand on the cockatrice's den." Is. 11:6, 7, 8. And it never occurs to us that it really means what it says. We have not yet learned that there is a state of consciousness which can avail itself of this Promise so that it can go where others who are not in this state of consciousness would be torn to pieces. This state of consciousness is the child state of consciousness which has not yet become conscious of danger.

Taking Things Literally

In this state of consciousness it is not infrequent for a baby to fall from unusually high places and to receive no injuries whatever, whereas if an older person should fall from the same height he might sustain serious injuries. This is not due so much to the weight of matter in the older person as it is due to a state of mind. With increasing years has come increasing fears, so that that which should fall, if it falls at all, should fall relaxed and not rigid. This is the secret known to those Japanese wrestlers and acrobats who are thrown, or fall, with great violence without sustaining such serious injuries as are common among athletes who have not learned the art of "relaxing in the air." We spoke above of the child state of consciousness which has not yet been taught to be afraid, but there is also a state of consciousness which is called the Christ-Consciousness, which is the result of being taught that, "In a universe that is filled with the presence of God there is no occasion for fear." This state of consciousness is spoken of by Dr. Bucke as Cosmic Consciousness, or the capacity to perceive Perfection where imperfection *seems* to be, so that the adult may be protected through *conscious* co-operation by the same Power of Law which protects the child through its *unconsciousness* of danger.

In the first place the baby has no sense of danger. In the second place the adult who has come into Christ has lost or overcome his sense of danger. The following dispatch, taken from the New York *Sun* of December 1, 1921, has a particular meaning in this connection :

JOHANNESBURG, South Africa, Nov. 30.—A family secret for many years, how Mrs. Magdalene McCabe, as a child, was suckled by a lioness, has been revealed here by her husband, upon her recent death at Johannesburg.

Mrs. McCabe, the daughter of F. Swart, who spent his time with his wife hunting in the wilder parts of South Africa, was born during a trek through Colesberg.

Mr. McCabe says that one morning, near the Crocodile River, Magdalene, who was 3, was told to go down to the water where her mother was washing. Five minutes later the girl had disappeared.

After the distracted parents had searched eight days for her, two wizened bushmen walked into the camp and said to Mr. Swart, "White man, bring guns. We have found your child."

The bushmen took Mr. Swart along the river's banks for about three miles and then they pointed out a tiny figure being suckled with two lion cubs by a lioness.

The Gleaner

The hunter fired a shot in the air, and the lions fled, leaving the little girl, her clothes torn and her body badly scratched, but otherwise unharmed.

When Magdalene was 10 she was found by her father near the Limpopo River flinging pebbles at two lions on the opposite bank. She said to her father, "There are the big dogs that carried me across the river."

The Divine Spark

Have you ever dug down in the heart of a man,
Deep down through his coating of clay,
In the way that a surgeon of souls only can,
When he seeks for the God-given ray;
When he probes for the fire that never goes out,
Though it seems to the world, all is dark;
How with patience he works, with never a doubt
He'll discover the infinite spark?

There are men who present to their brothers at large,
Hearts that are cold to the touch,
There are men who can justly line up to this charge
Without an excuse for a crutch.
But don't you dare doubt that the surgeon with pluck
Can call these men out from the game,
And with wonderful skill dig down through the muck,
To the seat of the infinite flame.

There isn't a man, no matter how vile,
No matter how rotten with sin,
Who if put to the test, isn't really worth while
When you come to the furnace within.
So why not reserve our judgment of those
Whom, in truth, we never have known,
And with surgical knack dig down and expose,
That bright, living spark of our own!

—Percy W. Reynolds.

A Shadow Shaken

I have seen
A pine in Italy that cast its shadow
Athwart a cataract; firm stood the pine—
The cataract shook the shadow.

—Tennyson.

When We Pray, Believe We Receive

ALICE RITCHIE

"Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

"Therefore, I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them."

There is nothing obscure in the meaning of these two verses, these two sayings of Jesus the Christ. A prayer of doubt leads nowhere, has no results, is not answered. No matter what the words are of a prayer, no matter how beautiful in rhetorical construction a prayer may be, it will be of no avail unless it is sent out from a trusting, believing heart.

When we believe that what we say in our times of prayer will come to pass, we receive that for which we have prayed, and we say that our prayer is answered.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

This is not only to believe that what we ask for will be received at some future time (many who pray do not even do this), but it is to believe that we receive at the time we pray.

Our time of prayer is a time of withdrawal from the outer world of effects; it is a time of communion with the Cause. We close the doors of the senses and become aware of the Spiritual Presence. During this sacred, holy time, we can receive the Spiritual Consciousness, which when manifested in the outer will be an answer to our prayer.

The prayer of Faith avails much. It heals the sick,—the mentally sick, the physically sick, the financially sick, the morally sick.

There is no way by which we can pray a prayer of doubt and have it answered; there is no way by which we can pray the prayer of Faith and *not* have it answered. The answers to our prayers come in the degree corresponding to our Faith. We receive what we pray for according to how much we believe we are receiving at the time we pray.

In the old way, we thought of prayer as a means of getting God to give us blessings. We implored Him, even to the extent of setting aside His Will and His Laws, to grant us per-

sonal favors. We thought He might change His mind in order to arrange things for us. In the new way, we think of prayer as a means of getting ourselves in the proper spiritual relationship to God, so that *we shall be able to receive*.

Always God is Goodness; always God's Goodness is active, is circulating everywhere. Always God is giving this Goodness in the form of Health, Wisdom, Power, Love.

God is Spirit; God's Goodness is Spiritual Goodness. Spiritual Goodness must be Spiritually received. Our time of prayer is a time of spiritual receptivity. Doubt makes it impossible to receive. Faith opens up the heart, the mind, the whole being to receive of God's Spiritual Gifts. We therefore receive according to our degree of Faith.

I shall never forget the shocked feeling I experienced many years ago when someone said to me, "God does not need our prayers, but we need to pray. Prayer does not change God, it changes us." To-day this sounds very reasonable and logical to me. Surely God is all the time giving and you and I receive according to our Faith.

At the time we pray, we can have such a strong inner conviction of God's blessings at hand, and of our oneness with these blessings, that we *know* we have already received.

At the time we pray, we can have such a calm, steady, joyous confidence in the out-pouring Love of Almighty God, that we *know* absolutely that we have received.

This is the prayer of Faith; this is the kind of a prayer that saves the sick, that heals the broken-hearted, that lifts the dead in sin and ignorance to the resurrected life of service and love.

When we are really convinced of the Omnipresence of God, and are absolutely certain of the Omnipotence of God, we attain a great Faith which breaks down every personal barrier. Then we become clear, clean, holy, consecrated channels through which God can express His wondrous Power, Health, Love, Joy, Beauty, Purity.

Our Business

"We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be."—*Lyman Abbott*.

The Noon-Day Meeting—A vignette

MICHAEL FANE

The great hotel is throbbing with the fevered pulse of fashionable life. Guests are arriving from, or departing to, various parts of the world. Wealthy patrons, in their luxurious suites, command the attentions of a myriad of uniformed servitors. The lobbies and aisles are filled with keen, bright-eyed, alert-looking men and women, dressed to the mode. In the various dining rooms parties of two or four are discussing an early luncheon, or a late breakfast, as the case may be. The tickers in the offices of stock-brokers are clicking off their staccato messages from markets and sporting and political centres, while speculators watch the rise and fall of stocks as the quotations are set up by shirt-sleeved clerks on the boards before them. Business men meet in restaurants and corridors at one end of the hotel. Women throng the other. Telegraph, telephone and transportation exchanges are besieged by patrons. On the floors above are being conducted conventions of professional or industrial leaders, representatives of fraternities and of associations, social, political, economic. Here, too, are coutourieres, modistes, and exhibitors of fashions and of rare and beautiful tapestries, jewels and curios from old and apparently inexhaustible art treasuries. The hum of business, the murmur of social interchange, the greetings of acquaintances, the movements of guests or loungers in circling currents and eddies beat softly upon the ear and allure the eye. All about are the perfectly organized, noiseless activities of a great, modern caravansary. Up above, in the roof garden, amid decorations designed for jazzed nerves and tired eyes, on a floor polished by the feet of dancers, is a gathering of earnest men and women, seated in gilt chairs, listening to the Word—a tense, absorbed group of people—taking the noon-time hour to listen to a man who speaks with a tongue of inspiration and a rapid, torrential eloquence of the divinity that is in Man, of the mind in each of us which is also in Christ Jesus. And, enveloping the quiet and the rapt intensity of all, there is an overdwelling consciousness, a silent harmony, an opening-out of other-worldliness, that lifts every auditor to heights far, far above the noisy, frivolous world below, as they experience the rapture, the freshness, the spiritual glow of the early Christians, assembled secretly beneath the pomps and cruelties of Imperial Rome.

The Healing Word

W. JOHN MURRAY

In the following formulæ there will be more or less repetition since it is the same Word which healeth "all manner of diseases." Let us not therefore limit the "Power of the Word" by wishing it might be stated in more precise form, rather let us take the Word as it is and give to it the power with which our own faith can equip it. Believing the underlying Truth of the following statements let us speak the Word, and "signs will follow."

FEAR

Always begin your treatment of yourself or another by denying that which is back of most of the discord in the world. Fear is a lack of trust in God rather than a thing in itself, for wherever there is no trust in God there is fear, on the principle that where there is no light there is darkness. For this reason say to yourself when you retire into the Silence. "Be still and know that God is here, and *everywhere*. In this omnipresent Reality there is nothing to be afraid of. God has not given me the spirit of fear, therefore I am not afraid. Nothing can by any means hurt me, for I live and move and have my being in Him in whom is no danger and no disease. I am not at the mercy of false beliefs nor race illusions. The thoughts of those about me cannot affect my health or happiness, for I am the Expression of Him whose Truth has not only made me free, but which keeps me free. I trust God and have confidence in the protecting power of Divine Love. I am courageous, hopeful, and expectant of the Best, for God is the Best, therefore only the Best can come to me. I, as the perfect child of God, am secure from all that it injurious, now and always."

STRENGTH

There is no weakness, fatigue or exhaustion in God, therefore there is no weakness, fatigue or exhaustion in Man, made in God's image and likeness. Man's muscles of themselves have no strength, but in loving obedience to Divine Mind they are capable of performing mighty feats. Debility is unknown to God, and hence it cannot be *known* to man, for man cannot *know* what God is not conscious of. God is omnipotent, that is, the Only Power, and I express His divine

The Healing Word

rature in which all my strength lies. There is no power to devitalize me or to rob me of my interest in life, for life holds for me much that is interesting and enjoyable. I am well and strong, for God is my health and strength. Mind and not muscle supports and sustains me. "I can do all things through Christ which strengthens me."

PROSPERITY

"The Lord is my Shepherd, I shall not want." It is written, "No good thing will he withhold from them that walk uprightly." On these promises of God I shall take my stand. Appearances of lack cannot terrify me, for I know that I live in a universe that is filled with the unlimited Substance which underlies all visible manifestation. "There is no lack in Him in whom all fulness lies," and outside of Him there is *nothing*, therefore there is no lack at all. What seems so is my false sense of things. I am not annoyed by my obligations, for my one obligation is to "Know the Truth," and hold on to It in spite of all appearances to the contrary. Fulfilling this, my first obligation, all other obligations will be met by the unlimited outpouring of God's benefactions. "My God *has* supplied all my needs according to his riches in glory, by Christ Jesus (the perfect child of God in me)."

DYSPEPSIA

"Not that which entereth the mouth defileth (or distresseth) the man, but that which proceedeth forth from the heart (or subconscious mind)." I have never hypnotized myself into the foolish belief that food which was provided for my sustenance in the body can in any wise act injuriously upon me. All my God-given faculties of assimilation and digestion are now working under the direction of that Mind which rules the universe. The so-called causes which make for dyspepsia have no power over me. The peace of God which rules in my bodily members eliminates all worry and anxiety, all irritability and fretfulness, all criticism and condemnation. The food of the table which is a symbol of that Bread which cometh down from heaven has no element of danger connected with it; therefore I shall eat what is set before me and ask no questions for conscience sake. My stomach is a channel in spiritual consciousness which receives God's sustaining ideas which are translated into nutriment which

The Gleaner

makes for Life Eternal. "Nothing *can* by any means hurt me."

INACTIVE LIVER

"God is the Source of all movement; therefore there is no stoppage of harmonious action." There is no inaction nor torpidity in Spirit, and there is no matter, therefore there is no inaction nor torpidity at all. Divine Mind moves through Its own vast system of Ideas with perfect, painless regularity. There are no obstructions in the channels through which Divine Harmony manifests itself in human economy. Matter cannot oppose itself to Mind, for Mind is God, from Whom all action takes its rise, and opposed to which there is nothing. Man's functions are instituted and performed by Mind and not by matter. Mind governs the whole muscular system, according to its own unerring and ever-continuing Law, and hence there is no muscular contraction. There is no hardening in man, for man is the pliable clay in the hands of the Potter. Man has no hard, bitter feelings against his fellow man nor against conditions, for man is ruled by Love, and Love alone.

INSOMNIA

"I shall both lay me down in peace and sleep, for Thou Lord only makest me to dwell in safety."

An Everyday Creed

There's nothing so bad that it could not be worse,
There's little that time may not mend;
And troubles—no matter how thickly they come,
Most surely will come to an end.

You've stumbled? Well, so have we all in our time,
Don't dwell overmuch on regret;
For you're sorry—God knows! Well, leave it at that,
Let past things *be* past—and forget.

Don't despond, don't give in, but just be yourself,
The self that is highest and best;
Just live every day in a sensible way,
And then leave to God all the rest.

—G. Hartmans.

Duty is soon tired. Love goes all the way.

Maintaining One's Poise

W. JOHN MURRAY

In those horrible days that have passed, when shot and shell almost abolished time and space, and tore great gaps in the face of the earth as well as in the bodies of men, it was frequently commented on that the sky never seemed so serene, the moon never so bright, or the stars never so near. It was nothing to them that pestilence and bloodshed were going on below. They in their high heaven performed their accustomed and shining functions, for this is what they were created to do and no power opposed to Omnipotence could interpose itself.

So it must be with man whenever man is governed by Truth and not by error. The Christ-Consciousness in man is that celestial state of mind which despite all apparent discord ever retains its grasp on the facts of life so that nothing can disturb its serenity. One can imagine the moon and the stars looking up to the Source from which their borrowed light proceeds, and in this way maintaining their relation to that Source so that we who also look up, catch their reflected radiance. Like those heavenly bodies we must maintain our high position in Truth so that despite all that is transpiring in the world of sense, we may maintain our poise. Over and above all the vulgar testimony of the senses the Spirit sits enthroned in all Its unruffled tranquillity, and if we would share Its tranquillity we must not be disturbed by whatever is transpiring on the lower planes of consciousness. As high as are the stars above the earth, is that Christ-Consciousness in the individual which apprises him of the fact that "It is only the finite which suffers, the Infinite lies stretched in smiling repose."

Walt Whitman says, "The skies of day and night, colors, densities, forms, maybe these are (as doubtless they are) only apparitions, and the real something has yet to be known." When we can look down upon our earth experiences as the stars looked down on the poppy fields of Flanders during those dark days of yesterday, because we can look up to that Something that is above them all, and sees them not, because It "sees only the brightness of Its own glory" we shall have that poise that this world can neither give nor take away.

"The fiercest agonies have shortest reign;
And after dreams of horror comes again
The welcome morning with its rays of peace."

To be sure of this is to be poised in Principle, and to be poised in Principle is to be strong with the strength of God.

Business Men's Department

"BUSINESS AND RELIGION DON'T MIX."

The test of a man's ability today, whether we will have it so or not, is his success in business. This holds good even of professional men, for in the worship of the almighty dollar the professions have become commercialized. But it is essentially true of the man who ventures into any line of business. Once in he is obliged to succeed. His credit depends upon success, his progress is gauged by success, the measure of his talents is his ability to "make good." He has to succeed or to fall backward. There is no such thing as standing still. His progress may be slow or rapid. He is judged accordingly. As a consequence "business," as the term is commonly understood, is an immense art in which some become virtuosos and others are considered excellent and still others merely mediocre performers. If the statement accredited to Bradstreet's is true, that of 100 business enterprises launched annually 90 are failures, and it is generally conceded that this statement is true, we can see how unusual are the qualities required for success in business and why a successful business man is so universally respected as a personage apart from his credit rating or his particular accumulation of wealth.

How often we have heard the expression: "Business and religion won't mix." It is the universal expression of the hard-boiled business man. It would seem as if there were something very secret and wonderful in the matter of getting ahead in business, something occult, almost, about it that requires that a man should be a sort of an adept to thoroughly understand,

grasp and apply. Or else something wolfish about it that men who are in it do not like to confess to, taking it for granted that the elect will understand while the uninitiated will consider it a mystery.

What is there about business success that is mysterious or occult? Thousands of volumes have been written on the subject of success in business. Schools and colleges are to be found everywhere to furnish a training for it. Ambitious men and women seek all that they can find in the way of advice, counsel and instruction to acquire mastery in it. And yet we have Rockefellers and Carnegies and Henry Fords who make vast successes in business and who had no preliminary training for it. They had the practical qualities that are required for it, together with the vision and imagination deemed to be indispensable to it, but of schooling little or none.

Whatever it is, religion is supposed to have no part in it, and that it does not have any part in it is clear from any experience that one may have with it. Honesty is a main essential in business. Ask any business man about it and he will solemnly affirm this declaration. But think for a moment of all the precautions that are taken to insure against dishonesty in business. Truthfulness is similarly asserted to be a main requirement. But truthfulness, as commonly understood in business, is the truthfulness of a horse-trader, who holds your attention to the good points of a horse while he studiously avoids touching on its defects. And so with the other virtues that it is the business of religion to inculcate.

Business Men's Department

They are professed in business where it is good policy to stress them, but they are subordinated to the necessity of success when a crisis arrives in the matter of practical application. So that we come to regard the professed fundamentals of business as professions merely, with mental reservations in particular cases which, applied to the general, causes the whole artifice to fall down badly.

And as to the saying that "business and religion won't mix," is it not true that its acceptance as a truth is largely because of the failure of men who profess religious convictions to carry their religion into their business or because they carry it into their business in the wrong way? In other words, that "business and religion won't mix" because religious men do not understand how to put their religion into their business? The kind of religion they have is not adaptable to business and, frankly, won't mix with it. The application of particular ideas of what constitutes religion and morality may be, and undoubtedly is, an aim of churchmen. But they would be the first to say to you that the application of the principles inculcated in the Sermon on the Mount would be the height of folly, and the surest road to complete bankruptcy.

Still, the Sermon on the Mount, considered purely in a commercial sense, is the best business sermon ever preached. There is not a precept in it that may not become a sound practice when the hearts of men are so inclined. Were the hearts of all men now so inclined the present aims of business, the present incentives to success in business, the present purposes of business, would all be changed. Whether a man were master or servant would be a matter of indifference to him. Each would be ani-

mated by Truth and manifest the God in him and all would work for the glory of the Kingdom.

Business and religion will mix and are being mixed thoroughly, intelligently and successfully today by students of the Truth and to the extent that they do mix them they are happy, prosperous and carrying out the purposes of Him who works in them to will and to do. The time is coming when their presence in the business world will be more generally felt; when their example will be the cause of wonder and inquiry, and when their Thought will be sought after as the unfailing key to success. It will not be by preaching or writing that the New Thought will penetrate into the vast business systems of this day and age, but by the dissemination of the Truth through its individual exponents. We who are business men, or engaged in business, can change the face of the world even as the early Christians did it. We have the Spirit with us and must take it with us into all our relations.

The trouble with business, as we find it today, and with religion as it is commonly understood today, is that both have elements of falsity that destroy all of their professions and pretenses. Of the two, business is much the sounder proposition. We are of those who believe that if the business men of the world can be "shown" what true religion can do for them, what tremendous sureties of success there lie in it, they will be eager not only to profess, but to adopt it, and that once they understand the Law they will be instant in their acceptance of its principles. Strip religion of its sanctimoniousness and cant, dethrone its anthropomorphic God, eliminate hell-fire and divine wrath, set forth the true teachings of Jesus and restore the conception of God as

The Gleaner

the great universal Principle, and where will you find a solid, hard-headed business man who will not

instantly accept it as his determined, guiding philosophy of life?

PROSPERITY

The business man who will read Mr. Murray's little volume, "God is My Banker," will find therein all the reasons why prosperity is as much the natural state of man as is good health. God does not intend that man should be either the victim of poverty or of disease. If you are a victim of poverty the remedy lies in your own hands. In this respect you may not only "hitch your wagon to a star," but you may hook yourself up to the power underlying the entire universe. There is so much effort constantly made to be rid of poverty without apparent result that many are discouraged and lose heart. But is it not too often the case that the one who prays for prosperity wants that blessing to be given to him on his own terms? Is it not too true that we arrange a situation wherein success may easily arrive providing it eventuates in our favor, and that we pray not for prosperity, but for the success of our own plans? Those who have had the blessings of prosperity showered upon them could tell, if they would, of a constant beating down of the self-built edifices until a state of mind was arrived at where the personal will

was entirely extinguished and there remained only the child-like trust that God would provide. It is when this state is reached that things happen that can never afterward be fully accounted for, that opportunity not only knocks at the door but, if ignored, breaks into the room, seizes you bald-headed, so to speak, and rushes you, willy-nilly, into the path of prosperity. Prosperity may come immediately to some, but to others the arrival is slow, the uncertainties exhausting, the strain of trial and of waiting almost too great to be borne. But it is sure—that may be depended on—to the most deadly certainty of sureness. It is very mystifying to those who study the various demonstrations of the fact. Often we ponder the words of Emerson: "Beware of the secret desire of your heart, for it surely shall be yours." One must arrive at that stage where one questions the value of what he considers as prosperity. How many have secured prosperity and forgotten the aspirations that brought it about? Of the ten lepers that were cured but one remained to return thanks.

THE MEN'S CLUB MEETINGS

Men who are seeking to attain success in life gain immensely by attending the bi-monthly meetings of the Men's Club of the First Church of Divine Science at the Waldorf-Astoria hotel. The subject "Intuition" discussed at a recent meeting brought out recitations of individual adaptations of practice that were wonderfully illuminating,

for the reason that with them were presented the practical aspects of applied Christianity. The common acceptance of the term "intuition," like most common acceptances, was not only shown to be erroneous, but the true meaning was brought out with a wealth of illustration of the power and mystery attached to the divine urge in the affairs of every-

Business Men's Department

day life. The reference of all affairs to the hour "when Spirit with spirit doth meet," and the intuitions concentrated action. The "testing" that come thereafter for guidance, clear the path for direct, powerful, of intuitions was stressed and the results of challenge made clear. So, too, with the subject of "Tithing." The world is challenged to produce the man who practices tithing and who meets with failure. It is a privilege to hear the Word eloquently and convincingly expounded, but

it is inspiring to hear the accounts of demonstrations in the relation of personal experiences by those who practice it. Were these accounts to be given widespread publicity no auditorium in New York would be big enough to hold the people who would come to hear them. The attendance cannot long remain limited, for what the world wants is not theories but demonstrations, and these are certainly given during this season's meetings.

SUCCESS

The Divine Law which controls the Universe is essentially one of order, harmony and absolute justice. Through Truth we perceive and understand that as God is All, everything and everybody is governed by the ceaseless and changeless operations of His Law; and Its loving activity is everywhere always and that Man, in his ignorance, is the only barrier to Its being universally acknowledged as the Only Directing Power.

"With God all things are possible," but for all things to be possible to Man, he must have an unwavering, steady consciousness of the Omnipresence, in which there cannot be, even in the subconscious thought, any sense of separation from God for the most minute space of time. That such a perfect realization can be attained is undoubted, though probably by but few on this plane. However, this should not discourage anyone, but should serve as an added incentive to strive for the very highest and most perfect realization of Truth, knowing that "All Things work together for good to them that love God."

Could we but even partially emulate Our Saviour's Faith in Himself, we should reach a degree of Self-confidence which would over-

come every obstacle, and would by our works evidence our Divine Nature. To whatever point in our unfoldment we may attain upon this plane, it is our God-given duty, not only to ourselves, but to all mankind, to let our "Light so shine before men" that they will see our good works.

We all desire Success which from the standpoint of Truth means infinitely more than is generally understood. In Truth, Success includes every attribute and phase of the Almighty. Success in its truest sense is as limitless as the Infinite and as lasting as Eternity, and its fruits are abundant, unlimited wealth, perfect enduring health, and joy for evermore.

Every soul born into this world is perfect, therefore equal at birth, but is without a realization of the Truth concerning itself. As the individual soul unfolds, its impressions are received from the external world and from the thought of those in its environment. All these impressions appear equally real and true, and thus the undeclared soul commences its unfoldment with a mixture of some truth and some error in its thought. According to the surroundings it finds more or less peace, love, joy, health, pros-

perity and enlightenment. So is the individual soul's idea of Success limited by its external circumstances, and so must it ever be until the soul is awakened into Truth. Being once aroused from its lethargic sleep in ignorance and realizing to a greater or lesser extent its latent, though Divinely inherent possibilities, each claims its birthright according to its understanding, and develops Success conforming to its degree of consciousness with its Divine Source.

While we live only in the Eternal Now and can make no request of Our Father which He will not grant, it is not reasonable to assume that Success will come to us other than by that harmonious ordering of events which is symbolic of Divine Law. We cannot have anything and give nothing in return; much less can we expect the fullness of Success to come to us until we have fulfilled our obligations to God, and have demonstrated to ourselves that we can, do, and have overcome all our former beliefs which were contrary to Truth.

Through that Faith which is inspired of God we can claim the Fullness of Success now and know that it will be made manifest to us, as, when and howsoever, Our All Loving Father ordains; that He will withhold nothing from us, and that Its manifestation is sure and certain. While patiently awaiting the visible appearance of our Success, we hold constantly that inner, deep-rooted conviction that "All is Well."

Faith and Love are the two greatest gifts of God and both must be

strongly developed in us before we may expect to realize any great measure of Success.

Faith is that pure, unwavering, inner conviction in the Allness of God which nothing can undermine. It is that by which the world was made, and without which the world would collapse. Every act of our daily lives is done through Faith, and only through Faith can we have access to God. It is an act of the intellect through which we realize the things that are spiritual and eternal, and an attribute of the mind designed for present practical use. It's an indispensable asset in every department of life. Faith is the cause, of which Hope is the idea, and without Hope we could not live. Through Faith we cast out all fears, worries, anxieties, ignorant beliefs, and take on all the potentialities and possibilities of our Divine Inheritance, which is Success.

Love is the greatest thing in the world. It rules the universe, for God is Love. It is eternal and indestructible, unchangeable and incorruptible. It is no respecter of persons, being found equally in all stations of life, high and low, rich and poor, learned and ignorant. It is the cause of all things, the source of all things, the very soul of the world. Love is everywhere. Love is unselfish. It is the Golden Rule of life. It is the true index of our unfoldment. Love, conjoined with Faith and Hope, is the most powerful attribute of the Almighty, and is the key which unlocks the door to Success. R. H. MERRIAM.

THE SILVER DOLLAR

Have you heard the story of the silver dollar, as told by its illustrator at a meeting of the Men's Club? A keen and earnest student of the Truth, he stood one after-

noon at a busy corner in the city of Chicago endeavoring to determine the next best step to take in the development of a business problem. He was solicited by a street

Business Men's Department

beggar for alms. The student reached into his change pocket for a coin, pulled out a silver dollar and absent-mindedly handed it to the ragged wretch before him. A moment after the latter disappeared the student had a flash of inspiration and all that afternoon he worked rapidly in a constant state of exhilaration, with flashes of divination for every phase of his problem. With night came reflection and the effect was worked back slowly to the cause, the unstinted charity of a generous moment. The next day the student's feet found their way to the same corner and within a short time he had disposed of a silver dollar to a beggar. Then he started out to duplicate the experience of the previous afternoon, but inspiration, ideas and energy failed him while an unaccountable

lassitude, mental and physical, seized on him. All his pondering in the silent evening of this day failed to give him a clue to what to his mind was an impenetrable mystery. He sought the aid of a practitioner. "The explanation," said the latter after listening closely to the story, "is simple. The original act was spontaneous, unpremeditated and uncalculated. Its repetition was a deliberate effort to buy the priceless favor of the Source of all Supply. You cannot buy it, nor bend it to your individual purposes. Are you not ashamed of your attempt to use a silver dollar to bribe the Infinite?" The student declared that he was. And that he has been ashamed of it ever since. But the lesson he bought was, in the matter of price, beyond rubies.

GROUND YOUR WIRE

"To secure an electrical current," said a business man who is a student of Truth, "it is necessary to first establish contact with the source of electrical energy. This is done by running a wire from the supply to the point where contact is desired and then to ground the wire. You may string the wire between the source and its destination, but this does not establish contact. The wire is dead till you put it into the ground after you have hooked it up to your dynamo.

Once this is done there is a z-z-zip, and immediately you draw from the abundance of the source. Have you got that? Well, the grounding of the wire is service. Spiritually you are always connected up and have but to realize the fact to turn on the power; but you cannot continuously draw from the Source of Supply until you have grounded your wire in service. You have to pass it on as a condition of steadily receiving it."

All Things are Passing

Let nothing disturb thee,
Nothing affright thee.
All things are passing—
God never changeth.

—Longfellow.

Yes, money does talk sometimes, but its favorite remark seems to be, "Good-by!"

Notes From the Field

Nov. 1, 1921.

Dear Mr. Murray:

I have decided since listening to you at the meeting today that you really would appreciate more letters from your students so you might know how honestly and earnestly they are trying to live the truth.

Most of the help I have been able to give, has been done and is being done through letters. You may recall my speaking to you more than a year ago of a sister of mine in England who had been lying in a spinal bed for over a year then, quite helpless and the doctor saying it was simply a matter of a little time, she could never get about again. Perhaps you can imagine my feelings when I received such news, for the last time I had been home she had met me at the docks strong and well.

She knew nothing of "Divine Science" or any of the New Thought, belonging to the Church of England with the old thought, deeply rooted. I knew this was my opportunity. I also knew I would have to work carefully, so I started by writing in each letter a little of Divine Science, growing bolder as I went on, and after waiting months for a word telling me I had reached her, I received a letter from her, written as she lay on her back, saying she did not know anything of Divine Science, or what I was trying to do to help her, but to please keep it up. This gave me greater courage and I began sending one and two letters weekly with health statements, and Bible selections for her to study, telling her to repeat the statements till she really felt them within, and then books that I knew would be helpful. And I succeeded by the help of God to reach her, and I kept her mind so busy, that she

had no time to think of her seeming disease, and this summer she was able to make her first trip for four years to the seaside, using two sticks when moving around her room. She is now walking with the aid of one stick, and to quote from a recent letter from her she says, "I am feeling fine and I am going to be better still with the help of God and the help you are sending me, so please keep up your good work. I am faithfully studying all you send and have sent. I am also trying to instill a little Divine Science in those around me, telling them they think of themselves too much. I trust you will understand my motive in sending you this letter.

But I know the Power that worked in Jesus is "Now" working in me.

Most sincerely yours,

L. M. M.

Washington, D. C., Nov. 21, 1921.

Dear Mr. Murray:

When I arrived in Washington on Saturday I found my daughter's health improved much beyond my expectation. All bad symptoms had disappeared, and altho still confined to her room, she seemed quite her usual self.

She has had a deep conviction of the healing power of Spirit, and its activity in and thru her body. It is most interesting to listen as she describes the sensations which she experienced.

We are most grateful to you for your kindest help.

I really feel I should apologize for being so insistent upon having your personal treatment after your secretary had so plainly explained that you had given up that part of the work. But just at that moment I could not bring myself to turn to strangers, and so I continued my

Notes From the Field

appeal to you. Had it been any other than my only child I would have called another.

I again express our gratitude.

Very sincerely,

Mrs. J. D. C.

My dear Mr. Murray:

Prosperity is here and in abundance! I am working this week, and have signed for eight weeks of vaudeville—five in New York and three en tour at three times what I am earning this week—also a good production engagement pending.

I am happy and thank God every day for sending me to you, and to Truth. I know I can reach the top now. You will hear from me again!

With all good wishes and many thanks.

Sincerely,

E. C.

November 30, 1921.

Dear Mr. Murray:

I must not let this opportunity to bear witness of God's goodness to me pass, without a word. Over five years I have been struggling with poverty, but seeing the "light"—kept on. This summer I seemed to lose all, but I commenced to thank God that I had my home back and that I was busy teaching. With my time unoccupied I went every morning into the *Silence* declaring I was working and making money. After three mornings I spent this way, "things commenced to happen." Now everything I turn to succeeds. I am really answering my own prayers, by taking God at "His word." I have proved there is no lack even if it has taken me years to do so.

Gratefully yours,

L. C.

November 29, 1921.

My dear Mr. Murray:

No words could adequately express what your teaching has meant

to me, restoring perfect health of body and mind when both were at a low vital ebb. There is not an hour of my waking thoughts when "my soul is not on its knees" giving thanks for your help to the understanding of Truth by and through God's love and I pray unceasingly for power to help others as you have helped me. The knowledge you have given me has cured absolutely a long-standing physical ailment beside adding that peace of mind enabling me to meet cheerfully many disappointments, changes in life and grave anxiety concerning my best and dearest family ties in various and very serious ways.

I might be so distressed and unhappy in consequence of such unexpected trials, but you have given me a "singing heart" and I count over and over my blessings until there seems no end—after this morning's talk I felt that nothing that anyone could say would or could lighten *your* burden of helping and helping and forever helping others, but I had to tell you how deeply grateful we all are who have the blessed privilege of your ministration, and we would so love to help you—could I, may I, in some little way perhaps? It seems as tho we receive so much and give so little! but our hearts are yours in your glorious life—work, sublime because divine!

Yours, most appreciative and grateful,

J. M. L.

Buffalo, N. Y., Dec. 18, 1921.

Dear Mr. Murray:

Today, here in Buffalo, we are in the midst of a real blizzard, really the first winter weather we have experienced since coming here two months ago and during that period I have devoted much time in letter writing and by other methods try-

The Gleaner

ing to reach some one in a position to put me in a position under them and it just seemed as though the more I tried, by those methods, the further I seemed to be getting away from the possibility of ever getting a position, despite the fact that since coming here I have found new leads, so to speak, and through them, felt that surely something must come out of it all, and it has come, thank God, not through my driving and pounding after it, not at all, it came just as you said it would, and if the Almighty ever sent anything to anybody, He surely did send this connection to me, and I know that you will rejoice with all of us when I tell you that I received a telegram from the President of the Company I served as General Superintendent, asking me to come to Philadelphia to discuss the matter of accepting a position with the company.

They seem to have faith in my ability and have offered me the place of General Superintendent of production, having charge of their four manufacturing plants.

It has all turned out as you said it would "not a matter of months or days" but just at the right time.

Our holiday season is a joyous one with much thanksgiving and much to be thankful for and I want to thank you, too, for your prayers and helpfulness, a continuance of which I desire as I start on my new work.

I am planning to go West next week, but hope to be in New York City soon, when I'll surely see you and again thanking you for all you've done for me and for mine. I am,

W. T. T.

Philadelphia, Dec. 21, 1921.

Dear Mr. Murray:

I long to tell others how good God has been to me through the healing ministry of Mr. McGashin at Unity Center, Philadelphia.

For two years I had not been able to raise my right arm above my head. I attended one of the meetings on Friday and the following Sunday as I passed through my dining room I unconsciously pulled on the electric light with my right hand. This I did many times to convince myself. Then I was awed. Then I remembered—to thank God.

M. C. J.

New York, Oct. 20, 1921.

Dear Mr. Murray:

Mrs. E. and I are so deeply grateful for the complete healing of our little girl Nancy, that we want you to know about it. On Friday and Saturday she seemed to be a very sick baby; by Monday night she was entirely well, but a little subdued and quiet. Last night and in fact all day yesterday, she was the same old Nancy, full of fun, enjoying her walk in the park, and interested in everything.

Sincerely yours,

R. W. E.

Adams, Mass., April 22, 1921.

Dear Mr. Murray:

My sister's condition improves every moment. We feel now that God has given her to us again. We are most grateful. Her mind is perfectly rational after three weeks of being irrational day and night. It is a miracle, and I am most grateful to you for your divine teachings and help. It needed just such a test to make me have more faith.

Gratefully yours,

E. S.

There are two things about which one should never worry—that which can not be helped and that which can be.

Daily Lessons 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 adaptation 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.

The Gleaner

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.

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.

Daily Lessons

February the fifth

Love casts out fear; therefore, Love is the only remedy for fear. Fear 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.

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, 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

The Gleaner

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 pleasure, 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 is no criterion for what will be. Yesterday we saw through a glass darkly; hence we worked with the blunt instruments of materiality. To-day we 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 dwelling upon the things of Spirit, instead of on 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, let that mind be in you which was also in Christ Jesus.

MEDITATION: "I express God's thoughts."

BIBLE: Psalm 17:15; Rom. 8:5-9; Matt. 5:48.

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

Daily Lessons

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 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

The Gleaner

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.

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 peacemaker. 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

Consecrate 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.

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 him 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.

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 art greatest of all created things, speak thou in eloquent words the majesty of His law. 'Tis thus thine every word, like a radiant jewel, by its beauty and priceless value, will cause thy wandering brother to seek the path of righteousness which leads to God."

MEDITATION: "I wait to know, that I may know to work."

BIBLE: Psalm 19:14; Prov. 7:1; 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." This 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.

Daily Lessons

"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. 14:7.

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

February the twenty-first

It has been said, "God geometrizes in all He buildeth." Saith one, "In the process of crystallization, nature first reveals herself a builder." Thus, the snow-flake, the markings of the matchless colors on the bodies of insect, bird, or beast—these and innumerable other forms—prove the plan, design and inspiration of the Great Geometrician of the Universe, Who has revealed the 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: Ps. 19.

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; II Tim. 2:21.

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

The Gleaner

are symbols. The visible universe is the embodiment of the Divine Life, a synthetic unity wrought of differentiation."

Since the Great Architect revealed the 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: II Tim. 1:13; 2:15; Zech. 12:1.

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 proportion to the divinity of the idea, the body will reflect the qualities thus embodied. Think, then, the thoughts that you wish to see crystallize into form; for thought is the creator of form.

MEDITATION: "Unto the hills will I lift mine eyes, and there behold the image of Thy radiant perfection."

BIBLE: Prov. 23:7; Phil. 4:8; I Cor. 13:4, 5; Isa. 14:24.

ASTOR LECT.: Page 289, 1st par.; page 173, 1st par.

Daily Lessons

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; Ps. 91:1.

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: Ps. 121:1, 2, 3; Ps. 27:1, 5; Ps. 25:5.

ASTOR LECT.: Page 169, 1st par.

February the twenty-eighth

The Word of God is "the most 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 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. 8:38, 39; John 1:1-17.

ASTOR LECT.: Page 248, 1st and 2nd pars.

Practitioners.

- MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
- MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
- MRS. JANE SPRACKLING, 113 W. 87th St., New York. Tel. Schuyler 4145.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st. Street, New York. Tel. Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707. Residence, 1520 Spruce St.; Tel. Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th St., New York. Tel. Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLE, Stratford House, 11 East 32nd Street. Telephone Madison Square 4640.
- MRS. ADELENA MENZEL, 417 West 114th Street, New York City. Tel. Cathedral 7760.

Silent Helpers.

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

[For the convenience of those who desire to comply with the appeal for new subscribers.]

FOR A GREATER "GLENER."

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the printed word, please find enclosed \$1.50 for one year's subscription to THE GLEANER, which I desire to be sent to:

Name _____

Street _____

City _____

State _____

(Signed) _____

[Append additional names.]

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*

Vol. 13

MARCH, 1922

No. 6

TABLE OF CONTENTS

Idealism and Materialism,	W. John Murray	180
Shadows,	Mary L. Aldrich	186
The Vision of Equality,	Henry Victor Morgan	187
Mental Soul Culture,	Sarah Van Alen Murray	191
Business Men's Department,		196
Books and Reading,		199
By Their Fruits Shall Ye Know Them,		201
Noon-Day Vignettes,	Michal Fane	205
Daily Lessons With Meditations and Readings		206

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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

Vol. 13

MARCH, 1922

No. 6

WE like to talk about THE GLEANER because we wish to emphasize certain features of its make-up and certain plans we have in view for it that will make others talk about it, too. As we have declared in previous numbers we are preparing to build up a greater GLEANER. This cannot be done all at once. We must grow, but must allow time for growth. The response to our Christmas appeal for new subscriptions was admirable. The 2500 magazines published at that time were all taken and this was not only an excellent performance but a splendid promise. The Men's Club has now taken upon itself as a particular task the development and advance of THE GLEANER. Just as the Women's Auxillary has adopted the conduct of the Reading Room as a particular obligation the Men have agreed to expend their energies upon spreading Truth through THE GLEANER.

* * * *

THE results of this action will soon show for themselves in the production of a real magazine. A great many changes in appearance are impending, together with a larger supply of interesting and characteristic reading matter. We hope to secure in time a special distinctiveness in the way our message is presented and to gain the large following of readers and supporters that our cause should command.

THE GLEANER looks upon the daily lessons of Mr. Murray as its most necessary feature. The value of these lessons is attested by their adoption by the great majority of our readers. A daily thought, that is at the same time a daily practice of prayer and praise, is of immense spiritual value. The leading article by Mr. Murray is ever valuable. The original articles from other contributors have especial value, also, and these we believe will improve as time goes by. The letters written by those who give attestation through narrating a demonstration have a strong personal appeal; the department for business men contains articles calculated to serve their interests; the book reviews will stimulate interest in the latest reading; a woman's department and a children's department may be added later, depending on our ability to provide space for them.

* * * *

ALL in all, we are striving to create a magazine of worth and character, and we believe that we shall earn a constantly-increasing support through favor of those who see that one of the most effective means of passing the Word along will be by seeing that THE GLEANER reaches everyone in whom they are interested. It is interesting to know that one friend alone sent in a subscription for 150 GLEANERS. This is a work of well-doing in which no one can become weary.

Idealism and Materialism

BY W. JOHN MURRAY

GOLDEN TEXT: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

Thought, we are told, is "the source of all that is" and this we can accept if only we think deeply enough, but the trouble is that most of us do not think deeply enough to justify us in forming an opinion of anything beyond that which is apparent to our senses. The difference between Idealism and materialism, to most of us, is the difference between the impractical and the practical, the visionary and the demonstrable. There is nothing that is so helpful to us in the examination of a new idea as knowledge of what is meant by the terminology employed by the advocates of this new idea. Take the word materialism, for instance,—what is the popular conception of its significance? Does it not signify when applied to a person, "One who takes interest only in the material or bodily necessities and comforts of life?" This seems to be its one and only meaning, but materialism has a fuller significance than this for it represents a state of consciousness almost as extensive as the race.

There is a philosophical materialism which asserts that the facts of experience, that is, all that goes on in the objective world, are to be explained by reference to the activities and so-called laws of physical or material substance. This learned materialism denies the need of assuming the existence of God, or of any other first cause. It regards all species of sentient and mental life as products of the organism, and the universe as resolvable into terms of physical elements and their motions. This form of materialism would have us believe that man sprang from dust and to dust he must return. It leaves no room for the soul and consequently no room for immortality. Such materialism is the mother of the philosophy, "Eat, drink and be merry, for tomorrow we die," but always in one way or another, through science or suffering, we are compelled to admit that materialism is not satisfying. When all is going well with us, physically and financially, we can laugh at the idea of another and better world, but when trials come we are constrained to believe that there is something better if we could only find it. The sin-sick individual

Idealism and Materialism

to whom materialism has brought nothing but a false pleasure and a real pain turns from carnality to Christ as naturally as a withering flower turns to the sun, or as the roots of the tree that is dying of thirst push themselves forward in the direction of water. It is this one thing about materialism that becomes patent to all, it does not satisfy, and anything that does not satisfy, whether it be food, fashion or philosophy, presently becomes discarded. The same fate that attends the fool in materialism attends the philosopher—disappointment, provoking disappointment.

It is for this reason that Idealism is a necessity, so that men may turn from the "weak and beggarly elements" and find peace. But what is Idealism? Is it a state of mind where one is in the clouds for the most part? Is an idealist necessarily a dreamer whose dreams come to naught? Is it for this reason that so-called practical men look askance at the idealist whose hair may be long and whose vision may be short? Can not the practical man of affairs be an idealist without interfering with his practicality? May not his idealism be that which lends force to his hopes and wings to his aspirations? Idealism to the man of affairs should be what salt is to food, a necessary constituent, and it is.

The Ideal is not "A conception beyond realization" as we used to believe, rather it is the forerunner of that which is to be, when we strive to make the Ideal real. That our ideals are ever in advance of our attainments is true, but that we can *never* attain to them is not true. Idealism is the John the Baptist of philosophy which comes to prepare the way of the Lord of all accomplishment. The Ideal is that which ever precedes the real as the mental picture in the mind of the inventor precedes the invented utility, or as the plan in the mind of the architect precedes the erection of the building. In both instances it is the case of, no ideal, no real, and a little examination of this should unfold to our receptive mentalities the fact that the real substance of anything is that which underlies that thing, which is always the ideal. As far back as Plato, and farther, Idealism has been defined as, "that philosophical system which maintains, not only that the spiritual or the ideal is the original, but that it is the sole actuality; so that we can concede to the object of the senses no more than the character of the phenomenal (or apparent) world educed by ideal activities."

Everywhere in the proudest philosophies we find that "Thoughts are things", and not only so, but we find that they are the *causes* of things, which discovery brings us to the consideration of a practical and demonstrable Idealism as well as to a philosophical and speculative Idealism, which may delight the intellect without solving the ever recurring problems of life. A speculative Idealism is a gain, but an idealism which translates itself into health and happiness, power and prosperity, represents Plato and the prophets, plus Jesus and his disciples. The distinguishing difference between Jesus and the philosophers was the difference between speculation and demonstration. Always in the mind of Jesus there seems to have been the question, "Does it work?" If "Idealism is the assertion that matter is only a *sensuous seeming*, and spiritual essences are the only real things in the world," then Jesus was to prove this in the destruction of material conditions and diseases which had hitherto defied the material sciences. If before His day Idealism was a pleasing theory for scholars to discuss, now it must be a force to employ. "This day the scripture (concerning applied Idealism) shall be fulfilled in your ears." And it was so in the healing of the sick and the reformation of sinners. We now know that back of everything that man gives expression to, from a poem to a palace, is an idea, without which idea there could be neither poem nor palace.

When Moses was told to build a tabernacle according to the "pattern showed to him on the Mount" it was to prefigure the method by which every man must build a new body or a new condition in life, for the tabernacle not made with hands is that "house not made with hands, eternal in the heavens." The pattern that was shown to Moses on the Mount of Spiritual consciousness was the idea or image of a perfect creation in which man was seen to be the reflection or expression of Creative Mind, or God. For Divine Mind to *think Man*, was for Man to become an "Image" in Mind, and also the "Likeness" of that Mind in all its characteristics, hence the expression "Man is the image and likeness of God."

Now if God creates by Ideation, that is through imagery, or mental picturing, it follows that it would be the part of wisdom to follow God's method in the creation of such conditions in our own lives as are most desirable. Ideas are mental images or pictures which tend to superimpose them-

Idealism and Materialism

selves in our affairs, and on our bodies, much on the same principle that a moving picture is thrown on the screen; and for this reason we must be careful what kind of mental picture we entertain. If we would be perfectly well in body, we must first form the true idea, or mental picture, of ourselves such as we really are in Spirit and in Truth. This true idea then becomes a mental or spiritual conception, and like any other conception it will come to birth, unless we produce an abortion of the Idea through the introduction of the element of doubt or disbelief.

There is a marriage in the spiritual as there is in the material, and this marriage is the marriage between Love and Wisdom from which all good proceeds. The true marriage is that union of Pure Intellect, which represents the masculine, and Spiritual Feeling, which represents the feminine. This union of the Good and the True, in the same individual, is that "irresistible combination" or "two-edged sword" which protects Truth and destroys error. Thought and feeling have been likened to the two poles of a magnet which mutually balance each other, and by so doing accomplish together what they could not possibly accomplish alone. It is because of this that when we think we are well this thought at once unites itself to a state of feeling, from which union springs conviction, and from conviction springs cure.

If the materialist could only realize that as there is a world that is objective, so there is a world that is subjective, or under the threshold of things, and that this world is the world of invisible ideas, he would get a new and a true view of things, and be helped accordingly. The materialist may deny this world of the invisible, but if he does so it is with the invisible that he denies the invisible, for his denial comes from his *thought* of things, which thought is as invisible with the materialist as with the Idealist. If we must call upon the invisible to repudiate the invisible, and we do so when we employ thought to do it, we are of all men most miserable.

That is not a new philosophy which says that all objective phenomena are the representation to our senses of the universe of ideas. It is older than Jesus, who used it to such magnificent purposes. It is the basis of all science and the key to all knowledge. Between the mind and the body of man we have no hesitation in saying that the mind is the real and the eternal, while the body is the phenomenal and the temporal.

What the mind is to the body, namely, the animating principle, without which the body could not be, the world of ideas is to the external and sensuous appearance of things, for without ideas there could be no visible world any more than there could be a shadow without substance. Materialism would have us derive our knowledge solely from the evidence before the senses, and by so doing it would shut out from us the most valuable contributions to even the so-called material sciences, for most of these depend for their exact information on facts to which the senses can never testify, mathematical facts, astronomical facts, or calculations. Idealism on the other hand regards the information which man gains through his senses as being exceedingly limited, and because of this it seeks to push its investigations below the surface of things where it hopes to find a foundation on which to build its scientific deductions, for Idealism is scientific, whether it express itself in art or architecture, music or metaphysics.

Just as the foundation of any building is under the surface, so the foundation of all spiritual healing is under the surface of all merely superficial thinking, and for this reason we must dig for it instead of denying its possibility. Once admit that pre-existing ideas are the substance of all things, we are started on the road which leads to success, for is it not the "man of ideas" who commands his price? Chemistry tells us that the destruction of any form of substance such as a flower or a chair is not the destruction of the thing itself, but of that form which it assumed for the time being. It has merely become resolved into its original constituents from which it may again be drawn by the inventive genius of man, which inventive genius is Thought.

If one will read carefully the record of creation as set forth in the book of Genesis, one will see the Creative process at work in the Universal, and this will help him to understand the Creative Process at work in the individual, whenever the individual works in harmony with the Universal, for this is as necessary as that the electrician should work in harmony with electrical laws if he wishes to achieve electrical results, or that the mechanic should work in harmony with mechanical laws if he desires to avoid friction. It is written in Genesis 2:4, 5,—“These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens, and every plant

before it was in the earth, and every herb of the field *before* it grew." From this we may see that the *real* earth, and the *real* heavens, and all that these contain are in Mind and not in matter, and it is for this reason that John declares, "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 the first earth which appear to us are the objective things of life, but these pass away when we perceive that they are only poor representations to our senses of that "Eternal Order in which is no inharmony."

We are no longer deceived by appearances, but, peering back of appearances, we catch glimpses of those Eternal Realities which, notwithstanding the countless changes which take place on the surface of things, maintain their persistent immutability. We learn that, if we would have anything, we must see that thing in idea, otherwise we shall never see it in manifestation. It is this necessity, which gives to the word "Before" such tremendous importance. If God saw every plant and every herb of the field *before* it grew, we must see the things we desire, *before* we experience them. This is faith—the capacity to *expect* the things we are seeking, and, when it is manifested, will manifest themselves to us, *through* us. Any sort of materialist is able to see a thing that is there, but only the Idealist can see the thing *before* it comes to pass and thus confidently await its appearance in tangible form. Just as the inventor sees the finished child of his mind when as yet it is only conceived, we must see the thing we desire when as yet it is not apparent to our senses.

Is it health we desire? We must view ourselves as perfectly well and hold to this true view until it translates itself into actual experience. Is it peace or prosperity we desire? We must see these *before* we experience them, otherwise we shall never experience them, for with an idea of disease in the mind it will be impossible for us to externalize health in the body, or with an idea of poverty in the mind, it will likewise be impossible to externalize prosperity, on the principle that "As a man thinketh in his heart so is he," and so will he continue to be until he changes his thoughts and mental pictures.

We see from this then that Idealism is back of all improvement, mental and physical, moral and financial. Idealism is the most practical thing in the world. It is the seed from which all that is worth while proceeds, and without

which nothing worth while can proceed. Without Idealism a man is nothing better than a two-legged animal. It is Idealism which makes man "A little lower than the angels," and confers upon him the power to transcend all limitation. It gives him dominion over sin, sickness and sorrow alike, and enables him to accept for himself that form of supremacy which Jesus gave to His disciples when he said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

Shadows

MARY L. ALDRICH

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Sitting alone at the close of the day, watching the shadows fall upon the different objects in the room, the above passage came to my mind, and with a new revelation of the meaning of the word "shadow" in the verse quoted. It was this: How can we abide under the shadow of the Almighty, or Most High, if the Presence is not near? A shadow cannot be cast except by substance of some kind or an object capable of throwing a shadow. The lesson taught me was that if we dwell in the secret place, the great *Within*, knowing that we are inseparable from the Substance, or Presence, which is our very life, or God, we are truly abiding under the shadow of the Almighty.

The more we strive to realize this fact the more comfort we will get direct from our Heavenly Father, with freedom from fear and worry over the petty cares of everyday life which really make up the whole. Our part is to do the abiding, for the promise is, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done with you."

Born of Silence

Meditation is the great storehouse of our spiritual dynamics, where Divine energies lie hid for any enterprise and the hero is strengthened for his field. All great things are born of Silence.—*John Martineau*.

The Vision of Equality

BY HENRY VICTOR MORGAN

Jesus is being rediscovered. While he was considered merely as the second Person in the Trinity his influence over the human race was extraneous and foreign.

The popular and accepted teaching concerning the Man of Nazareth makes him a sort of demigod living at best a half human life. According to this teaching Jesus, being of another order from the rest of humanity, it was impossible for him to have yielded to temptation or to have fallen.

But now, when he is being studied as "the true light that lighteth every man that cometh into the world," or, in the language of Tennyson, as "the strongest, holiest manhood thou," every act of his life, and every word from his lips, is luminous with meaning.

When we consider him as very man of very man, tempted in all points as we ourselves are, it becomes apparent that it was necessary for him to go apart in earnest prayer in order that he might not fail in carrying out the work he felt impelled from within to do. The fact that he became aware of an inner world of matchless splendor and limitless power, instead of separating him from the race, bound him more closely to it. He never claimed property in Truth. His vision was that of equality; the fatherhood of God and the brotherhood of man were the two statements on which he based his whole philosophy of life; he as completely identifies himself with the human man as does Whitman in his matchless "Song of Myself;" and this, I think, is the secret of his enduring power over the minds of men.

It is a great truth that "whoever spreads by me a broader breast than my own shows me the width of my own." When we once attain to the realization of this truth, then it is that we know envy is ignorance and limitation is suicide.

Just as an anatomist by the thorough study and dissection of one human body knows something of the structure of every human body, so does the true soul scientist know that what he can see and understand in another person he, too, has the capacity of becoming.

I call this "vision of equality" the Pathway of Illumination, and as I study the life and sayings of Jesus in this light I become aware of the infinitude of every human soul.

I am well aware of the incomplete nature of the four gospels that portray this wonderful life. They are written from memory by men long after Jesus had ascended. But, just as they are, the Gospels contain the greatest treatise on applied psychology and dynamic metaphysics the world has yet had given to it.

Therein is found not merely a theory about power from on high but a living demonstration of an "infinite and eternal energy" capable of transforming human weakness into infinite strength, of using the base things of the world to confound the mighty and of lifting the commonplace into the Divine.

The dream of the ancient alchemists of transforming baser metal into gold fades into insignificance compared to the miracle wrought by the teachings of Jesus in the minds of the men, who, lured by his promise that he would teach them how to do the things he was doing, and even greater, had left all to follow him.

Truly it was the work of regeneration and rebuilding. Jesus found these men de-spirited and subjugated. They had lost the vision of the Divine. They had accepted the world's estimate of man rather than God's estimate of man.

Then as now that is the cause of all our weakness and sorrow. A de-spirited, sense-hypnotised, subjugated mind becomes the fertile soil in which the seeds of sin, sickness, sorrow and death germinate and thrive.

To rehabilitate the minds of these men, to teach them God's estimate of man rather than the world's estimate, was the work Jesus sought to accomplish. He was supported in his work by knowing there is in every man "that seed of perfection" of which Browning says "a man may waste, desecrate, never quite lose."

This knowledge of the intuitional life, the real life of man, must be the supporting realization of all who would accomplish lasting results. Until this goal of stability is attained our pathways will be strewn with failures, and our efforts mocked by delusions.

But when we have attained to the understanding of the Principle of man and know that the truth about the highest man is the potential truth about the lowest, then it is that we can work with infinite patience and endure as seeing that which is invisible.

The Vision of Equality

We must attain to that vision of equality happily voiced by Paul when he said, "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, yet made himself of no reputation and took upon himself the form of a servant."

There can be no real self knowledge that is not based on this primal truth of equality. Until this vision is attained we will either overestimate or underestimate ourselves.

In the meanest and most degraded man of his day Jesus saw a potential Christ and knew that if he could only break the deep hypnotic sleep in which he imagined himself poor and miserable, a kingdom that beggared the glory of Solomon was at hand.

The story of Nebuchadnezzar, king of Babylon, eating grass as an ox, well typifies the state of every poor, sick or unhappy man on the face of the earth. All the time that Nebuchadnezzar was eating grass, he was in reality king of Babylon, and all he had to do to regain his kingdom was to regain his reason.

Jesus illustrated the same truth by his story of the prodigal son. The prodigal could never be less than his father's son. He was just as much his father's son while feeding the swine as after his return. So Jesus realized that every man is by nature the Son of God.

We may grant every claim that orthodox theologians have made in regard to the immaculate conception without in any way separating Jesus from the race, or making him more divine, except in his consciousness, than the rest of humanity.

The burden of Jesus' soul was that he could not make the men of his day realize their divinity. When the disciples came to him and said, "Lord, teach us to pray as John also taught his disciples," his opening words, "Our Father," contain the spiritual doctrine of the immaculate conception in its highest form. No man who says these words understandingly will ever again think meanly of himself. They constitute the great psychological background for metaphysical and spiritual healing. When they illumine our consciousness the owls and bats of mortal mind disappear into their native nothingness. The sins of our fathers will no longer be visited upon us when we have realized our immaculate conception and are consciously born of God. We will no longer think of God as external but as an indwelling and overshadowing Pres-

ence. We will no longer think of heaven as a place to be attained after death, but a state of consciousness wherein is peace.

I would advise each reader of this lesson to take these words—"Our Father who art in heaven" into the wise Silence and meditate upon them until their glory is realized. In the sublimity of devotion lift your conception of God to its very highest and then, in the humility of an illumined faith, you may say—"I and my Father are One."

This is the prayer of faith that heals the sick. This is the realization of the indwelling God to whom all things are possible.

As I write them I am filled with a great joy wherein I share the eternity of God. My favorite realization stands before me in letters of light. "I realize that the all of me is a part of the all of God." And I not only realize the truth of these words for myself but for all who will read them and for all who listen in the wise Silence. This is in reality preaching the Gospel to the whole world. It is the open door which no man can shut. A thrill goes throughout nature whenever a living Truth is voiced.

To you, whoever you are, I would say that as you receive these words so shall your healing be. As it is impossible for you to think of any part of God as being sick, miserable or diseased, and as you realize that the all of you is a part of the all of God, according to the depth of your realization will be the height of your emancipation.

West—East

One ship drives east, and another west
With the self-same winds that blow;
'Tis the set of the sails
And not the gales,
Which decides the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the will of the soul
That decides its goal,
And not the calm or the strife.

—ELLA WHEELER WILCOX.

Mental Soul Culture

SARA VAN ALLEN MURRAY

The term "treat" means to develop in a particular manner. Metaphysically used, it implies spiritual development, or the turning away of the thought of mankind from the things of sense towards the realities of Spirit. It is, therefore, a method of soul culture which, when understood, enables the student to raise his thought forces above the passing show of sense testimony in order to let them repose in the realm of intellectual knowing, as opposed to material believing.

PRESENT TREATMENT

There are two methods of treating, as taught by the Christ. The first method is that of present treatment, and is exemplified in the healing of the leper who, it will be remembered, came to the Master, worshipping him, saying, that if he would, Jesus could make him clean. Needless to say that "immediately his leprosy was cleansed."

A similar case of present treatment is recorded by St. Mark. A certain ruler went to Jesus to ask him to treat his daughter, who was dead. The Master talked with the man, and sought to encourage him to believe, and not to be afraid. Afterwards, dismissing the crowd, and selecting three of his companions, he set out for the house of the ruler. Arriving there, he found the usual crowd of persons which anything that savours of melodrama inevitably attracts, combined with the state of confusion which follows upon demonstrations of sensationalism; and in this limbo of sentiment, Jesus tried to reason with the people.

He called their attention to the fact that weeping was useless; that the child was not dead, and they laughed him to scorn. He then resorted to the one thing necessary to quiet, and put them all out of the house. Taking the parents with him, he entered the room where the girl lay, and taking her hand, he bade her arise, and "straightway the damsel arose and walked."

ABSENT TREATMENT

The second method was one of absent treatment.

Jesus was at Capernaum, where a Centurion came to him, beseeching him to minister to his servant, who was ill with the palsy. The Master offered to go to the afflicted man and

heal him, whereupon the Centurion said that it was unnecessary that he should trouble to go, since, if he spoke but the word, it would suffice; his servant would be healed. And Jesus said unto him: "Go thy way; and as thou hast believed, so be it done unto thee", and his servant was healed in that self same hour.

A close study of these cases reveals the fact that the conditions, being equal, the results are the same, independent of the method used. In the case of the leper, treated by the present method, and the Centurion's servant, treated by the absent process, the result was the same, for the reason that the leper and the Centurion had the same measure of faith. Said the leper: "If thou wilt, thou canst make me clean". And likewise the Centurion: "Speak the word only, and my servant shall be healed."

In the case of the ruler's daughter, who may determine the amount of time consumed in producing a cure similar to the other two?

In those cases, Jesus had merely to speak the word; in the case of the ruler's daughter, he was called upon to allay the fear of the father; to select those whom he took with him from among his disciples; to wade through a useless explanation upon reaching the house, and finally he had to dismiss the intruders which he found at the home of the stricken parents.

EFFICIENCY AND TIME

This brings us to the point, that if the results which follow from both methods are equal, efficiency requires that the practitioner should choose the method which enables him to do the greatest good to the greatest number of patients.

Efficiency is the watchword of the hour; its supreme effort is to save time, that potent element of eternity which measures all things. It has been said that there are no fragments so precious as time, and none so heedlessly lost, and by people who, unmindful of the fact that they cannot make a minute, yet waste years. Fenelon has called attention to the fact that God, Who is liberal in all His other gifts, shows us, by the wise economy of His providence, how circumspect we ought to be in the management of time, for He never gives us two minutes together.

Jesus emphasizes his respect for time in the incident recorded of him, in which he refused to let his disciple go and bury his father, but bade the disciple follow him out to sea:

Mental Soul Culture

"On whose awful face
Feet can print no ruin-trace."

To be efficient in treating, is as important as to be instant in prayer; in fact, unless one is efficient in the highest sense in saving time, he cannot be unceasing in prayer.

PERSONALITY

There are other aspects of this subject that merit a careful investigation. For instance, the effect of present treatment necessitates an interview, and there is more or less self-consciousness attendant upon all interviews—a sentiment which is generally manifested in a certain timidity. This necessitates that before beginning the treatment, the practitioner must put the patient at ease, with the result that the one treating must descend to the material plane in order to lift the patient above it.

This is the first thing dispensed with in absent treatment, which is characterized by its impersonality, to the advantage of the later method.

Personality is an aura of personal existence. It is that subtle emanation which is felt rather than seen, and by which one person is attracted or repelled by another. Children are very susceptible to personality, and are to a large degree guided by it to the extent of holding out their arms to certain people whom they have never seen before, while refusing to go to others whom they have seen upon many occasions. It is an emanation based upon sense perception, and a thing that men have in common with animals.

It has been attributed to inanimate things; as, for instance, in a portrait in which the eyes of the person appear to follow one to the extent that at whatever angle from which one looks at the portrait, the eyes in the portrait seem to be gazing into your own. Such a likeness would be said to be noticing.

Hence, personality is a thing that enters into personal meetings, to the extent of blinding both parties to the true individuality of each other. Absent treatments are impersonal, which is favorable to successful results.

OBSTACLES

In not a few instances, the personality of a practitioner has mitigated against him to the extent of rendering his efforts

upon the behalf of a patient valueless. This is due to the habit of "guessing" which is so common to the human race. A new name is seldom mentioned without the hearer's commencing to guess what the person mentioned will be like, with the result that by the time they have stopped "guessing," they have a fixed idea as to how he or she should look.

At the first meeting, after one's mind is made up in this regard, if he falls below the standard—which he generally does—and if he is a practitioner, the result is, that while he is directing remarks, the answers to which he hopes will reveal the information which he is seeking to evoke, the patient is engaged in reconciling what she "guessed" he would be like with what he is like, and the result is nil. This also is dispensed with in absent treatments.

There is so much guess work interwoven with people's ideas of what practitioners should be; what they should look like; and what they should act like, that the person does not live in the flesh who comes up to the standard of what the masses expect of him or her. To one whose ideas of health are based upon *avoirdupois*, the practitioner must not be lean in order to be a good practitioner. Another who sees materiality represented in weight, finds in *avoirdupois* an absence of the aesthetic so essential to spiritual grace. One averse to smoking bases his idea of a person's ability to demonstrate on his abstinence from the weed; and if in the actions of the practitioner, certain people detect anything like a normal sense of humor, their sanctimonious sense is affected, and they regard him as incapable of healing, and that often without giving him a chance to try.

This brings us to the point that more is expected of an ordinary practitioner than would be possible to an archbishop.

All of this is avoided in absent treatment, into which the personal does not enter.

Peter healed by his shadow, and it is safe to presume that if the same people had gone to him with a preconceived idea of what he should have looked like, that rugged old fisherman would have been denied the privilege of expressing his understanding of God.

STANDARD OF THE TRUE METAPHYSICIAN

It is a habit with people to expect from personality that which is only to be found in individuality, which constitutes

Mental Soul Culture

that state of unity which man enjoys in common with God, and which constitutes mankind one, in the sense that we understand God the Father, God the Son, and God the Holy Ghost to be One in essence, while manifold in manifestation.

This constitutes man one, in the sense that God is one, and men links in the chain of humanity, which is one infinite complexity of divine creation: the majesty co-equal.

The world is filled with men, even as the sky is studded with stars; but light is One; in like manner man is one, and men supreme definitions of the One Man; the Man who is co-eternal with Mind.

There are sun, moon and stars, and still light is one. There are men and women and children, and yet Man is one supreme radiation of God. One divine system of many parts united; a spiritual compagination.

It is the recognition of this truth which endues the practitioner with power from on high, and not his personality. As the hands of the clock betray the hours without touching the numbers, likewise the individuality of man betrays the Divine Presence without regard to the personality of men. It is we, who mistake the frayed fringe of personality for the undivided garment of individuality. It is soul culture, and not physical appearances, which denotes the standard of the true metaphysician, and to the extent that personality enters into anything, to that degree, the higher things are overshadowed.

Jesus was a despised Jew; Peter a common fisherman; Paul an invalid who suffered from an incurable malady which his understanding of truth was unable to mitigate, and yet these men, raised the dead and redeemed the slaves of sin.

And no doubt, if those of this generation had in their midst those three individualities, and judged them by their personalities, it is doubtful if the measures of their spirituality would be recognized, by such who mistake personality for individuality, for these are as separate from each other as the sword is separate from its sheath.

Nothing is gained by present treatment which is denied to absent treatment. It is God who gives the increase, and the farther one is removed from personality, the more he realizes that, to God, belongs "the power and the glory forever."

Business Men's Department

CLEAR-SEEING IN BUSINESS

Successful business men are clairvoyant—using the word in its literal meaning, "clear seeing." They have vision. They think ahead. They visualize the future. They are single-purposed and carry out their plans ruthlessly. They have an objective that no one else sees. And despite conflict and strain, storm and stress, treachery and betrayal, they press onward with irresistible force until, with the culmination of events, in time, they find themselves achieving a glorious success. The difficulties that would have stopped other men, that had stopped them, were but additional incentives to the supreme effort necessary to complete achievement. The farmers of the country are today looking forward to a tremendous accomplishment proposed by Henry Ford. They have witnessed his success with a motor industry; they have seen what he could do with a broken-down railway system; they are certain that he can now give them through his Muscle Shoals project a cheap fertilizer. The South sees him as a great constructive force set to work to aid in developing their section of the country. Why does Henry Ford take up this project? Why is he the one man in all the country who can take an abandoned piece of colossal machinery like the Government plant at Muscle Shoals and put new life and energy into it? Because he has vision. He is clear-seeing. What his plans are we do not know. He has sketched them for us, merely. But he is not a dreamer. He is a practical man. He knows what he can do. He knows what the country's needs are. And he is more than likely to succeed.

In some of the recent addresses of Mr. Murray he has spoken of

this power possessed by many successful business men. What is called, in a general way, sagacity, Mr. Murray speaks of it as symbolism; the recognition of objects as symbols of thought. He declares that this power is within the possession of all of us if we but realized it; that we can either discover it or develop it for ourselves. He says that difficulties in our business life are not causes in themselves, but that they symbolize a certain state of consciousness. In order to correct these we must correct ourselves, our actual state of consciousness. Difficulties in business are due to some misdirected energy or to a false conception of individuals, or to inability to analyze dishonest men and treacherous factors. It is, he says, one of the tasks of Divine Science not merely to detect the inner cause of disease, disease being symbolic of an inner state, but to detect the hidden craftiness of the heart—to steer off, as if you were in the ocean and there was a rock before you. Divine wisdom enables us to steer off, to steer clear of things which lead us into difficulties. He says:

"To treat a man for business success is one thing, but so to enlarge and clarify his vision that he will not get into difficulties is another. It enables him to see things that cannot be seen without it. It distinguishes the big operator from the small trader, the man who sees beyond what he sees. The small trader is the one who goes only so far as he sees he is safe in going. The big operator is the one who goes beyond what he sees. How does he go beyond what he sees? Through faith. Men who have been able to judge geographical situations, penetrate into intrigues, see

Business Men's Department

the motives impelling men, are men with spiritual vision; they are spiritually clairvoyant. If one is not so gifted it can be cultivated, but not until one knows that symbols are symbols, and not the things themselves."

If mental disturbance, as we believe, is merely symbolic of the state of mind, producing disease in the body and confusion in external manifestations, how is the business man who is a prey to worry and care and fear to succeed? He cannot do so, or if he does it is because he throws these enemies out of his mind. Successful business

men do not have mental disturbances. They are calm, poised, clear as crystal in their convictions. They are thus enabled to see into the heart of any congerie of facts. Their clarity of mind induces the thing they desire. Obstacles that appear are foreseen and nipped before they have grown to the danger point, or are steered away from in advance. Who is better qualified for this clear-seeing than the man who recognizes that things are symbols; that "the visible things of the world betoken the invisible things of God."

A NEW VOCABULARY NEEDED

Some day soon some one will invent a new vocabulary for getting the Truth over to business men. It is needed. In fact, if business men are ever to be reached by religious truth, it must be through the medium of new words and phrases destitute of the association of ideas that cling to the well-worn ideographs of the older day. Whatever may have been the early religious teaching of a business man of the present day, he reacts strongly against the employment of the language in which the teaching was conveyed to him. Any man in the Truth who has attempted to convey his convictions to a friend or associate outside of it understands this fact. Business men are as hungry for religious truth as other people are, but if it approaches them in the old garments they refuse to recognize it. "I have been all through that—none of it for me" is the attitude their minds take, and who can blame them, considering what they have had given to

them in the old archaic forms? To speak of "grace," or "conversion," or "the divine urge" is to cause a feeling of aloofness and an attitude of distrust. The only way to get the truth over to them is to dress it in modern garments, the cloth, cut and color of which they have no preconceived dread of, or perhaps admire. To have the truth taken up seriously by business men would mean the ultimate accomplishment of everything that the forces for good in this country are hopeful for, and to induce them to take it up we must employ an entirely new set of terms. Psychology they have adopted—it is now used in every modern business institution. Economics they fairly eat alive. Sociology, even, they have taken into consideration. But religion—that is something that may be all right for women, but it doesn't appeal to men—business men will not accept it on its present terms. Therefore, someone must provide the new terms.

PEACE BRINGS PROSPERITY

To know your life is "hid with Christ in God" is to realize calm, instant tranquility and serenity. What is the consequence of peace?

Assurance. What is the consequence of assurance? Courage. What is the consequence of courage? Success. It does translate itself. It does come down from "the Father of Lights, with Whom is no variableness, neither the shadow of turning." It enables the individual to establish relations with God,

and this tends, automatically, to induce the thing necessary for our well-being. In other words, we attain prosperity through peace; a prosperity that cannot be taken away from us because it is established on the foundation of Truth.
—W. JOHN MURRAY.

THE MAN BEHIND THE MASK

Modern life has added greatly to the intricacy of human masks. Until recently, physiognomy, phrenology, palmistry, astrology and kindred arts sufficed to afford a peep behind the masks. These agencies have become quite inadequate to cope with present day conditions, and we now have a new Science of Mind, as formulated in psychology and psycho-analysis, to teach us to read masks and unravel the mysteries of conscious and unconscious mask-building.

Without the mask, Man would be invisible; but without the Man there could be no mask. The Man creates his mask, wears it, changes it, and finally discards it. But the Man never changes. The mask is the clothing, the home, the residence of the Man; which he is forever patching and altering to suit his changing fancy. It may seem that the Man is changing, but it is only his covering that is being fashioned differently to meet his changing thought seasons.

As Man is a deathless Soul, identified with Universal Spirit, one can do little or nothing for Man himself. But the mask is Man's creation and being impermanent, ever-changing, illusive and delusive, it is that which requires his never-ceasing attention. It is as the mask is guided by strong and controlled emotions, and by clear and definite thought that the Soul qual-

ities are realized, and Man enters on the enjoyment of Self-revelation.

The profoundest study for man is Man, and his deepest satisfaction is to watch his own Self-revelation; after seeing himself as a worm or caterpillar crawling on the earth, to witness his gradual metamorphosis into a butterfly or Spiritual Being with gorgeous habiliments, disclosing from beneath his disguise the indisputable proofs of his divine origin.

This is the Man behind the mask, a Being of infinite glory, but environed by forests of ignorance that obscure his vision, by rivers of doubt that benumb his faculties, and by clouds of fear that stifle his energies. Ignorance, doubt and fear were the principal factors that served to fashion his mask, but these are merely the primitive aspects of wisdom, faith and courage.

As the texture of the mask clarifies and refines, gradually it loses its grossness of materiality, assumes the delicacy and constituency of thought, and is finally dissolved and dissipated in the sunshine of spiritual understanding. Then the mask fades away, and there is disclosed in his true colors of spiritual glory the Being that previously had been

The Man Behind The Mask!

—EUGENE DEL MAR, in "*The Business Philosopher*."

Books and Reading

"IF WINTER COMES"

"If Winter Comes" is one of the novels that retains tirelessly its leadership in the "six best sellers," which is the most positive indication we have of book popularity. The story is still the best form in which to convey truth to the general mind. The novel is the teacher paramount in the matter of new thought because it is through the novel that the general public takes most effectively its mental pabulum. Therefore it is of the greatest satisfaction to find that in the most generally-read novel of the time the crisis of the story is in the discovery by the hero of the Truth as we know it. Whether Mr. A. S. M. Hutchinson, the author, whom we have previously known largely for his humor, has given us a bit of autobiography in this or not is unknown to the present writer, but it would seem as if it would have been impossible for him to have put what he has into the climax of the narrative of a great spiritual struggle without personally experiencing the throes of new birth. He allows us to see it first in this paragraph:

"Marvellous Effie! Sabre used to think; and of course it was because her astounding fund of humor was based upon her all-embracing capacity for love. That was why it was so astounding in its depth and breadth and compass. Effie was always happy. Nothing of that wanting-something look was ever to be seen in Effie's shining eyes. She had the secret of life. Watching her face while they talked he came to believe that the secret, the thing missing in half the faces one saw, was *love*. But—the old difficulty—many had love; himself and Nona; and yet were troubled.

One evening he asked her a most extraordinary question, shot out of him without intending it, dis-

charged out of his questioning thoughts as by a hidden spring suddenly touched by groping fingers:

"Effie, do you love God?"

Her surprise seemed to him to be more at the thing he had asked than at its amazing unexpectedness and amazing irrelevancy. "Why, of course I do, Mr. Sabre."

"Why do you?"

She was utterly at a loss. "Well, of course I do."

He said rather sharply, "Yes, but *why*? Have you ever asked yourself why? Respecting, fearing, trusting, that's understandable. But love, *love*, you know what love is, don't you? What's love got to do with God?"

She said in simple wonderment, as asked what had the sun to do with light, or whether water was wet, "Why, God *is* love."

And after Sabre's world has been shattered and is lying in ruins at his feet he stands erect with eyes shining, for he has discovered the secret, which is told in this way:

"I said to him, 'What's the remedy, Sabre?'"

"He said to me, 'Hapgood, the remedy's the old remedy.' The old God. But it's more than that. It's Light; more light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding. Mystical for ages steeped in the mystical; poetic for minds receptive of nothing beyond story and allegory and parable. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose a man who lives on meat is going to find sustenance in bread and milk? Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Man cannot live by bread alone, the churches tell him; but he says, 'I am living by bread alone, and doing

well on it." But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthy stuff. And the churches know it; and instead of reaching down to him what he wants—light, light—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing, and no spoilsport, and all that sort of latter-day tendency. Damn it, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and watch boxing matches with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. *And there's no God there that a man can understand for him to be lifted up to.* Hapgood, a man wouldn't care *what* he had to give up if he knew he was making for something inestimably precious. But he doesn't know. Light, light—that's what he wants;

and the longer it is withheld the lower he'll sink. Light, light!"

"With that he went back to all that stuff I told you he told me about when I was down with him last month—that stuff about the need for a new revelation suited to men's minds today, the need for new light. I can't tell you all that—it's not in my line, that sort of talk. But he said, his face all pink under the skin, he said, 'Hapgood, I'll tell you a thing. I've got the secret. I've got the key to the riddle that's been puzzling me all my life. I've got the new revelation in terms good enough for me to understand. Light, more light! Here it is: "God is love. Not this, that, nor the other that the intelligence revolts at, and puts aside, and goes away, and goes on hungering, hungering and unsatisfied; nothing like that; but just this, plain for a child, clear as daylight for grown intelligence: God is—love." Listen to this, Hapgood: "He that dwelleth in love dwelleth in God and God in him; for God is love." Ecstasy, Hapgood, ecstasy! It explains everything to me. I can reduce all the mysteries to terms of that."

THE PATHWAY OF PRAYER

This is a little book with paper covers published by the Master Christian Publishing Co. of Tacoma, Washington, of especial value to students. It is by Victor Henry Morgan and contains ten lessons on the Lord's Prayer. One of these is published in this number of THE

GLEANER. The author of "The Healing Christ" shows his rare power of insight and interpretation in "The Pathway of Prayer" and we cordially recommend it for perusal and study. To be had at the church bookstand.

ANNOUNCEMENT

CHICAGO, ILLINOIS—The Chicago Divine Science Center has moved into larger quarters at the same address, 8 South Dearborn Street. The rooms now are 1006 and 1007 Hartford Building.

At this address a Sunday morning service is now held at 11:00 o'clock. Every week-day, commencing at 12:30, there is a half-hour Success meeting. All are invited.

The Rev. Alice R. Ritchie, D. S. D., and Frank G. Ritchie are the leaders of this Center.

By Their Fruits Shall Ye Know Them

There is nothing so interesting as personal testimony. The strongest of all evidence is the "human document." To many, therefore, the "Notes From the Field," under which caption we have been presenting letters of the kind that follow, have possessed an interest that

is distinctly vital. In many of these communications much has to be eliminated. But each is valuable as indicating the power of faith and the force of its demonstration, as well as the earnestness and sincerity of the writers.

REFUSING TO BE DISCOURAGED

New York, Jan. 4, 1922.

Dear Mr. Murray:

Reading the many letters from those in physical and mental distress who are trying to find a way out, I wish to send them a message of great hope for the way up and out lies before them for their taking. I know, for I found it in the *Laws and Principles of New Thought* and what it has done for me it will do for them.

When I was about 40 years of age I was at a point where it seemed as if I could not go on. My husband, through intemperance and wrong living, had lost health, home and profession. My mother was frail and needed comforts I could not afford to give her. My sight was failing and I was told it would not be long before I was blind. This and other physical ailments for which an operation was advised brought me to despair. At this time I picked up casually, a book by Christian Larsen, one of the earliest teachers of the principles of New Thought. From that time my life changed. I came to know and to feel the actual presence of God within myself, loving, helping, and the source of power and energy, as much as I could learn to use. Thoughts of sickness I replaced with those of perfect health; thoughts of fear with those of courage; despair with those of

faith that all was well; thoughts of poverty with those of abundance.

I obtained a position, not very lucrative at first, with tedious duties, but I praised God each morning for it and for the growing strength given me each day to do the work. I placed my mother in a home-like sanitarium near by, where she passed her days in comfort and peace. At first I had to make sacrifices to keep her there, but I never doubted that the money would be secured, and it never failed to arrive in time, frequently at the last moment, and through a combination of circumstances that seemed miraculous. As years passed my prospects steadily improved. My health became perfect, all symptoms of defective vision disappeared and as my responsibilities increased my strength was renewed "for I work, and my Father works."

My brother, who had been going along in a small way, never any better from one year's end to the other, became awake and put these principles into action. In place of small ideals he put large ideals, without petty limitations. He stopped talking "hard times", his favorite theme, and even forgot his dyspepsia in thoughts of prosperity, success and health. He put constructive plans into operation, had the faith to stand by them, and his

The Gleaner

business has developed so that he is one of the leading merchants in town today. This is one of several incidents I have encountered in the wonderful workings of these principles. Others I have known grasped the vital principle, put it into operation and have come out of the Valley of Nothingness and gotten into the current of life leading to success. Others I have known have decided that there was "nothing in it," and they are today about where they were years ago.

I have told these particulars rather lengthily, I am afraid, but I

hope they will convince some discouraged soul that, if their strength is in the Lord, "of whom shall they be afraid?" Today I am about 60 years of age, and life was never brighter for me or more worth while.

A FRIEND AND DISCIPLE.

(What a wonderful thing it is to have "a friend and a disciple" tell such wonderful things and expect no reply save that which came to her from Christ within, as she wrote. I hope she will see her letter in THE GLEANER and know how much I appreciate it.—W. J. M.)

"NOTHING CAN BY ANY MEANS HARM ME"

Scarsdale, N. Y., Jan. 10, 1922
Dear Mr. Murray:

I want to write of what I conceive to be a remarkable demonstration of the eternal Truth that is always protecting us. Last week the heel of my slipper caught on the top step of our stairway and I fell head first down the entire flight, landing on the floor in the hall. It was a terrific fall, and while it was with an unexplainable feeling of safety I felt all during the fall, upon trying to get up a

feeling of faintness came over me. I instantly repeated the Truth of my being and that nothing could by any means hurt me. Immediately I got up and went on my way, totally uninjured and without any serious after-effect. I feel that I would like to have this in THE GLEANER so that those seeking the Truth, as I am, may see what it means to me.

Gratefully your friend,

F. E. G.

A HEALING AT A MEETING

Waldorf-Astoria, Jan. 20, 1922.
My Dear Friend and Pastor:

We have been attending the church this summer and have been received with cordiality into your "charmed circle."

My healing from Bright's disease was accomplished in this very room, and now, my dear friend, the Power has blessed me with healing for others. With Sincere Respect,

MRS. E. A. W.

BENEFITS DERIVED FROM THE TEACHING

430 Lafayette St., New York,
Jan. 12, 1922.
Dear Mr. Murray:

For some time I have wished to express to you my gratitude for the many benefits I have derived from your teaching.

Your all-embracing teachings have opened a new world to me. I am more keenly interested in and appreciative of all things beautiful than I ever was before. Art, music and poetry seem imbued with new meanings and in

By Their Fruits Shall Ye Know Them

everything I see God's handiwork. In my art work and in my endeavor to paint portraits I have heretofore been handicapped by the horrible fear of failure. My very intense desire to succeed was my undoing. This fear has entirely passed. Last summer I painted portraits of restless children with ease and no thought of failure entered my mind. It was the fearlessness that only faith could make possible. I was much impressed by your story at a recent noon-meeting of Mrs. Murray's gift of her last dollar to a newsboy. I had a similar experience, only it

was my last five dollars, and I gave it to the church. The following morning I received an order for a one-hundred dollar picture. I considered that a very good rate of interest. I am still very weak and have to cling for support but the noon-day meetings have kept up my courage many times when there seemed to be no thoroughfare. Your constant ability to inspire and comfort day after day seems a miracle to me, and indeed it is a divine one. May I, in turn, help others. Gratefully Yours,

M. E. M.

PASSED THE CRISIS SAFELY

Alcove, P. Q., Canada.

My Dear Mr. Murray:

I am so grateful to God that my aunt has passed the crisis of her illness and is very much better. My prayers have surely been answered. Thank you so much for your help. When I arrived here she hardly recognized me, but

each day her mind has been clearer and no pain, but weakness. Today she has taken more nourishment and sat up a few minutes. I have sat up every night without fatigue. With all good wishes and a heart full of gratitude. Sincerely Your Friend,

M. J. W.

PASSING IT ALONG

January 11, 1922.

Dear Mr. Murray:

My husband, who is in the hospital, has been greatly benefited and much improved through the absent treatment of the Silent Helpers. While I have been visiting him I became acquainted with the nurse who attends him. I gave her one of the affirmative cards, **THE GLEANER** and other reading

matter. She became so much impressed that she communicated her convictions to the other nurses, who have since come to ask for the cards. All were interested and spoke of reading them to their patients. I hope to have some of them soon in attendance at our meetings. Sincerely,

J. C. M.

MANIFESTING INSTANTLY

January 18, 1922.

Dear Mr. Murray:

I believe that one of the "greater works" that the Christ disciple is to do is to manifest the All-Good instantly upon the application of the Word. I want to acknowledge

the power applied in my own case so wonderfully healed by you.

I awoke one morning with my right eye swollen shut, inflamed, and what is called "black and blue", as if I had received a blow. I tried all day to treat myself but

the condition did not yield. The following morning I telephoned for your prayers, knowing that your clear vision would be imparted to me. In one hour the inflammation and discoloration had completely disappeared and at noon I went out and no one saw a trace of what had been. I bless the experience, because I perceived again that only in conscious contact with Absolute Thought, can conditions correspond, be dissolved and free us from all error.

Thanking you heartily for the privilege, I pray that some one or more may be encouraged to apply the power of Divine Love and be healed. Most gratefully,

E. L. G.

(The above writer enclosed the following from one of her own patients:)

"I was paralyzed in both legs and my right arm and hand, for nine months. The doctor did not heal me, so on November 26 Mrs. Gavitte came to me and began to pray for me. She asked me if I would prove my trust in God by trying to use my legs, feet and hands. I began at once to get out of bed and walk to a chair, which I did, and have done every day, with my daughter's help. I gained in strength and can now walk with only the aid of a gentle touch on my arm through the long apartment into the kitchen, and there use my hand and arm to cook.

I do thank God for restoring me to health, also to happiness, for I was very discouraged and depressed before the healing came. I praise God's holy name forever.

Mrs. M., 220 W. 67th St.

"WAIT ON THE LORD"

Marathon, N. Y., Jan. 10, 1922.
My Dear Mr. Murray:

About eighteen months ago I visited you at a time that I had suddenly met with reverses, had lost my position, due to the approach of this long business depression, and, at that time, if anyone said to me that I was to remain idle for a period of eighteen months, I should have said: "It can't be done."

I shall not forget your advice and encouragement, without which and the help of the Almighty, I should not have known what to do with myself for the problem of "supply" for myself and family was a most perplexing one. I attended the daily noon-meetings and found renewed hope and vigor in them, and made a practice of reading the daily lessons in *THE GLEANER* and the Astor Lectures applicable thereto.

During my enforced vacation I happened, one day, to drop into

the Pennsylvania Hotel Library, looking for a place for quiet and concentration, and there to my surprise found a little sign which read "Silence." The good that I got out of the quiet helped me much, while all the time some "supply" kept coming in from various sources.

Days and weeks and months of idleness for a man who had never before been compelled to seek a position would, had I not been in the Truth, have distracted me, and I must confess that there were times when it was not easy to affirm that I *knew* that my position was on the way, when, so far as I could see, there was nothing in sight.

After a long wait, out of a clear sky, so to speak, I received a telegram requesting me to consider the acceptance of a position with the company I am now engaged with and which I had previously served for years. I am back in

By Their Fruits Shall Ye Know Them

the business world and as you have so often said to me it was "on the way." While I was busy, seeking through many channels, the position that I was after was, through

Him, seeking me. I find that "the clouds of impending evil are only the shadows of present good."

Thankfully and Sincerely your
Friend in Truth, W. T. T.

Noon-Day Meeting Mignettes

MICHAEL FANE

Side by side they sit, strangers all, yet drawn together in a common quest. A silence prevails in which the noises of the world that each arrival unconsciously brings with him are gradually stilled. The mind drops its troubled turmoil as a garment and raises itself expansively in a new, rare atmosphere. Spirit asserts its dominion. "The ground upon which thou standest is holy." The faithful who have learned to relax and let go of all attachment to things of sense accommodate themselves to the inflow of the Oversoul and subdue the influences of the world to the tranquility of peace—the perpetual joy of which this caressing calm is but a foretaste. As the mortal impulses subside and fade away there is an increased pervasion of the immortal and a recognition that here, though all may be strangers to each other, there is a common communion, a massed commingling and blending with the Divine. Soon the speaker reads the lesson of the day, a collocation of texts that have a jeweled splendor, a sonority of resonance as of quietly-fluted organ music whose restraint implies the possibility of a majestic pealing. And then the well-modulated but earnest, often fiery, instruction, replete with imaginative suggestion and penetrating truths that the listeners receive with rapt attention. Stillness—stillness—the tense utterances falling with staccato insistence upon equally tensed hearing. To each is given full measure—measures large, measures small—according to the capacity of the vessel. In each mind is set up a different set of pictures, according to the receptivity of each for thought. Ah, if we could but see all of these reflected upon the screen of the Divine Mind, what might we not learn of the glorification of God? Infused through all minds is the glow of the Word and the comfort of the Message. And in some place in the assemblage sits the world-battered man or woman upon whose shoulder the touch of God is fresh, partaking thirstily of these draughts of the Water of Life while experiencing the throes of being born again in Christ Jesus..

Daily Lessons 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, affects all. Jesus proclaimed this Truth when he declared that an insult offered to man was an offense to God.

It is madness, therefore, to indulge in criticism, despite the fact that it is "much easier to be critical than to be correct." Men would do better if they better realized the con-

Daily Lessons

sequence 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 tongues 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.

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

The Gleaner

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.

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 accomplish-

Daily Lessons

ment. 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.

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,

The Gleaner

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.

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.

Daily Lessons

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 "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. Today the duty of the Christian soldier is to walk in advance of humanity's long train and reveal to it the vision which has transfigured his own soul. There is no greater service than to be a courier of the Christ message, and he who would herald the dawning of the Perfect Morn, must ascend to the loftiest peaks of Spirit's realm.

The Gleaner

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 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.

Daily Lessons

March the twenty-third

"Pray without ceasing," is an admonition which the children of Light should follow. Protection lies in the constant affirmation of the omnipresence of God,—the ever remembrance of the truth that there is no *other presence*. As a child of the Most High God, man's birthright is freedom; but unless he is conscious that "The Spirit maketh free," it avails him naught. The Christ must be born in the manger of his conscious existence, else his eyes will be holden to the Good which surrounds him.

MEDITATION: "Divine Love surrounds me; I shall not want."

BIBLE: 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.

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 be-

The Gleaner

hold 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.

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

Daily Lessons

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 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."

MEDITATION: "My humanity proclaims Thy divinity, O God. Guide Thou me.

BIBLE: Matt. 6:13; Rom. 8:38, 39.

ASTOR LECT.: Page 285, 1st par.

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*

Vol. 13

APRIL, 1922

No. 7

TABLE OF CONTENTS

Clairvoyance, Inherited and Acquired,	W. John Murray	220
Paths in Spiritual Consciousness,	Mary Siegrist	225
A Scientist With Vision,	Elwyn Barron	230
Putting on the New Man,	Henry Victor Morgan	235
Will America Commute the Death Sentence?		238
Business Men's Department,		240
Daily Lessons With Meditations and Readings		245

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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

Vol. 13

APRIL, 1922

No. 7

THERE are a number of unusually interesting contributions in THE GLEANER this month, to which we can call attention with, we think, a good deal of pride because of their essential attractiveness. First among these, without attempting to discriminate, is the article by Mary Siegrist entitled "Paths in Spiritual Consciousness." Her reproduction of an Indian orison is a revelation of the permeation among all races of men of the consciousness of the All-ness of the Divine. The articles by Henry Victor Morgan and Elwyn Barron are in their separate ways equally absorbing. Mr. Barron has given us an interesting insight into the greatness of Ouspensky's book, "Tertium Organum," which is destined to win its way to the rare position of a universally read philosophic work.

* * * *

IN a different manner, the contributions in the form of communications to the editor from those who have had demonstrations in healing, there is an appeal that few of the faithful will fail to respond to. Here there is no literary polish, no profound thought, no attempt to articulate particularly. But each in a simple manner gives an experience that affects life, and while the expressions may be considered trite and the descriptions of fact leave much to be desired, perhaps, yet they have a glow of faith that makes a direct appeal to spirit. Perhaps because they are humble and to some extent lack the dramatic power essential to portrayal of such experiences, they breathe fully of the trusting faith that is the essential of the spiritual life.

THE "Business Men's Department" has not fully taken shape as yet, but the articles presented therein this month we are sure will have a particular interest for those who look for the great response to be given by the practical men of this country to the Truth when it reaches them, as it will in striking form eventually—as it is now doing quietly. In this department will be found a communication under the head of "A Remarkable Demonstration of Prosperity." It is to those who are familiar with the working of the Law of intense interest. Possibly every case is like that, only that every case is not as well narrated. Most of those who seek healing in Divine Science are suffering from disease or poverty, the twin evils of wrong-thinking and erroneous living. The healing of poverty is often as profoundly affecting as that of disease. Much may be learned from this story.

* * * *

IN the matter of church activities the Reading Room on Madison avenue is realizing fully the hopes of its founders; the ladies of the Women's Auxiliary. It is demonstrating its usefulness daily and we mention it particularly to call attention to its value for those of our readers who visit New York occasionally and are anxious to have a place for rest and thought. Changes are being put into operation in connection with the activities of the Men's Club that will work for better results for that body and the male church membership. There are great possibilities in this city for a strong Men's organization.

Clairvoyance, Inherited and Acquired

In a recent issue of the *New York Evening Telegram* there is an account of a young woman who is giving exhibitions in New York of her skill in mind-reading, and, according to the reporters, her work is genuine but unexplainable, not only unexplainable by them but unexplainable by herself. Her grandmother had the gift, as did other members of the family, and so it falls into the category of inherited natural clairvoyance, or second-sight, none the less genuine.

It is like any of those other natural gifts which we see from time to time in the worlds of art and of music where certain people paint or play without any of the instruction which is so necessary to those who have no natural aptitude for such things but who acquire the arts through painstaking effort.

Having dismissed simulated clairvoyance as a mere stage trick which may delight the theatre-goer without enlightening him, we may now consider the inherited form of it just as we consider any other inherited form of good. Take, for instance, the robust physique which is inherited and see what ignoble uses it is put to. The man who prides himself on having a constitution "like an ox" is often without the sense of an ox to take care of it. He subjects his physique to all sorts of abuses on the assumption that he can stand anything.

Take the person with a natural aptitude for music. He would rather play anything by ear than study technique and harmony, while another, who has apparently no aptitude for music, studies and eclipses his more naturally musical friend in time. It is so also in art and literature, for there are many natural artists and writers who presume on their natural gifts, neglect their studies and remain mediocre when they might otherwise attain to great proficiency.

All of this is illustrative of that form of clairvoyance which is natural. It is genuine, but, being undeveloped scientifically and spiritually, it degenerates in course of time into the spectacular and money-making aspects, for if a natural gift is not being lifted up it is only a question of time when it will become prostituted for gain, since everything either advances or recedes.

Now we have seen that as there is a pseudo clairvoyance which is worthless, save as a form of amusement, and a natural clairvoyance, which is inherited and all too frequently misused, so there is an acquired clairvoyance which is the result of painstaking application of divine principles.

The Gleaner

On the lowest plane of man's being he shares with the animals and beasts of the field all that comes under the head of fleshly sensation. He derives his pleasures and his pains from this source just as other animals do. He sees only objects, just as a dog sees a tree without being able to distinguish its branches, twigs and leaves. Effects to him, while on this low plane of consciousness, are the only realities. He is, as Plato says, like a captive in a cave, with his back turned to the mouth of the cave and consequently to the light which comes in at the mouth of the cave. In such a position he sees the shadows of things, his own included, and because he does not know how to interpret what he sees he mistakes these shadows for actualities.

Rising, however, to a higher plane of thought and feeling he begins to realize that wherever there is a shadow there is a substance back of it, and this takes him into a new world, the world of causes, and in this world there is the possibility of limitless expansion.

In addition to what he sees with his eyes there is a vast unexplored territory of ideas which can only be perceived by the intellect, or the eye of reason operating on a higher level than that of the senses. Life now takes on a new and a more healthful significance, for while his feet are on the ground his head is in the air, or in the psychic realm of thought, where he is neither wholly spiritual nor wholly carnal. This is the half-way house at which so many students stop to rest and sometimes conclude they have reached the end of their journey, or that truly spiritual state of consciousness which is the Christ-Consciousness. There is just enough freedom from the ordinary cares of life on the physical plane to cause the student to feel that "This is enough of heaven to come down to earth", but this is because he is comparing his state with a state below, or inferior to, instead of a state above and superior.

He deludes himself into thinking that he has arrived when as a matter of fact he is only on the way.

It is on this plane that we find a clairvoyance that is able to foretell events but is not able to forestall them. It can predict a failure in business, or the death of an individual, but it can prevent neither. It is genuine as far as it goes but it does not go far enough. Of what avail is a clairvoyance which sees an approaching calamity but which is utterly in-

Clairvoyance, Inherited and Acquired

capable of frustrating it? Better is that ignorance which is temporary bliss than that knowledge which prepares us for the so-called inevitable and causes us to die a thousand deaths while waiting for the one.

In our ascension from the purely animal, where we sensed no danger, we have arrived at the psychic, where we sense danger but have no means of warding it off.

It is very evident, then, that we must needs preen our wings for a higher flight, for the spiritual is as high again above the psychic as the psychic is above the carnal, and the clairvoyance on the spiritual plane is as much higher than the clairvoyance on the psychic plane as this is above the most degraded animal state of consciousness.

It is on this exalted plane of Christ-Consciousness that we can appreciate, even when we cannot demonstrate, the quality of thought which characterized Jesus when he said to Nathaniel "Before that Philip called thee, when thou wast yet under the fig-tree, I saw thee."

When the soul is freed from all animal desire and selfishness it is able to detach itself from the body and to enter at will into that world of pure thought where all things are recorded and where "coming events" are seen ere they cast their shadows before.

If these coming events are good they are enjoyed as much in anticipation as they are in realization, so that there is a double enjoyment of every blessing to the spiritually clairvoyant. If on the other hand these coming events, which are perceived before they cast their shadows, are not good, the spiritually clairvoyant can destroy these mental pictures before they have time to superimpose themselves either in their bodies or in their affairs.

For Jesus to *perceive* Nathaniel in the invisible world of ideas was for him to *see* him under the fig-tree, for one thing was only the complement of the other. "As is the inner so is the outer."

Considering clairvoyance, then, in its highest and most spiritual aspect, it is the art acquired through prayer and consecration of seeing things independently of the physical senses. It is back of all that is creative and not merely imitative. It is the capacity to see or perceive an as yet unexpressed idea or mental picture and bring this mental picture into expression as a work of art—a musical composition, or

The Gleaner

a mechanical invention. Clairvoyance is the ability to detect fraud before it has a chance to perpetrate itself and, as such, it is the most valuable asset in the business man's dealings with his fellow-man, for it protects him against the deception and robbery that is "within the law."

Not only will it protect the business man against being cheated, but it will protect the cheater from cheating, for the cheater will not cheat when he cannot cheat, and he cannot cheat when his proposed victim sees clairvoyantly his inner intentions. The only chance a cheat has to cheat is when his proposed victim cannot divine his intention. It is in this matter of divination or the reading of the minds of others that spiritual clairvoyance shows its real worth. It is a case of being forewarned and thus forearmed. What protects society from being robbed will prevent the rest of society from attempting to rob. With spiritual clairvoyance the good woman will be able to detect the real purpose back of the most charming but most insincere love-making. Without this clairvoyance she will be taken in by the scamps of the world and her most cherished faith in mankind will be shocked into a cynical distrust of every man.

It was the spiritual clairvoyance of Jesus which enabled him to detect the underlying causes of his patients' maladies. Secret sins which they would never have confessed voluntarily he saw plainly written on the tablet of their hearts or subconscious minds. It was foolish for them to lie to him. for his clairvoyance detected their real characters, and so he exposed to them their inner sins in order that outer sicknesses might be healed.

We see, then, from all this how necessary clairvoyance is. If one has inherited it let him see to it that he uses it for spiritual ends, not for material gain through public exhibitions which can only entertain and bewilder an audience without lifting the mind of that audience to the contemplation of higher things. Let the inheritor of this faculty seek to understand its real uses, and, like the person with a natural aptitude for music, study its technique lest he degenerate into mediocrity.

Let him who has not inherited this faculty not despair, for it may be cultivated, and the method of its cultivation is simple to those who are willing to follow instruction.

Clairvoyance, Inherited and Acquired

The inner vision, or ability to read unseen mental pictures, will be regained when man is willing to detach himself from the binding influences of the material senses and rise above the blinding mists of spiritual ignorance.

"It is possible", says one, "for the intellectual soul to free itself from the trammels of the body, and emancipate itself from all material restraints and limitations. It then acts above time and space, and can transport itself, *with all its senses*, to any part of the world, guided and governed by the inner divine pneuma, or spirit. It can make itself *felt* and *seen* by persons a hundred miles away, for it is where it thinks to be."

This explains the appearance and disappearance of Jesus whenever he wanted to appear or disappear.

Paths in Spiritual Consciousness

By MARY SIEGRIST

Among the ancient invocations is to be found this Buddhist prayer: "Let all creatures everywhere, all spirits, and all who have taken birth—without enemies, without obstacles, overcoming sorrow, and attaining cheerfulness—move forward freely, each in his own path!"

Perhaps none has understood more fully or made more articulate to human consciousness this necessity of unhampered progress on the part of each individual than have the great religious teachers of the Orient. If there is one gift greater than another which they have given to our restless, our feverish, Western spirit, it is the emphasis they have added to our own realization of the unity underlying all visible manifestations of life and of the interior calm which is to be found by each individual at the very center of his own being.

But this realization has at no time been confined to any single race or nation. The American aboriginal religious rites, for example, breathe strangely the same prayer for unimpeded individual progress through the removal of the necessary outer obstacles and through the inner harmony and spiritual release of the individual. This excerpt, taken from an Omaha ritual, is gracious and far-reaching in its emotional range and implication:

The Gleaner

"Ho! Ye Sun, Moon, Stars, all ye that move in the heavens: I bid you hear me! Into your midst has come a new life. Consent ye, I implore! Make its path smooth, that it may reach the brow of the first hill!

"Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air: I bid you hear me! Into your midst has come a new life. Consent ye, I implore! Make its path smooth, that it may reach the brow of the second hill.

"Ho! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the earth: I bid you hear me! Into your midst has come a new life. Consent ye, I implore! Make its path smooth, that it may reach the brow of the third hill.

"Ho! Ye Birds great and small, that fly in the air; Ho! Ye Animals great and small that dwell in the forest; Ho! Ye insects that creep among the grasses and burrow in the ground—I bid you hear me! Into your midst has come a new life. Consent ye, I implore. Make its path smooth, that it may reach the brow of the fourth hill!

"Ho! All ye of the heavens, all ye of the air, all ye of the earth: I bid you all to hear me! Into your midst has come a new life. Consent ye, consent ye all, I implore! Make its path smooth—then shall it travel beyond the four hills!"

All of us are in different states and stages of consciousness. We can never hope by any process of thought to pour all human minds into one crucible in order that they may take on one definite and characteristic mould. Nor would it be a desirable consummation if it could be attained. There will always be "gifts differing from each other in glory" and perhaps it is the glory of our humanity that this is so. There will always, too, be travelers on many paths of consciousness and those at different stages along the same road. There are many hills to be come upon and passed over. Some travelers have reached the brow of the first hill, others have come upon the crest of the second, still others overlook the brow of the fourth hill, while there are those who have pressed on beyond the four hills. Strangely—and yet not strangely—those who have left the greater number of hills behind are the ones who are the most tolerant and understanding of the slower travelers along the way. They have that large faith, that sense of ultimate security, not only for themselves, but for the whole human brotherhood. They have the realization that "somehow good will be the final goal of ill" and that "not one life shall be destroyed when God hath made the pile complete." Like Browning, they can even see "good out of evil and joy out of infinite pain." For those who stand tiptoe upon a hill and overlook large vistas of life—great tracts of human consciousness—have themselves attained such deep inner harmony that

Paths In Spaitual Consciousness

love and understanding characterize their relations with their fellow men. They understand the difficult journeys of their comrades back on the little hills, for have they not themselves traversed those same hills, or others even more difficult? So not only do they not block the way for their comrades but they remove from it as many obstacles — as many dead branches—as they can. Was it not the “good gray poet” who once wrote, “Cheer us when we rise, encourage us when we fall, but for God’s sake, let us pass on!”

Divine Science recognizes the need of each individual to move forward freely, each in his own path, but “forward”—the right of each to accomplish his journey with as little impediment as possible. It would have the child introduced to the cosmos at birth with that rightful freedom from obstacles which the quoted ritual implores. It would have not only the sun, moon and stars—the physical elements of life—its astrological aspects—propitious, but it would have the child develop naturally in ways that keep pace with the growing consciousness within—ways that keep the inner rhythm and harmony of life unbroken. There is, of course, an ever-increasing number of books being written upon this aspect of child education and environment. There can never be too many of them.

There is a sense in which we are all children—children of varying degrees of development, but children nevertheless, in the difficult road along which lies the attainment of a harmonized and unified spiritual consciousness. A single lifetime, as Shaw significantly points out under the guise of humor, in his “Age of Methusaleh” is too short for anyone to achieve in it that which he would in art, science, literature or what not. We are children at seventy. Whether greater longevity is desirable is doubtful, all things considered. But certainly it is desirable that the brief span of years on the earth plane should be as harmonious as possible and that they should be lived in the highest degree of inner illumination attainable. Not only that our own lives should be attuned to the harmonies heard within as early and as unbrokenly as possible, but that we should become in a sense defenders of those others who are struggling in difficult places toward similar goals of realization, is the task unquestionably laid upon us. May it not be that in proportion to the help that we

The Gleaner

extend to all spiritual travelers along all hills, our own paths will be the more finely and completely harmonized?

One sure hallmark of the illumined ones farther along the path of realization is the sense of their own fragmentary knowledge and accomplishment as compared with the great outlying areas of possible achievement. Art is so long and the human caravan such a fast-moving one! For this reason those who have achieved most are, if at times not less than arrogant, also filled in other moments with supreme humility. Hamlin Garland, who read from his works at a recent gathering in New York, instanced this strikingly: "I am not going to say much to you," he said. "I know very little on the whole but I can tell you about farm life in the West and about our beautiful prairies. Once I was sure I knew a great deal. That was when I was very young. Now I know almost nothing."

As we reach the "fourth hill" and the hills beyond, we become aware of an ever widening landscape. Was it not Paul, that great religious enthusiast, who said, "Not as having attained, but I press forward." Perhaps, too, we acquire more of the gift of sympathy. For we become increasingly conscious that "What's truth to me another soul may vex, who has not lived or battled in my place." Always the illumined person tries to cut down, not only the trees in his own path, but the underbrush in the path of others. There are always those oncoming ones who have to come through the human jungle and it is ever the desire of these enlightened travelers to help make the path smooth for others that they, too, may reach the brow of the fourth hill—and pass beyond. Always these true initiates along the hills of spiritual attainment become in their turn guides and defenders of the other little travelers. Is it not true, in the last analysis, that the thing that matters most is that one go forward? "Give her the glory of going on and still to be"—unfettered progress—is all that Beauty ever asks, just as it is all that any human being finally asks of life either for himself or for his fellows.

I shall never forget the peace that went out from Rabin-dranath Tagore when, during his recent visit to America, it was my privilege to interview him. "At the center of life, all is calm," he said. "Our East needs to get more of your power of practical accomplishment; your West should have more of our practice of meditation. When I see persons rush-

Paths in Spirituat Consciousness

ing wildly along Fifth Avenue, not knowing where they are going, or why, I know it is only mental inertia that causes them to hurry so."

Spiritual science emphasizes and has always emphasized the renewing power that lies in meditation; the truth that there is a great central reservoir of consciousness at the center of each individual; the need of each student to be attuned to the higher vibrations of life and to help others come into the same state of harmony and tranquility. Always he must pass on the torch if he would himself have light.

We all go forward along many paths, along many kinds of hills. We speak through many voices, each according to his own peculiar gift, through art, music, literature, or through the gracious acts that make our everyday life worth while.

Divine Science, the knowledge of the divine, speaks to each student that he go forward and that he "let all creatures everywhere move forward freely each in his own path!" This with the sure knowledge that wherever the path of an individual is being blocked or blinded, the progress of the whole human caravan is impeded. For this reason, if for no other, no one who is spiritually aware can ever find complete rest or joy until our economic and social injustices are looked at squarely, battled with intelligently, and fully righted. Divine Science does not put blinders on the eyes when it asserts that "good" lies at the heart of life. It is fully alive to the evil that is wrought on the circumference of existence, and its business is to right these wrongs. It has little patience with the inane and vapid Pollyanna theory of life, with which it is often confused, because this sees neither deep enough nor far enough. What it does assert is that it is possible to overcome evil by good—by a greater measure of spiritual understanding.

In that fine lyric by Witter Bynner, "The New World," this inter-relatedness of the one to the many is made very clear :

This that I need to know I know—
Onpouring and perpetual immigrants,
We join a fellowship beyond America
Yet in America * * * *
In you, in me, in everyone, we join God's growing mind,
For in no separate place or time or soul we find
Our meaning. In one mingled soul reside
All times and places. On a tide

The Gleaner

Of mist and azure air
We journey toward that soul, through circumstance,
Until at last we fully care and dare
To make within ourselves divinity.

And as showing to what measure of inner harmony one's own life may attain, perhaps there are no finer lines to be found anywhere than those of that great poet, James Elroy Flecker, in his "Gates of Damascus":

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 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.

A Scientist With Vision

By ELWYN BARRON

One of the most remarkable of the intellectual phenomena of the last century was the ready acceptance,—not only by biological scientists but by professed followers of the Christian religion,—of the Darwinian or Neo-Darwinian theory of evolution and the origin of species. Perhaps the universal sweep of the ipse dixit was in some measure due to that egotistic property of man's mind which leads him to prefer to regard himself as self-produced rather than as the expression of a Supreme creative Intelligence. Anything with a scientific certificate that tended to set among myths the religious fundamental that God made man from the dust of the earth and breathed into him a living soul has been welcome pabulum to the intellectuals. The theory that a bit of protoplasm decided to cast off inertia and enjoy the vagrant freedom of a fish, and by gradations of discontent to shift into quadrupedal adventure as land appeared, and then to elaborate feet into hands in order to make observations from tree-tops, finally to become bipedal and two-fisted and linguistic, seemed thoroughly logical as well as fascinating. That all things came out of the varying desires and antics of vortices, atoms, electrons, with the will to be different, seemed vastly more

A Scientist With Vision

flattering to self-appreciation than is the fantastic notion that the infinite variety of life and form indicates an omniscient and omnipotent First Cause.

But the theory so enthusiastically received a span of years ago is losing ground with the deeper thinkers among the physical and biological scientists. There are problems it does not solve to their entire satisfaction. It is difficult to get rid of the assumption that life preceded form, and is independent of form. It is still more difficult to explain form, variation, divergence, motion, growth, evolution itself without the admission that Thought may have been the effective agent, and that Thought necessitates a Thinker capable of giving it definite direction,—if there are to be precise results. They have been unable, with all the data investigation has secured to them, to discredit the statement, "God made."

That eminent English biologist, Prof. William Bateson, in a recent address to a convention of scientists at Toronto, Canada, declared, unchallenged:

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever, after forty years, no evidence has been discovered to verify his genesis of species."

Prof. Bateson was particular to avow that, though abandoning Darwin, he remains loyal to the doctrine of evolution, without, however, offering to define what evolution signifies to him. If by evolution he means the unfolding, the development of that which inheres, his avowal was but a declaration of faith in the science of the first and greatest of all evolutionists, the Man who came up from Nazareth.

Some scientific thinkers have gone beyond the mere negation of the theory and have carried investigation to profounder depth, and to higher planes than Darwin and his adherents were able to do. The new order of inquiry admits the impossibility fully to understand the physical without an apprehension of the metaphysical. Whether or not we can ascend to a perception of the governing principle, it is more and more evident that only as we move in that direction can we comprehend the circumstances and conditions of material existence, so called.

One of the most exhaustive and illuminating of the many contributions to this later branch of scientific research is a book that compels interest, and has for its title, "Tertium:

Organum; a Key to the Enigmas of the World." It is the work of Prof. P. D. Ouspensky, a distinguished mathematician, and instructor of pure mathematics in the Petrograd Institute of Engineers of Ways of Communication, one of the oldest of Russian technical schools. Though written by a master of an exact science and worked out on the lines of that science, the book is so simply and clearly written that it may be read easily and enjoyably by any intelligent reader,—certainly by readers of THE GLEANER, who are seeking light to live by, a mitigation of the daily grind, a glimpse of higher enlightenment than that by which the affairs of men are now ruled.

It is quite impossible to summarize in our limited space a book of this magnitude and importance, every chapter of which is rich in matter for thought; but it comes more nearly to a demonstration, in argued terms, of the truth of the Christ concept, "The Kingdom of Heaven is within you," than science has before approached. The material world does not exist. Consciousness is the reality and totality. These are two of its postulates. One of its definite pronouncements is that "Science must come to mysticism," that is, advance from the logic of a three dimensional world into the space of many dimensions. This cannot be done while we give sovereignty to the senses; while we are bound by earth traditions and conditions. We must rise above these. That being the necessity of true evolution, necessarily these must be a means, a medium of ascent, and that medium can be no other than expanding consciousness, the intuitional superseding the logical.

Speaking of pure mathematics, Ouspensky declares; "Mathematics goes ahead of our thought, ahead of our power of imagination and perception. Even now it is engaged in calculating relations which we cannot imagine at all. Thus science having admitted the possibility of the expansion of mathematics beyond the limits of the sensuously perceived world—that is, a world *accessible* (though theoretically) to the organs of sense and their mechanical aids—must thereby recognize the expansion of the real *world* far beyond the limits of any 'infinite sphere' i. e., must recognize the reality of the world of many dimensions. The recognition of the reality of the world of many dimensions is the *already accomplished* transition to an understanding of the world of the wondrous. And this transition to the wondrous is impossible without the

A Scientist With Vision

recognition of the *reality* of new logical relations which are absurd from the standpoint of our logic."

If we desire to escape from the limitations of the three dimensional, material world and go farther we must, says our author, first of all "throw off the chains of our logic. This is the first, the great, the chief liberation toward which humanity must strive. Man throwing off the chains of 'three dimensional' logic, has already penetrated, in consciousness, into another world. And not only is this transition possible, but it is accomplished constantly. Although, unhappily, we are not entirely conscious of our rights in 'another world,' and often sacrifice these rights, regarding ourselves as limited to this earthly world, paths nevertheless exist. Poetry, mysticism, the idealistic philosophy of all ages and peoples preserve the traces of such transitions. Following these traces we ourselves can find the path."

Add to this statement Ouspensky's scientifically established conclusion that "time" and "space" do not exist for the many-dimensional world of perfected consciousness, and you have the nearly complete formulation of the theorem we are demonstrating in Divine Science. There is, however, no intimation in the book that Ouspensky ever heard of "Divine Science" or "Christian Science." Following mathematics into a field projected beyond the limits of human conceiving, he inevitably became conscious of the necessity for an understanding commensurable with that field—the necessity for Cosmic Consciousness. This Cosmic Consciousness is that by which man is to be saved. It is the "rising up within him of a Savior—the Christ, in Paul's language."

And here is the declaration of this Russian scientist, this master of mathematics (the most exact and exacting of sciences) whom Claude Bragdon describes as "the Columbus of an uncharted ocean of thought."

"In contact with the flux of cosmic consciousness all religions known and named today will be melted down. The human soul will be revolutionized. Religion will absolutely dominate the race. It will not depend upon traditions. It will not be believed and disbelieved. It will be part of life, not belonging to certain hours, times and occasions. It will not be in sacred books, nor in the mouths of priests. Its life will not be in prayers, hymns nor discourses. It will have no mission to save men from their sins or to secure their entrance

into heaven. It will not teach a future immortality nor future glories, for immortality and glory will exist here and now. The evidence of immortality will live in every heart as sight in every eye. Doubt of God and of eternal life will be as impossible as is now doubt of existence; the evidence will be the same. Religion will govern every minute of every day of all life. All intermediaries between the individual man and God will be permanently replaced by direct and unmistakable intercourse. Each soul will feel and know that the entire universe with all its good and all its beauty is for it and belongs to it forever. The world peopled by men possessing cosmic consciousness will be as far removed from the world of today as this is from the world as it was before the advent of self-consciousness."

One final quotation: "Cosmic consciousness, like other forms of consciousness, is capable of growth, it may have different forms, different degrees. It must not be supposed that because a man has cosmic consciousness he is therefore omniscient or infallible. Men of cosmic consciousness have reached a higher level; but on that level can be different degrees of consciousness."

The science Christ gave to his disciples is at once the revelation of, and the process to, that perfect state of being which Ouspensky describes as Cosmic Consciousness, wherein we shall know that Man did not come from the atom, but that he made the atom and the whole material world.

Emerson, the mystic, expressed it well when he wrote. "The world is mind precipitated."

Ouspensky, the mathematician, strikes a key note of the true evolution in the declaration,—

"Science must come to mysticism."

Watch Your Voice

We should use the voice that's given us,

In the kindest, cheeriest way;

It will help to lighten, brighten,

Someone's dark and dreary day.

Never let the tone of anger

In our speech be ever heard;

Self control is all that's needed,

"Watch your voice" should be the word.

—*Eleanor Gregsten Thompson.*

Putting on the New Man

(A Vision of Immortality)

By HENRY VICTOR MORGAN

"Put on the new man which after God is created in righteousness and true holiness."—Eph. 4:25.

Paul writes from experience. He belongs to the great school of the Illuminati. He speaks from within.

Through an inner experience wherein he had become aware of what he loved to term, "The law of the spirit of life," he had passed from death unto life. His soul had been caught up by the vision of truth to behold Reality. From that marvelous day when the scales of materiality fell from his eyes and he heard the voice of the living Christ he was a new man with new ideals, and new affinities.

To use modern terminology, his polarization had been changed. An all-commanding Idea now claimed his allegiance. He was not disobedient to the heavenly vision. To it he gave all and from it he gained all. If Jesus should speak today he would say of Paul as he did of John: "Among them that are born of women there has not risen a greater."

Paul belongs to the Cosmic order and speaks from age to age in a tongue that all can understand. His appearance among the progressive thinkers of our day would be hailed with delight. His depth of insight, commanding zeal and loftiness of purpose to become servant of all, forever enshrine him in the love-heart of the race.

Souls such as his make us aware of our own possibilities. The words in which they describe their experiences awaken like emotions in us. And herein is a great truth that might well be placed in letters of Light before the mind of every candidate for spiritual illumination, this namely: *Words born from a high soul consciousness, will awaken in whoever repeats them in prayerful meditation, the consciousness from which they sprang.*

When we understand this truth and apply it in our reading of the Illumined we will learn the joy of meditation and enter into the fellowship of the emancipated.

One of the chief characteristics of the truly illumined, is their love for Reason. "Come now, let us reason together," has been the burden of the prophetic mind throughout the ages. To them a thing is not only true but there is a way in which it is true. There must be a great psychological back-

The Gleaner

ground that will enable us to give a reason for the faith that is within us.

The illumination of reason leads inevitably to newness of life. The impossible will become possible, the unknowable the well known. Illumined reason reaches beyond the actual and visible, and beholding the invisible speaks of things not yet manifest as though they already were. The conflict between sense and reason is not real but apparent. The report of reason that seems at first an affront and a scandal to the senses, soon leads to emancipation. We now accept the report of reason that the earth revolves around the sun, with the utmost satisfaction, although our sense-bound forefathers fought it bitterly, saying it was not only contrary to reason but it contradicted the Bible!

We must expect the same opposition from the sense-bound of the world whenever new and extraordinary realizations are placed before the mind. But the reconciliation is bound to take place; reason's light will illumine the darkness and bring satisfaction.

Reason never accepts the *actual* as the *only possible*. Therein is its glory. It sees the supersensible. Its watchword is Faith. Its child is Progress. It has no impossible.

The task before us in putting on the new man is to put off the Adam of sense and to put on the Christ of reason. We must see the possible rather than the actual.

There is no reason in the nature of things why three score years and ten should be the years of the man who realizes his God-possibilities. To him a thousand years should be as a day. There is no reason that the individual who escapes the race thought should be subject to sin, sickness, old age or death. This is the message of the Absolute and must become the fixed attitude of all, who, in the matchless language of our text, would put on the new man, which after God is created in righteousness and true holiness.

It is the supreme message of Jesus. His keynote was Life. "I am come that they might have life, and that they might have it more abundantly." Strange, is it not, that a religion, founded on life should become the ally of death? Strange, is it not, that the burden of evangelical preaching should be "prepare for death," while its founder triumphantly declares, "He who believeth on me will never see death." But

Putting on the New Man

even in the heart of orthodoxy a new life stirs. My Christmas mail brought a book written by Rev. Frank N. Riale, bearing the title, "The Divine Antidote to Sin, Sickness, and Death." I append some high statements that head one chapter:

"An arrow in the heart of death." Alfred Noyes.

"Whosoever liveth and believeth in me will never die. Believeth thou this?" Jesus.

"The whole burden of the Bible is to tell us most emphatically that death is not the will of God." Judge Troward.

"There is absolutely no reason a man should ever die. Deathless life is bound to come in time and through high science." Thomas Edison.

What a cloud of witnesses! Science, Philosophy and Religion urging us on to the supreme conquest. But I hear the voice of the sense-bound religious pessimist saying: "All but one of the witnesses are dead." O blind of heart, do you not know that souls that have caught the Vision, never see death! None but Jesus may have made the supreme conquest but to the stirring question, "Believeth thou this?" they replied: "Yea, Lord, I believe." Thus have they put their arrow in the heart of death.

Listen to our Emerson: "Nothing is dead. Men feign themselves dead and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead; he is very well alive; nor John, nor Mahomet, nor Aristotle; at times we believe we have seen them all."

Higher and more triumphant than the voice of Emerson is the voice of Paul, who in his mighty psalm of faith, having enumerated the triumphs of men of vision, and having called the roll of honor, declares: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us."

Marvelously encouraging to all who would follow the highway of truth, and who vision the supreme conquest, to know that all who have died in the faith, from higher realms still support every aspiring soul.

Infinitely encouraging also to know that as we endeavor to put on this new conception of man triumphant over sickness and death, we are helping not only ourselves and those

The Gleaner

who live in the flesh striving to bring life and immortality to light; but that our thought illumines the great beyond and brings light to those who have not caught the vision. It is the voice of faith triumphant. Nothing can defeat it.

We do not have to demonstrate life. Life is. It is all there is. It is the Magic City seen by John coming down out of heaven. The new man is created in the image and likeness of God, in the heavenly chamber of imagery.*

It comes down out of our heaven of consciousness and the word becomes flesh. Listen to Browning and rejoice:

"So shall crown Thee the topmost, ineffablest, uttermost crown—
And Thy love fill infinitude wholly, nor leave up nor down,
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!

* * * *

'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and find it. O Saul, it shall be
A face like my face that receives thee; A Man like to me
Thou shalt love and be loved by, forever; a Hand like this Hand
Shall throw open the gates of new life to thee! See the Christ
stand!

*See "Chambers of Imagery," in "The Healing Christ."

Will America Commute the Death Sentence?

(A Special Appeal to Readers of The Gleaner)

One of the greatest tragedies since the World War was enacted in New York City a few weeks ago.

All the train wrecks, shipwrecks, murders and suicides of the year, do not involve as many lives, as much sorrow or as great injustice, as was wrapped up in this one act.

Thousands of innocent little children were condemned to die within the next ninety days.

The Committee or Jury that pronounced the death sentence was composed of big-hearted, warm-hearted, judicious men—themselves fathers of little children—but they had no alternative. Circumstances beyond their control forced from them the death sentence upon children as much entitled to life and happiness as the children in their own homes.

Seventy pages of cablegrams and reports from all sections of the Near East lay before the Committee from Jerusalem, Beirut, Cilicia, Constantinople, Asia Minor and the Russian Caucasus. The following are but a few typical excerpts from a score of cabled appeals:

Will America Commute the Death Sentence

"Hunger spreading over new areas."

"Death from starvation increasing."

"Hasten food."

"Hasten despatch seed and increased help to the starving."

"Never in most harrowing conditions of relief work have seen such suffering and tragedy."

"Next two months most critical. Death rate appalling unless additional funds available."

"Alexandropol reports 25,000 destitute starving who cannot be helped by present budget."

"Unless seeds secured Armenia finished."

"American seed wheat for Armenians is only hope of preventing worse conditions next winter."

"Impossible to tell of misery in spite of enormous work of Near East Relief."

"Children dying in all corners of Erivan."

"Armenian Government at end of resources."

"Temporary help imperative in interest humanity."

"Two hundred thousand Cilician refugees now scattered through Beirut-Constantinople areas."

"Mersine shore crowded with refugees awaiting transportation to Cyprus and Syria."

"Ten thousand Armenian refugees with many children arrived Beirut; thousands Tripoli, Tyre, Sidon."

"Emergency on account refugees demands immediate action; thousands camped by roadside."

"Find money somewhere and cable authority to relieve worst distress."

"Widow-refugees begging us to save their children."

Every mandate of humanity called upon this Committee (the Executive Committee of Near East Relief) to double existing appropriations or make at least a 50 per cent. increase to meet these war and famine emergencies.

But the Committee faced also the treasury with its decreasing receipts and depleted balances. They were forced to vote, not an increase, but a 25 per cent. cut in the already inadequate appropriations.

The cablegram containing the tragic news was quickly sent the same afternoon. It was cleared easily from New York, and the gay, rich, pleasure-loving city little dreamed of the slaughter of the innocents ordered at the other end in Bible lands. The 25 per cent. cut literally means death to thousands upon thousands of innocent children. Death just as certainly as if those thousands of children were lined up along the avenue and shot down with machine guns!

The Committee is determined to save, and will save, the children already received into the orphanages and under

American protection though at present the resources are not in sight. There are approximately a hundred thousand of them. These we have invited to our table, and will not drive them away to die.

But there are at least another hundred thousand orphaned children who eagerly wait to seize the crumbs that fall from our table. Many of them are now dying in spite of all we can do.

In addition to these children there are other hundreds of thousands of equally innocent and helpless adults—women and girls—driven in midwinter from the plains of Cilicia or destitute upon the war-swept, famine-stricken plateaus of the Caucasus. These Christian refugees in Bible lands now stand under the sentence of death by starvation.

WILL AMERICA COMMUTE THE DEATH SENTENCE FOR THE CHILDREN?

FIVE DOLLARS A MONTH SAVES THE LIFE OF AN ORPHANED CHILD.

Business Men's Department

THE MENTAL ASPECT: OUR THOUGHTS THE REAL BUILDER.

By ARTHUR R. TRIMBLE

Of the Brill & Scott General Agency in New York City

We have heard so much about the mental aspect of selling that I think the continued repetition of it leaves us more or less weary. That little slogan, "You Can If You Will," affects us only as an irritation. It is like the good little boy in the Sunday school who is held up as a model. His every action may be commendable, but extolling his virtues certainly does not make him loved. So when I was asked to talk upon this subject I was at a loss to think of anything that would not appear to be just another application of the same old dose—simply rubbing it in on a spot already raw.

Then it occurred to me that men like Cyrus Field, who conceived a foolish idea of talking across the Atlantic and worked thirteen years

to convince the wise men of this country, and failed, and finally succeeded so gloriously, could, because he would. Morse tinkered for six years with a brass contrivance and a crazy collection of wires, and men eminently sane in their own conceit tapped their foreheads significantly behind his back. Howe worked half a lifetime to perfect his sewing machine, and most of the remainder of it, to convince a very practical age that such a new-fangled thing would not upset established industrial relations.

The Wright boys, following the footsteps of many a well-derided Darius Green, brought down upon their devoted heads the mockery and jibes of those smug ones who always know "It can't be done." Three times did Woolworth fail.

Business Men's Department

and three times did he go back to his small clerkship there again to save penny on penny till he had saved enough to once more flaunt his idea in face of fortune and today there is a business monument that lifts its head high in our great city to attest the vision of this man. So it is through all of history. The men dogged and determined, men who shoved a stubborn and unbelieving world up another notch on the measure of civilization, were never those who said, "It couldn't be done."

If we analyze the mental aspect of these men we will find running through all of them two attributes: First, an overwhelming desire, and second an indomitable belief. These are but habits of thought. Let us examine for a minute what thought will do for any man. Through a series of laboratory tests eminent psychologists have discovered many amazing things. A guinea pig into which had been injected a solution formed from the exhalations of a man in violent anger died almost immediately in convulsions. Another guinea pig treated in the same manner, with a like solution from a man in a happy frame of mind, became very active and exhilarated, showing that our mental states at once react upon our physical condition. One of the scientists present, placing his arm in a vessel of water thus filling it to the brim, by concentrating his mind upon this arm, caused the water to overflow.

Now we know that negative thoughts do nothing but destroy, and positive thought is the only constructive force in the universe. Everything in our visible world is the outward manifestation of a positive thought; nothing from a Brooklyn Bridge to a baseball bat

ever came into being by negative thinking.

This being true, what is the answer? Are we responsible for our thoughts—these unseen, intangible things in constant activity, endlessly coming and going, day and night? Is there any way we can rise to our birthright and claim dominion over this mind of ours, and bring into subjection and harness this marvelous power of thought? I know of a young girl who for years walked in her sleep. This habit became so fixed that her family remained in a state of constant alarm. One night she was found many blocks from her home, in her night dress, and nearly frozen, but yet asleep. Upon the advice of a local physician she was taken to one of the large hospitals in the East where cures had been effected by inducing a semi-hypnotic condition. Now all that was done in this instance sounds very simple. A physician sat by her bed after she had been made ready for the night, and repeated over and over again a single sentence: "Mary, you are going to sleep; you are going to sleep soundly and you are never again going to walk in your sleep." This was all, but mark the result. For six years now, not one time has this girl walked in her sleep!

Let us see if this means anything for us. Here was a mental path traversed over and over again until it became a fixed groove in the mind, and then with one powerful mental suggestion this path was closed forever. Now if each of us had some one whom we looked upon as a great authority continuously to walk at our side telling us we were powerful, and brave, and strong and well;

The Gleaner

that we are wonderful salesmen with perfect assurance and perfect poise—well, to put it mildly, each one of us would go out and “clean up.” Let us be thankful we have no such companion, for were he to go, we would be nonentities indeed. But each time we say these things about ourselves regardless of the apparent condition we have started a mental action that at once tends to reproduce itself in our daily lives. Of course, bringing into discipline a mind that has run riot for years is no simple task, but there is a starting point tangible and sure, and that is by watching our words. Each time we refuse to say “I am weak” or “I am afraid” or anything of a negative nature about ourselves, we have taken a step on the road up and out, and soon our ear, like that of a trained musician, will at once detect the discord whether the negative word be our own or that of another. From this step it is but one more to cast out a negative thought that has not even found verbal expression. Then our minds will become workshops over the entrance of which we can place a warning saying: “No bums, loafers or crooks allowed in here.”

We come into the office, and what do we hear and what do we say? “Gee, this is a tough job. I guess this is the hardest work a man can tackle. You meet nothing but turn-downs and abuse and ridicule. Gosh, it's tough!”—and so on through the whole sodden mass, until we become so jaundiced with doubt that we couldn't see an application if we stepped on it. We pool our liabilities and wander why the combination doesn't toss out a dividend.

Emerson says: “Shun the doubter as you would the devil, and the pessimist as you would the plague.” I have yet to hear any other big producer say: “This work is hard.” No, they say: “It is the easiest thing in the world,” and there is a mental aspect formed consciously or subconsciously until it is a fixed belief and one each and every one of us has to grow into, if we want to get out of the corner.

When they are training a prize fighter do they allow those dismal prophets to linger long who predict disaster and failure? Not much. The pug is continuously told what a world beater he is, and how much of a dub his opponent happens to be, and all unfriendly press comment is carefully kept away. A good foot ball coach sends his men into the game only after a series of powerful positive suggestions, and these have sometimes been so potent as to cause a weak team to wrest a victory in the face of greater odds.

So it is with us. So long as we wage relentless war upon all those thoughts that discourage and destroy, we grow, and as we keep our vision on those things success means for us—property and power, reputation and taking our rightful place among those who achieve, the giving to our loved ones what we will—for only on such thoughts grows desire, and then holding fast to words and thoughts of courage, power, strength and poise, grows a sure belief—and as we have seen in other great men, high desire, and firm belief give a meaning *large* to that *small* phrase, “I Can if I Will.”

Business Men's Department

A REMARKABLE PROSPERITY DEMONSTRATION

Dear Mr. Murray:

Here is a demonstration that I thought might be of interest to some of your readers.

Several years ago, on a bitter cold night, there came into a meeting of a small New Thought Center in another city a woman that attracted my attention. She was a big woman, tall and well proportioned, rather shabbily dressed, and had on a pair of broken down white shoes that were wet, showing she had walked some distance through the deep snow.

After the meeting was over I spoke to her and she told me her story. It seems that she was married, her husband a drunkard who refused to contribute to the support of herself and three children. Although he was a man making on an average of \$8.00 to \$10.00 a day, he spent it all in riotous living. She had been obliged to go to work and had drifted from first one thing to another, until now she was looking for another position, was penniless and did not know which way to turn. We immediately took up her case, the word of prosperity was spoken to her, and she was asked to cooperate and use the following affirmation:

"I am thankful for the realization of the inner riches that provides abundantly my every need."

A few days later as she was going down town, the street car she was in collided with another car and she was thrown so violently that her back was severely sprained and she had to be taken home in an ambulance. After an examination, the Doctor solemnly told her that she was very ill and it would be a long time before her back would be all right again, if ever. After he left she began thinking things over and quietly tried to

realize that "the inner riches would abundantly supply her every need." Suddenly there came the realization that the medicine would do her no good and she refused to take it, much to the horror of the family. From that moment she felt relieved, the soreness gradually left her back, her strength returned and in a few days she was able to be up and around the room.

About three days later the railway company seeking to compromise a possible lawsuit offered as a settlement \$200 in cash. She accepted. This all happened within ten days.

In the meantime I had not seen or heard anything from her and was wondering what had happened, when one night the doorbell rang and there she stood. After telling me the story she turned and said, "What I can't understand is why this demonstration was made in this violent way?" I said, "Tell me what you thought and did while using this affirmation?"

It seems that one night after her silence, suddenly there swept over her all the old fear and desperation. and leaning her hands on the arms of the chair she excitedly said "I *must* have some money. I *will* have some money, and I don't care how it comes." She went on this way for some time fairly hissing the words through her clinched teeth. The *next* morning the accident occurred.

Then I understood and pointed out to her that as she had used violence in making her demands, there was no other way for the demonstration to be made, and cautioned her to be very careful as to what she said and did just after a Silence, at which time, and for some time afterwards, one is in a high state of creative consciousness.

The Gleaner

You cannot affirm your realization of inner riches in one breath, and the next moment work yourself up into a fit of frenzy and expect harmonious results. So she not only learned a big lesson, but made a remarkable demonstration as well.

Then the way was opened for her to secure the agency for half of one of the large eastern states. This meant that she would have to travel and be away from home; but this problem was adjusted and she bravely started out.

One day she landed in a small town, a desolate and forsaken place judging from the platform station, with only fifteen cents in her pocket. As she stood there she wondered how she would ever get out of the town now that she was in. It looked like the end of all things to her.

One of her greatest qualifications had always been implicit obedience and willingness to follow the instructions of her teacher, and now she had sore need of help and in thought sent out a wireless call to me and actually saw me standing before her and saying "Love never fails," and standing there she forgot everything but the one Presence and Power which had always met her every need. After asking to be divinely led, she turned and slowly walked up a hilly road not knowing where she would wind up. But there on the top of the hill

stood a large and handsome house. She was prompted to go in, and after an interview of half an hour, came out with a large order and a check for \$75.00. Her need had been met in exactly thirty minutes.

Last spring, as she was passing through the city, she came to see me. The change, not only in her general appearance but in her facial expression, was remarkable. I could not help but contrast the shabby, worn out clothes I last saw her in, with the handsome gown she had on, and which must have cost not less than \$150.00, to say nothing of the other things in proportion. But best of all was the calm, confident look of a woman who had lived up to her principles and found that they never failed her.

This has all taken place within a period of three years, and she tells me she is now making around \$100 a week, and expects soon to have the agency of the whole state at which time she expects to more than double her income.

What this woman has done, others can do. It only requires a willingness to cooperate with those trying to help you, and in the end resolves itself into the question the Master asked of old, "If thou canst believe, all things are possible."

With deep appreciation of your splendid work, I am,

Sincerely yours,

C. E. W.

Acts of Kindness

"Common minds are hardened by ingratitude but to superior natures it is the occasion for new acts of kindness."

"Headed for the top" is a very good motto. This is not trying, by hook or crook, to get ahead of others. That is a very unworthy motive. But heading for the top means that you are striving for the highest excellence of which you are capable; this is a constant suggestion to you to better your best, to make this day a better one than yesterday.

Daily Lessons 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 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

The Gleaner

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; Matt. 5:48; I John 3:2, 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.

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

Daily Lessons

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 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, 39; 16:24, 25; Luk. 14:27-29.

ASTOR LECT.: Page 265 to middle of page 266.

The Gleaner

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; Heb. 13:20, 21.

ASTOR LECT.: Page 36, to end of chapter.

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.

Daily Lessons

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, 2, 3; 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.

April the fourteenth

Think not, O Soul, that thou canst wing thy flight to the uttermost ends of the universe on the pinions of unserving Love! If thou wouldst have it said, "Well done, thou good and faithful servant," thou wilt fling thoughts of self to the uttermost bounds and seek thy God through doing good. Place thy heart upon the Cross, and bear thy brother's shame! The highest peaks are measured by the lowest depths, and if thou wouldst ascend to the realm of Spirit, forget not those in the valley below.

MEDITATION: "I am my brother's keeper."

BIBLE: Gal. 6:1, 2; I Thess. 4:9; Jas. 2:8.

ASTOR LECT.: Page 94, 3rd and 4th pars.

The Gleaner

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 transmitted 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!

MEDITATION: "My Ideal is the Perfect Christ within."

BIBLE: 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; Matt. 24:42-43; John 16:13.

ASTOR LECT.: Page 71 to end of chapter.

Daily Lessons

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 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.

The Gleaner

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 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, 8; 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."

Daily Lessons

BIBLE: Prov. 16:16; Amos. 5:14; 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; I Cor. 3:16; II Cor. 9:8.

ASTOR LECT.: Page 80.

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

The Gleaner

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 "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: Matt. 28:18; Phil. 2:5, 6.

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.

Daily Lessons

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.

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.

God, My Companion

God is my constant and loyal companion; my wise counsellor in all my personal affairs, my dependable and farseeing partner in all my business undertakings. His Infinite Wisdom is my loving guide under any and all circumstances, and directs and controls my every thought, word and deed. His unlimited resources of every kind are mine to draw upon at all times, and His Life and Its Perfect Activity are now manifesting in my affairs. Since I am always in His Presence I cannot fear anybody nor anything, nor can I feel any lack, nor can any harm come to me.

The fullness of Success is truly mine and is now visible in my daily life. The inflow and outflow of God's abundant supply intelligently regulates my progress and I rejoice in doing His work.

I now give thanks for the understanding of Truth which He bestows upon me. God is All and All is God's.

—R. H. Merriam.

Practitioners.

- MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
- MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone Bingham 0150.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st. Street, New York. Tel. Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707. Residence, 1520 Spruce St.; Tel. Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th St., New York. Tel. Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32nd Street. Telephone Madison Square 4640.
- MRS. ADELENA MENZEL, 417 West 114th Street, New York City. Tel. Cathedral 7760.

Silent Helpers.

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

[For the convenience of those who desire to comply with the appeal for new subscribers.]

FOR A GREATER "GLENER."

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the printed word, please find enclosed \$1.50 for one year's subscription to THE GLEANER, which I desire to be sent to:

Name _____

Street _____

City _____

State _____

(Signed) _____

[Append additional names.]

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*

Vol. 13

MAY, 1922

No. 8

TABLE OF CONTENTS

Devolution—Involution—Evolution,	W. John Murray	260
The Name of God,	Henry Victor Morgan	265
Divine Science,	G. Tompkins, D. D.	269
Do Not Obscure My Light,	C. A. Covelle	271
Where Does a Tooth Ache.		272
Psychic Vertigo	H. Addington Bruce	273
Business Men's Department,		275
The Healing Hour	Lena M. Cooper	276
By Their Fruits Shall Ye Know Them		277
Daily Lessons With Meditations and Readings		281

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 15 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

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 evenings 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, at the above Hotel.

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

Vol. 13

MAY, 1922

No. 8

WE found ourselves last month in a position where one of our regular departments, that on healing, had to be omitted because of the number of important special contributions that demanded publication. This was not ascertained until after the "book" had been made up and the necessity was made clear that something had to be sacrificed. Unable to witness the spectacle, through intense feeling for the welfare of each precious article, we turned our heads aside and permitted the printer to have his will with the make-up. As a consequence the latter ruthlessly lifted out the healing department, saving it for the present number. This notwithstanding we had made editorial allusion to it. However, space is space, and we cannot get everything we want within the confines of our forty pages.

* * *

AT the beginning of the year we asked those of our readers who felt that they could write, or who knew that they could write, to send us in contributions of 500 words or less. We believed at that time that THE GLEANER possessed among its readers a great many excellent writers. We did not know it then, but now we do. We know that we have an admirable abundance of talent that can be developed into staff writers who would soon attract national attention. Now we are suffering from an embarrassment of riches, having more material for publication than we can possibly use, with contributions still coming in at a most gratify-

ing rate. We have, therefore, to apologize to those who have been kind to THE GLEANER, but to whom THE GLEANER cannot be equally kind in prompt acknowledgment.

* * *

THIS month we have a wealth of fine material that unfortunately for lack of space we cannot use. Having held some contributions off for one period and some for another we must abide by that practice until our circulation justifies the production of a larger publication. Our consolation is that we are doing the best we can and that we appear to be successful in retaining the interest of our readers and gaining the attention of new subscribers. The one fact that pleases us above all is the consciousness that we have the talent at hand to produce marvelously attractive magazine contributions when called upon to do so.

* * *

"PLEASE accept enclosed check in response to your appeal for the children of the Near East." It was this appeal that, last month, crowded out other matter. The response to it has been so hearty as to make us feel that the readers of THE GLEANER are ever on the alert to patronize a worthy cause. One of the checks sent in was from a "tither", who knew not what to do with his monthly tithe and sent it to the editor for disposition. The Near East fund got the tithe. Would that we had the disposition of more tithing money for the cause of Good.

Devolution—Involution—Evolution

BY W. JOHN MURRAY

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." Isaiah 45:18.

Readers of the New York Times have recently been treated to a delightful controversy on the subject of "Evolution", with William Jennings Bryan on one side of the argument and several well-known college professors on the other. In some of Mr. Bryan's articles he made rather startling statements. The first objection which he makes to Darwinism is that it is only an "hypothesis" which, of course, every evolutionist who is not too stubborn must admit. Mr. Bryan declares that the word "hypothesis", though dignified and high-sounding, is only another word or synonym for the old-fashioned word "guess". This, also, the evolutionist must admit, but some of the most important truths in the world are more or less hypothetical. Perhaps more than half of the things we believe are mere hypotheses.

Effects prove the existence of cause but since we cannot see cause we assume its existence. This is hypothesis. For instance we often find sea shells on the tops of mountains and at once we are led to the conclusion that these mountain tops were once the bed of a sea. An upheaval has taken place so that some parts have been elevated while others have been brought low. Of course one might argue as did some of the early theologians that God could create sea-shells as easily on the tops of the mountains as he could create flowers there and that therefore the existence of sea-shells on the tops of mountains by no means proves the hypothesis that what is now the top of a mountain was once the bottom of the sea, but such an argument would not lead to geological enlightenment.

Mr. Bryan declares that the evolutionary theory leads to agnosticism and atheism; and while this is true, as well founded testimony proves, it may be due more to the fragmentary knowledge of evolution than to evolution itself, for it must be admitted that Darwinism is not very old, and it may be also that what Darwin saw through a glass darkly may one day be seen face to face. Meanwhile evolution as taught is leading men away from the idea of God as the only Cause and Creator, and for this reason it is to be deplored and guarded against; at least in its present form. There is no

Devolution—Involution—Evolution

doubt that many professors are teaching, for small salaries, the so-called science of evolution to minds that are as receptive as they are youthful and who are apt to accept without question what their professors tell them because it is easier to accept than it is to investigate. A little knowledge is a dangerous thing even on the part of a professor, especially if he has persuaded himself that his little knowledge is the last word on the subject.

The danger of the evolutionary theory in its present crude form of presentation lies in its attempt to prove that all creation is the result of atomic attraction, molecular cohesion and chemical affinity. It seems to recognize nothing back of the protoplasm. It seems to go on the principle that "necessity is the mother of invention" in the formation of a world as it is in the creation of an invention, so that Circumstantial Selection, co-operating with magnetism, may produce a universe in time independent of Great First Cause, or God.

In the early days of the physical sciences, when science was standing merely on the threshold of things and had not yet entered the door of discovery, it seemed as if science was going to do away with religion, but this was because science explained what the theology of that day had failed to explain. Today, however, when the scientists know more, and the theologians are more open to conviction, it is seen that science is the chief support of its older sister, religion. So it may be with evolution when the evolutionists know more and talk less.

In all that I have ever read on the subject of evolution I find nothing to quarrel with save its insistence on the non-necessity of God. I have looked in vain in its literature for two words which might help me to understand the place of the individual in the plan of unfoldment. Its main theme seems to be to prove that man has evolved from lower forms of animal life to his present state of development, "but there is nothing in the universe," says Mr. Bryan, "to prove their hypothesis." With millions of species, the investigators have not been able to find *one single instance* in which one species has changed into another, although, according to the hypothesis, *all* species have developed from one, or a few germs of life, the development being through the action of "resident forces" and "without outside aid." This means human or divine aid of course.

It is this seeming determination to "rule God out of His own universe" that is so offensive. I said a moment ago that there were two words which I have looked for in the literature of the evolutionists and failed to find, though they may be there, and these words are the words "Devolution" and "Involution". I think these words very important inasmuch as they reveal things from other angles or present another side of the picture which the evolutionist seems never to have seen or permitted himself to see. If we admit evolution we must also admit that it is the process by which something is evolved and if we admit this we must inquire what it is that is being evolved and the answer is, "That which is being evolved is that which is involved." Evolution in its philosophic significance seems to have been overlooked by the evolutionists, they have been so busy investigating it in its physiological processes. If evolution is not the calling forth of latent capacities it is nothing. A greater than Darwin, Lamarck, said, "If you have eyes and want to see, and keep trying to see, you will finally get sight. If, like a mole or subterranean fish, you have eyes and don't want to see, you will lose your eyes."

Whatever is evolved must first be *involved* as a latent capacity whether it be in protoplasm, personality, or principle, tadpole or caterpillar, and whatever is involved must be devolved, that is, derived, and it is through these orderly processes of unfoldment from cause to effect that we should try to arrive at some satisfactory explanation of what Judge Troward calls "the creative process in the individual."

If, instead of starting with Evolution and ending there, as we must inevitably do, for Evolution is the end, and not the beginning, as the evolutionists think it is, we start with Devolution, we shall be making a good beginning and "A good beginning is half way to the end."

Devolution is the act of delivering to another an office or a power or an authority so that one may say "It devolves upon me to do my duty." Now this is precisely what is set forth in the Bible, which the evolutionists either repudiate or fail to understand. When Creative Principle desired to express itself it created man in its own image and likeness and then conferred upon him the power to dominate *in love* all lesser forms of creation. It delivered to man the office, the power, and the authority to "increase and multiply" the

Devolution—Involution—Evolution

varied manifestations of Divine Mind in terms of Love and Beauty. It devolved upon man to preserve the original Order and because of this devolved power there was involved in man the capacity to carry out the Divine plan, and Evolution is, on its spiritual side, the working out of this orderly process. Where the evolutionist begins with one phase of the process the spiritual scientist begins with another, where one begins with effect the other begins with Cause, and it makes all the difference in the world.

When evolution is better understood it will be seen that it is grander than even its most devoted students realize, for it will be seen as the evolution of spiritual qualities of soul rather than the development of physical organs.

We may not evolve wings from our shoulder-blades nor eyes from our foreheads but we shall evolve mental and spiritual powers hitherto undreamed of. Involved in every man because devolved from God is the power to tread on scorpions; that is, to overcome limitations. Involved in every man is the power devolved from Jesus, who devolved it from his heavenly Father, to "lay hands on the sick, and they shall recover."

Evolution then is the stimulation into action of those dormant forces of Mind by which all matter becomes subservient to spiritual thinking.

Evolution is the working out of an orderly plan in the life of the individual no matter how complex his difficulties may seem to be at the moment. Though he fall he shall not be "utterly cast down" or defeated forever for he "shall rise again" and continue to rise again until he has made the complete circuit from Cause back to Cause again.

Man lives and moves and has his being in God and true evolution, which is the unfoldment of spiritual consciousness, is his way of proving where he lives and moves and has his being. So long as men teach evolution on a merely material basis their confusion will become "much more confounded."

Evolution is a truth but it is not what most people think it is. It is seen in the development of character and in the power to transcend difficulties. It is made manifest in the conquering of sin and the abolition of disease and the conquest of poverty.

Of what use is it to believe that because a baby wiggles its big toe that it is a proof that its ancestors climbed trees?

If man has fallen why not assume that he has fallen from the highest instead of from the lowest forms of life?

Does not the very word *descent* which the evolutionists are so fond of using signify this? Can anything fall upward? Does not the word *fall* imply a descent from a higher to a lower plane? We have not fallen upward as Elbert Hubbard used to delight in saying. We have descended from our primitive perfectness in God, and evolution in its truest significance is the art and science of picking ourselves up again and going in the direction of "The Father's house."

A Contemporary Pen-Picture

The following is taken from a manuscript now in the possession of Lord Kelly and was copied from an original letter of Publius Lentullus at Rome, it having been the usual custom of Roman Governors to advertise the Senate of such material things as happened in their Provinces, in the days of Tiberius Cæsar:

"There appeared in these our days a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth, but His disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholder may love and fear. His hair of the colour of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wavering about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair, not very long but forked; his look innocent but mature; his eyes gray, clear and quick. In reproving he is terrible, in admonishing courteous and fair spoken, pleasant in conversation mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body excellent; his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man, for his singular beauty, surpassing the children of men."

If you are down in the mouth, think of Jonah. He came out all right.

The Name of God

By HENRY VICTOR MORGAN

From "The Pathway of Prayer"

To all who are interested in the Psychology of Jesus, the second clause in what is commonly called "The Lord's Prayer," is full of divine significance. But just as we say "Our Father which art in heaven" without stopping to think "like father like son," so do we often say: "Hallowed be thy name" with little or no thought of what it really means to hallow, or revere, the name of God.

When we remember that prayer is the highest act of the human soul, that all the works of Jesus were wrought through prayer, and that in the Lord's Prayer is contained the very heart of the science of Jesus, it behooves us to study and meditate upon each clause of this masterpiece of divine metaphysics.

Many years of meditation on the truths contained in the Lord's Prayer have revealed to me some of its inner meanings, but I realize full well these are but surface illuminations, that there are still unsounded depths and unscaled heights and that the joy of new revelations will be forever mine.

"I have called the opening words of the Lord's Prayer "The Vision of Equality," and the true foundation for a world democracy. Just as in a human family no one member more than another can boast of superior origin and inherited tendencies, so in the family of God all must be equal before Him and should be before each other. We should all be able to realize the poet's meaning when he says: "In all men I see myself," and to know that by the invisible nerve-system of the universe we are bound one to another as each cell in our body is bound to every other cell. Let it not be forgotten that in the psychology of Jesus this vision of equality is the exaltation of man.

The understanding of this vision of truth would enlarge our horizon and reveal the boundlessness of our kingdom. It would illumine our conception of Self and forever break down the tyranny of circumstance. By revealing unto us our divine heredity it would make self depreciation impossible, and self exaltation ridiculous.

A splendid illustration of the emancipating influence of this vision of equality came to me, when at the close of a les-

son on "The Opening of the Inner Vision," a woman said: "I want to thank you for revealing to me the glory of my kingdom. As you see, I am an old woman and I live in a small country village; I am surrounded by people who seem to live entirely in the old thought of limitation, and I have felt as though I was shut in and unable to take part in the great world movements as I would like to do. Now I know that I can sit in the silence of prayer and be a supporting influence to all persons who in any part of the world are working for humanity."

This splendid deduction must inevitably come to all who meditate on the deeper things of God until "the secret place of the Most High" is revealed.

Let us now consider the inner meaning of the name of God that we are to hallow or revere. There must be a divine significance attached to the name of God for all through the Bible the admonition is: "Thou shalt not take the name of the Lord thy God in vain."

Mark well the *personal* aspect of the commandment: "The Lord *THY* God." According to the Hebrew scriptures God revealed himself unto Moses under the name of I Am. Surely the Word is nigh us. Yea, it is almost continuously in our mouths, and in the light of the Spirit, we are almost continuously taking it in vain.

We can never have "the peace that passeth understanding" until we learn that the truth about God is the truth about spiritual man who is forever in His image and likeness! Manifest indeed have been the uses made by men of insight who have perceived the workings of this highest law.

Jesus continuously uses it. In fact I know of no better mental and spiritual exercise than to take any one of the four Gospels and mark well the use Jesus makes of the I Am. Having identified himself with "the Father that dwelleth in me," and knowing that the indwelling Father was I Am, he always used these words in terms of Omnipotence. "I am the light of the world." "Before Abraham, was I Am."

Intelligent readers of this lesson will notice that the punctuation in the last quotation is not according to the King James version. I believe, however, it reveals the right meaning of the passage. According as we attain to illumination will God be first in our thought.

The Name of God

The great Words of the Master: "Of myself I can do nothing," will become apparent to our understanding when we have fully abandoned ourselves to "The Will of The Whole." When we have taken "our bloated nothingness" out of the way, then will we be caught up into the mount of vision. When we are balanced between "the pair of opposites" and realize deeply enough the difference between the temporal and the eternal, then and only then will our personalities be glorified.

It is only as we glorify the Father that the Father will glorify us. There comes a time in the experience of every candidate for illumination when his one and only desire is to have the will of God made manifest in and through him. This has been called "The Way of Renunciation," but it is in reality the royal road to Power.

The men whose influence have moulded the ages are they who have stood for the things they felt were dear to the heart of God. The very mention of their names reminds us of the Name of God. They have been called the God-influenced or as, in the case of Spinoza, the God-intoxicated. According to the depth of their inspiration has been the height of their attainment.

True prayer consists in entering into that state of mind where the part becomes conscious of the Whole. The outer sense is stilled and The Voice of Inspiration is heard saying: "Acknowledge me in all your ways and I will bring it to pass." The awareness of this God-center within us and the acknowledging of it in all our ways, is the only method in which we can really hallow or reverence the name of the Indwelling Father.

We should learn to listen deeply for the Inner Voice. Celestial wisdom and divine guidance will be ours when we do. We need take no anxious thought. In my personal experience I have found the use of the two words, "God knows" of inestimable value. And yet how carelessly these words are used in ordinary conversation. When we hear a person say "God knows," it generally means no one knows. Truly, "we perish on the brink of power." But we must unlearn the wisdom of this world. "There is guidance for each of us, and by lowly listening we will hear the right word."

Listening to this Inner Voice and the following of its instructions is what Paul means by "growing in grace, and in

the knowledge of our Lord Jesus Christ." It is the way of the intuitionists. Jesus followed it implicitly. "By what authority doest thou these things?" asked the sense-instructed of his day. But Jesus needed no other authority than the Inner Voice.

It is forever so. Our foolish reliance on college degrees and man-made titles simply shows how far we have departed from the Truth. The simplest person who in his integrity worships God "Until from the silence there comes for his guidance the Voice of the Uttermost saying: Be still," will attain to more practical knowledge than all the schools of the world can give.

The learned Nicodemus could not understand these things. His knowledge was from without. The men of intellect will always be baffled in the presence of "That Something" that is master of the intellect.

Of the marvelous working of this Power, let one illustration suffice. Within the last year one of the leading merchants of Tacoma came to me and said: "I want you to help my brother, and I believe you can for I have just come from a man who was healed of cancer through your prayers. He had been in the hospital and had been sent home to die when he was induced to ask you and Mrs. Morgan for treatments. He tells me that the pain ceased immediately and in a few months he was again working. I have seen where the leg was eaten and to me it is a miracle. The strangest of all is, he tells me he has never seen you."

My soul waits in expectancy the day when through a larger understanding such demonstrations, instead of being considered miraculous, will be ordinary to all who through faith illumined know the inner meaning of the great words: "Hallowed be thy name."

Strength for To-day

Teach me the lesson I am sent to learn,
Whilst yet the candle of my life doth burn.
Not in mine own strength should I strive to live,
I pray thee, Lord, from thy rich bounty give:
Give me enough for all my needs to-day
To meet life's issues as they cross my way.

—*Eleanor Gregsten Thompson.*

Divine Science

By G. TOMPKINS, D. D.

"I determined not to know any King . . . save Jesus, the Christ . . . in demonstration of the Spirit and of power."—1 Cor. 2:2-4.

All true Science is Divine; for God is Omniscient. All inclusive conscious comprehension; All Truth; All Knowledge; All Understanding; All Ability to love—as the Mother—Thought of Infinite Potentiality and All Life to Foreordain perpetually harmonious action in bringing "many sons to glory."

Anything and Everything therefore, which seemingly expresses itself or is assumed by mortals to be expressed, minus "the demonstration of Spirit," is "Science falsely so called" and is perishable. Fads and fashions abound that are designated Scientific, designedly to divert seekers "hungering and thirsting" for Reality and Rest. But such are illusive counterfeits, even though their demonstration be as spectacular as the earthquake, fire and tempest which Elijah witnessed, prior to "Commencing with his own heart," when, as the original Hebrew informs us,—*"He heard God in the voice of His Silence."* This should encourage us to form the sacred habit of silent communion with "The Father of Our Spirits;" even if as an old hymn says of Jesus:

"Cold mountains and the midnight air, witnessed the fervor of His prayer."

He who was in the bosom of the Father, "Before Thou (He) hadst found the earth and the world;" may be trusted to furnish absolutely reliable information regarding Peter's statement, "Ye are partakers of the Divine Nature." The Master's definition is "God is Spirit." He also states, "Spirit hath not flesh and bones." Omniscient Spirit, therefore, penetrates where no creature, no created thing can, and is withal supreme, i. e., Omnipotent, as that word implies. "All power is given unto Him, (The Word) in heaven and in earth." Hence, as one of the church Fathers stated, "My responsibility is to respond to God's ability." Consequently, as we voice "Saving health among all nations," with all the ability at our command, we are assured that "God sent His word and healed them." This has been proved to a demonstration "While working together with God" in the exercise of His Omnipresence! Just as really as The Master Healer *proved* that "At the seventh hour," the day before, His Word—Omniscient, Omnipotent, Omnipresent—accomplished what His personal presence

was expected to do, had He taken that journey. We have abundant evidence before us that this sacred law, practiced over a long period of time, of Cause and Effect is "just the same to-day." Distances are not hindrances. Just as the wireless message is *instantly received* by the *prepared receiver* hundreds, sometimes thousands, of miles over seas and States—so has *receptive consciousness* "closed in" on the Healing Truth, "Sanctified by the Word of God and Prayer," some even in far away India and Australia. All space is within the Divine jurisdiction of Omnipresence and is vibrant with the Christly pulsations of Infinite Love. The man of faith, "laughs at impossibilities, and cries, it shall be done!"

But, how is it done? you ask. The great essential is, "Know God, whom to know is life;" progressive, animated, joyous! Not lazy "belief" and "hope so", nor faint "shall."

That is really the meaning of one title. "Divine" indicates the Deific Source and "Science" is the Anglocised—not translated—Greek "Scio", which is "Scise" in the French. Had "Science" been properly translated, one title would read "Divine Knowing" or "Deific Knower." So that those who kick at Science, advertise their ignorance of St. John's 150 uses of the verb "to know"—in His Gospel and Epistles.

Here follows a sample handful: 1, "We know we are in Him." 2, "We know we have passed from death unto life." 3, "We know He abideth in us," 4, "We know we dwell in Him." No. 5 is climactic—"We know that we know Him." This makes assurance doubly sure, that we are now enjoying eternal indissoluble At-One-Mind with The Father, and with this Christ-consciousness, can and will do the works of the Divinest Scientist the world has ever known or can know.

What to Read

If you have the blues—read the 27th Psalm.

If your pocket book is empty—read the 37th Psalm.

If people seem unkind—read the 15th Chapter of John.

If discouraged about your work—read the 126th Psalm.

If all out of sorts—read the 12th Chapter of Hebrews.

If losing confidence in men—read the 13th Chapter of 1st Corinthians.

If you cannot have your own way in everything keep silent and read the 3rd Chapter of James.

Do Not Obscure My Light

C. A. COVELLE

When Alexander of Macedon came to visit Diogenes, the philosopher, in the tun in which he had chosen to live, the great conqueror told the philosopher to ask whatever favor he would, and he, Alexander, would grant it. Alexander was at the time standing in his light.

"Get out of the sun, my Lord!" was the simple request.

This is the question that should be asked by all of us: "What can I do for you?" The only practical answer to be given, is "*Do not obscure my light!*" Herein lies all philosophy, truth, service and wisdom. Keep out of my light, all who would serve me. In truth the light, your light, is within you. Another can only reflect what you shine forth.

Your light shines, and should outshine all shadows about you. Another cannot eclipse your sun and its light, unless you consent. In your light he or she may show forth as a dark spot, whereupon you may do one of two things or both of them. Let your light enlighten his or her shadow; or ask him or her kindly to move on, that he may not further obscure *your* light. Choose those for associates whose rays of light are of peace and service; but, above all, be ever mindful of the light within you. The light within you shines not as a lamp; nor do you need trim its wicks or supply it with oil, nor do aught for it, other than appreciate it. The light within you is as the sun.

Keep your human mind out of its way! Let the light of the divinity within you shine forth through the shadows of your own world mind! Be natural! Be simple! Be devout and joyous! It *can* be done, let it be done! You are light, you are shadow, you are master. What can I do? Let your light shine. Let it shine upon others, for it is your light, and only in your light will you ever see light in others. Let it shine upon yourself and through you! When in the presence of others, cast no shadow upon them lest you become afraid of the shadow you have cast. In this thought be done with mere baubles and little things, for the eternal sun of light and beauty radiates about and through you. Stand aside, over-mindful one, and let thy light shine! The light and beauty

of all things is good, and that good is what man calls God. Spirit is the Father-Mother Good, (God) in unseen expression, and Spirit is everywhere. It knows no limitation. It is equal and the same, in all and for all. Spirit is that limitless unseen creative principle which is the same in all forms of life. Out of Spirit all things come, and all life is.

Spirit knows naught of personality, nor of deceit, nor limitations of matter. The faculties of man which rise out of and respond to the truths and facts which are above personality and material limitations constitute spiritual faculties. Their cultivation and exercise give one spirituality, power, and true freedom. From the indwelling soul all security comes and by it all things are known. The exercise of the soul faculties lead to simplicity, moderation, poise, and to one's true place in life. By the union of conscious choice with the spirit, soul consciousness is obtained.—*Church Invisible*.

Where Does a Tooth Ache

Those who have had the pleasure and privilege of attending the Noonday meetings have undoubtedly been impressed by Mr. Murray's insistent and repeated denial of the reality of pain.

To such a one who has seriously considered and accepted the convincing logic of this statement, but has found it difficult to accept fully, prejudiced by inherited beliefs established firmly in the sub-conscious mind, accentuated by personal experience and training, it is pleasurable to have confirmation from one not at all interested or conversant with the same line of thought, but certainly qualified to express some opinion on pain and its origin.

The writer had occasion recently to visit a dentist for the replacement of a gold crown which had seen twenty-five years' service and during the operation questioned the dentist as to the process of formation of the human tooth and the elements of which it was composed. Learning that these elements (two or three were mentioned) were delivered through veins or canals to the final location, the dentist was asked this question: "If the human tooth is composed of elements previously matter before entering the human organism and therefore properly to be regarded as matter, how does a tooth ache?"

Where Does a Tooth Ache

"Well," said the dentist, "The tooth itself really does not pain, but there terminates a nerve in the tooth—"

"Oh, then, it is the nerve that pains."

"No," said the dentist, becoming a trifle impatient, "the nerve itself does not ache but the tooth becomes decayed, exposes the nerve and receiving a shock from hot or cold water or some other fluid transmits the shock to the head."

"Well then, we really have a headache—not a toothache?"

"Hardly that," says the dentist now a trifle confused. "You see the shock is telegraphed as it were to the mind."

The writer then gently suggested that if the tooth did not ache, the nerve did not ache and the head did not ache it was apparent that the pain was in belief and really had no actuality or reality, and by change or correction of belief could be removed from thought.

This was difficult for the dentist to accept, although he, however, admitted he had on many occasions observed that he could drill and work on a tooth which showed every outward evidence of being painful without any apparent distress or discomfort to the patient, while another patient, with an apparently simple affection, would become violently agitated at the slightest treatment.

The learned dentist concluded the conversation by the remark, "Well, the whole thing is a funny proposition, is it not? But, say, are you a Christian Scientist?"

R. C. T.

Psychic Vertigo

BY H. ADDINGTON BRUCE

In one of his admirable "Letters to Nervous People" the specialist Oppenheim justly took occasion to point out that persistent dizziness, even in the middle-aged and elderly, is by no means always a sign of organic disease. It may indicate merely some functional trouble. It may, in fact, have a wholly mental cause.

Or, as Oppenheim patiently explained to a typical victim of psychic vertigo, a man suffering from a dizziness which came on him whenever he went outdoors, and which he wrongly assumed to be a symptom of hardening of the arteries:

"You undoubtedly did have at one time an attack of vertigo, caused by overloading your stomach. The trouble is that

The Gleaner

ever since you have allowed a fear of vertigo to overpower you.

"Your remembrance of that vertigo is so lively that the mere idea of it suffices to reawaken the symptom, or, at least, an imitation of it which very nearly approaches the reality. That this idea is present in your case is quite certain from the consideration of your symptoms.

"You admit that you almost never have vertigo at home, but as soon as you leave the house, and especially if you find yourself alone in the street, far from home, the remembrance of the vertigo comes over you, puts you into a state of anxiety, and is followed by a sensation of tottering and swaying, so that you have to stand still. And at last it has gone so far that you no longer venture to go out alone.

"Even were I to find that signs of arterial calcification were present, I should still be satisfied that your vertigo is not due to this cause, but that it is a vertigo of recollection and fear.

"I can assure you, however, that the changes in your blood vessels are not in excess of those corresponding to your age, and that with your heart and muscular system you may reach a good, healthy, old age.

"But you must now rouse yourself. I want you from to-morrow onward to go out walking by yourself, and I am sure that in a few weeks you will be going about everywhere without any vertigo."

There are not a few vertigo patients similarly afflicted.

They are people who perhaps have seen many doctors, and by one and all have been assured that they are organically sound. Unhappily, their continuing dizziness makes them skeptical of the doctors.

If only they would appreciate that their fear of dizziness is the real cause of their dizziness, if only they could bring themselves to regard the dizziness as a symptom of no real importance so far as their general health is concerned, they would soon find themselves entirely free from it—as Oppenheim's patient did.—*New York Globe*.

Happiness

I see in the world two heaps, one of misery, the other of happiness. It is but little I can do to take from one heap and add to the other, but let me do what I can.—*John Newton*.

Business Men's Department

DIRECTION UNDER DIVINE MIND

Clarity of vision, an undimmed perception of the truth of things, is what every business man desires above everything else in the solution of the problems that come before him daily. Humanly speaking, all this may be had by one who understands his business thoroughly. But business success does not always go to those who possess knowledge, even though it be based on long experience. Given all the powers that may come from such—ease of manipulation, familiarity with practices, confidence, assurance and boldness of action, there enter into every transaction one or more factors, unseen and unknown, that are likely to put to naught the most carefully calculated arrangements. It is these factors that constitute the basis of the speculative element that attends all our affairs. How often has an enterprise awaited launching while its projector stood irresolute, pondering on the possibilities of the unknown, and the unforeseen? How often has the projector said: "I wish I could tell just what will happen after this is started."

We who are in the Truth know that the unknown and the unforeseen can be safely left in the hands of the One whom we call the Divine Mind and that believing we have already received we can wait with calm assurance the successful outcome.

It is difficult to express this thought in a manner that will reach fully the mind of the business man who reads. But what we want to say is this: That man's mind partakes of all the uncertainties peculiar to the human mind when unguided by aught but human wisdom. "To err is human." The mind

is subject to every wind and gust of prejudice, vagary and passion. To secure stability for the mind, to hold it powerfully to an immovable center it is necessary to throw its cable about the everlasting anchor of Truth. This is simply effected. It is necessary merely to understand that one's mind may be united firmly with the Intelligence that knows eternally the right thing to do. As God expresses Himself through man; as Thought is the Creative Power; as man's intelligence originates with the Divine Intelligence, it is necessary merely to recognize this fact and seek in all our problems the co-operation of the Divine Intelligence. This is the esoteric meaning of the teachings of Jesus. In God we live, move and have our being. This is the height and depth of all philosophies. This we may admit is true, but are we willing to undertake the task of absorbing its truth until we come to realize it in all its tremendous significance? If we do undertake this task, then are we amazed at the richness of the promises of Jesus, and the steady and unflinching fulfillment of them. Are we willing to seek the Divine Mind with our own thought in the security of silent communion? Are we believing enough to realize that we may speak to Him and that He heareth—that every thought we have records itself upon the Divine Mind as it does on our own? If so, we can place our problems before the Supreme Intelligence and learn by experience the guiding nature of the guiding answer.

But, while this is the formula, it is not a "business proposition." It isn't an opportunity to trade or bargain. It is a case of complying

The Gleaner

with the condition that a court of equity demands, namely that we come into court with clean hands, and with open minds and believing hearts.

If every business man in the United States could be brought to see this truth the Kingdom of God could be brought into complete demonstration. But there are eyes that see not, ears that hear not and understandings that comprehend not. So much has to be unlearned that passes for conviction about the Absolute, which was acquired by conventional religious training, that it is almost impossible to find a means for the penetration of

Truth into the average intelligence. "The mistakes of Moses" were as nothing compared to the mistakes of the theologians who have misinterpreted the Gospel. The old thought lies entrenched behind barricades upon barricades of false education. But the New Thought is finding its way, aerially, subterraneously by such strange interpretative methods that we who are watching its progress are certain that within a comparatively short space of time it will reach the minds of all those who are "children of God, and joint heirs with Christ Jesus."

The Healing Hour

LENA M. COOPER

Thy hour of prayer, so fraught with joy!
The mind, so free, soars out in space,
And Love and Truth are lifting wings
That carry thoughts that words efface.

I sit among a goodly band,
A Silence forms, and strengthens ties
That bind together fellow men
While aspirations slowly rise.

Uplifted now to higher spheres
Where naught but goodness ever grows,
Life seems within to blossom out
To beauty like the full-blown rose.

Oh, Master, wise thy teachings are,
We feel the greatness of the Race.
Our petty cares, the stress, the strife
Are lost beneath the flow of grace.

We strike a new, a higher note;
Joy, gladness, love and hope always
Blend in this quiet hour of thought
To God's own everlasting praise.

By Their Fruits Shall Ye Know Them

SHOCKED INTO ACTION

San Diego, Calif.

My dear Mr. Murray,

My apology for writing you, if one is required, is that if words of mine had helped every one as yours have helped me, I should be pleased to hear of it.

I was reading your article in November Unity (page 428), I was much impressed by the logic and when I came to the "By gracious I am" (page 431), although alone I said laughingly, "By gracious I am not a grass-hopper!" and involuntarily I took off two pairs of glasses—that I had used to read with, and have never used them since. Have not had eye strain, and my eyes are growing stronger all the time. I have worn glasses nearly thirty

years. One pair always and another slipped on over these for reading. This was four weeks ago. I have not been thinking especially of glasses, but have been working for freedom. My greatest problem is to free my mind of fear of lack. The poverty Anak is dwindling and soon he will not dare show his ugly head.

This is my first instantaneous demonstration, and of course has greatly encouraged me and increased my faith.

It was the "By gracious" that shocked me into defending myself probably. I wish my last Anak would be shocked away as easily.

Cordially and gratefully,

E. W.

ONE OF MANY

New York City.

Dear Mr. Murray,

I shall not attempt to express my gratitude to God and you. God knows it all, and you will understand. Last night the pain suddenly left me the swelling under my arm and breast are practically gone this morning and I can move the arm quite far around my back. Before the end of the week it will be in its normal attitude.

I came to your meetings last November, driven by a necessity I did not understand, the need of the realization of God. I have been

comforted greatly through your work of love every day.

Your kindness in giving of your time and prayer during my deep despair can never be forgotten, and if at any time I can be of service I beg of you to use me in any way.

My substance I am using to help another. As it grows I shall do what I can. Perhaps I could help at the noon hour with the books; let me know, please.

Accept my thanks, I am deeply grateful.

Sincerely,

C. M.

SKIN DISEASE DISAPPEARS

New York City.

Dear Silent Helpers,

My hand is well. The last trace of trouble faded with the old year.

The best known skin specialist in New York failed to cure me, and a personal friend, a young doctor,

said, "If I could cure that hand I would be a millionaire!"

So you may discontinue your prayers. Use my letter in any way you wish. In loving gratitude I enclose small offering.

Yours in His Name,

M. R.

The Gleaner

SAVED HER REASON

Brooklyn, N. Y.

Dear Mr. Murray,

Please accept my profound gratitude for all that you have done for me.

This little note is especially to thank you for your prayers last Saturday night, for my brother-in-law, Dr., who was not expected to live, at the Post Gradu-

ate Hospital, in New York. He is better daily and will recover.

The literature concerning your teachings, and your teaching have saved my reason. This is not an exaggeration. The Silent Helpers are in constant communication with me, and I wish you to know how earnestly I appreciate it all.

Faithfully yours. M. S.

HEALING FOR AN INFANT

Hazleton, Pa.

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.

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.

WHAT GOD HAS GIVEN CANNOT BE LOST

Brooklyn, N. Y.

Dear Mr. Murray,

I want to write of a wonderful thing which happened to my husband recently.

We have a little business in, and on Saturdays, I act as cashier. One Saturday my husband had put \$125.00 for safekeeping into an old box in which were old papers. I did not know that he had put the money there, and when the man came to call for the rubbish I gave him the box.

Late in the afternoon my husband missed the box and told me of the money. I laughed; I couldn't believe that he had hid money in such a queer place, but when I saw that he was serious I thought we had better do something about it.

I told him immediately that he would get it back and gave him a statement to say, so that he should gain confidence. However, he couldn't sleep all night. We haven't

been in business long and it would have been a great loss. I slept fine knowing that what God has given to us cannot be lost. Sunday morning he got up early and said to me, "Now I have confidence. I know I will find that money."

He went over to, to the dumping ground and asked the watchmen to let him look for something which had been thrown in the rubbish by mistake. They laughed at him and told him how ridiculous it would be to look for anything in all that rubbish. However he insisted, so they gave him permission to look. There were dozens of cars there loaded ready to be taken away. What seems wonderful is that he walked directly to one car and after digging a little found his money. He thanked God immediately and I thought that I must write and tell you. It is good proof what faith in our Creator will do. MRS. S.

By Their Fruits Shall Ye Know Them

BLESSING THE FOOD

My dear Mr. Murray,

It may be possible that some of your pupils have some difficulty with very young people or those not yet acquainted with their oneness with God, to have the practical working principle demonstrate itself without antagonizing those they are striving to have it fit. So, if my experience with my boy and the dear girl he is to marry should be of any use to any one else I hope you may pass it on. It would only take unnecessary time to tell you why I do not say "we are one with God and therefore perfect" at once.

Both children have suffered with indigestion for three years, with its attendant melancholy, irritability at times. Both have been on a diet. After about a month of absent treatment with affectionate permission, with no very perceptible results, I commenced blessing all their food at table in the good old fashioned way, and, the moment either of

them complained of the slightest mental or physical discomfort, I at once drew the conversation to the happiest and most healthy moments of their lives, having them tell stories about their activities and joys at that time. Without failure always in a very short time the whole atmosphere changed. Today both youngsters are quite well, and happy as they should be. I tell them of your lectures, so that I am sure their intellectual curiosity, coupled with a dawning belief will lead them to want to learn more. So far I have not used their affection for me to force their attendance, as I wish their frame of mind to be quite free from anything but interest before they come.

If my simple expedient of turning their thoughts to health and happiness should be of any use to any, I shall be glad.

Yours truly,

M. B. P.

SUGGESTING HEALTH

February 12, 1922

Dear Mr. Murray,

I feel that I would like to thank you for the very great help that you have been to me in the past few months since I have become a believer in Divine Science. I came to you with a great deal of scepticism in my heart and with a feeling that the claims that I had heard advanced were illogical to say the least.

After hearing you speak for about fifteen minutes a feeling of the presence of a great and beneficent power came over me and I realized that what you were saying was not only true but was wholly logical and could be proved to be so. To say that I was surprised is to put it mildly but as time goes on my conviction has steadily strength-

ened. I was fortunate in being able to apply the principle of the control of the subconscious mind by the suggestion of health and well being in the conscious mind almost at once. The results have been astounding for I have been turned from a semi-invalid of long standing to a rather healthy looking individual with a very different viewpoint toward life and with hardly an ache or a pain. I am also conscious of a great gain in efficiency and intend to progress much farther in this direction.

I am as yet, of course, only a beginner in this wonderful science and have still far to go but I am most deeply grateful that you have started me on the right road.

Sincerely yours,

W. E. D.

The Gleaner

IMPROVEMENT IN GOITER TROUBLE

Bound Brook, N. J. goiter is being relieved. My eyes
My dear Mr. Murray, feel much better, and my heart is
I am very happy to be able to tell not so rapid as it was.
you that the trouble resulting from E. M. M.

THE CURE OF A CHILD

January 21, 1922.
Dear Mr. Murray,
I thought you would be interested to know of a great blessing which has come to a family I am acquainted with.
One day a friend sent over for me, saying her little girl was very sick. When I got to her home the poor soul stood there crying bitterly, and as soon as she could speak she called: "Oh, Mrs. S., my baby is going to die." She cried out that God was not fair with her. She had lost a son with bronchial pneumonia and now she would lose this one, her Dorothea. It was pitiable to see her in her despair. I told her to get her wits together and know that her child was given to her not to be taken away at this time, but that she would live if her mother would know that God was her Father and her life, and I told her to stop crying and scolding about the trials she had gone through.
The poor woman said she would do anything if only her child would be spared. I took the child from her, undressed her, and after wrapping her up warmly said that I knew she did not have this sickness, but that she was well, and then spoke to her mother, telling her many things which I had learned through Divine Science, all the while keeping the thought of good health and knowing Dorothea was resting well. The mother took heart and was smiling and had faith that the child would be spared. When morning came the doctor arrived and he wanted to know whether his orders had been followed out. The mother told him that in her excitement she had forgotten what he had ordered. All she remembered was that he had said the child must go in the morning to the hospital or it could not be saved. When the doctor examined the child he found that she was well and could not understand why it was so. He expected to have to send the child away.
Even today when I see her she says that if it had not been for me her Dorothea would not be here, and I have to remind her continually to thank God, not me, and now I must say that we owe it all to Divine Science. I have learned how to pray. Years ago I thought that God was so far away he could not hear me but now I realize that God is within. To lament that God does not hear us is to be unconscious of His indwelling presence.
Very respectfully,
MARY S.

"The clouds of impending evil are only the shadows of the present good."

It is what you understand that is, practically, the reality so far as you are concerned.—*W. J. Colville.*

Daily Lessons 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 revolve. 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, but the laborers are few. Go ye, therefore, and labor for your Royal Sovereign by communicating Truth to your brother.

MEDITATION: "My one desire is to know God and His perfectness."

BIBLE: Psalm 32:8; Luke 12:27-31; Eph. 2:10; Heb. 13:21.

ASTOR LECT.: Page 167, first paragraph.

The Gleaner

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 fiber thrills with the Life of Spirit, it is of 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 in so far 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 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.

Daily Lessons

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 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

The Gleaner

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 some one 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."

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 any one 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.

Daily Lessons

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.

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."

The Gleaner

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; 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. In-

Daily Lessons

stead, 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 Ever-present."

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 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

The Gleaner

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 superstructure" 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, tumult," are always the fruit of the strife of factions, whether these be political or religious. And spirituality is as successfully concealed by controversies as lowly valleys are hidden by mountains. The strength of the church evaporated in the disputations which rent asunder 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

Daily Lessons

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 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.

The Gleaner

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 conscientiousness that the Joy-giving, Health-vivifying essence of Divine Love supports you in all ways.

MEDITATION: "Filled with the consciousness of the Christ, my mind is pure, even as He is pure."

BIBLE: 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.

Daily Lessons

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.

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!"

The Gleaner

This homely rhyme sets forth one of the most important doctrines in the philosophy of the Master for, in all the category of sin, he condemned nothing more than hypocrisy. If you seek to follow his teachings be sure that you meet all the issues of life squarely, and that you are true to yourself from the highest point of view. If you find that you have not the courage to do that which you know to be right, do not attempt to deceive your neighbors and friends into thinking that you are living to the very highest, but be outwardly that which you feel inwardly, and verily, you will soon find yourself full of faith and courage. Pretense is the stone on which a true Son never stumbles.

MEDITATION: "I have only one Self, even God."

BIBLE: 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 hands find 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

Daily Lessons

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.

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 with 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

The Gleaner

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.

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.

The World's Need

To The New York Herald: Your correspondent J. H. Farmer voices the thoughts of thousands when he says "What the world needs most to-day is God." All thinkers will warmly acclaim the sentiments expressed by Miss Vida Milholland in her letter headed "There Is No Death."

When the people learn to know what God is, instead of having a vague or blind belief in some deity who may be solicited to grant a human wish or desire; when the people can say, as did St. Paul, "Whom therefore ye ignorantly worship (the unknown God) Him declare I unto you"; when the people realize that they are potentially, inherently and solely mental, spiritual immortal beings, created in the image and likeness of God; when they realize that they possess a divine nature which "has dominion over the earth," then they will know God and declare continually His attributes of wisdom, intelligence, power, science and might in the infinite number of activities possessed by the eternal ideas (children) of God.

Christ Jesus taught "The kingdom of God is within you." Prophets of old foresaw the day when all materiality must go out before Christ, truth. Man-made theories, selfish and self-destructive, must give way before the ever present Christ. The hour has come when the words of St. John are being fulfilled: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things (thoughts) are passed away." Revelation xxi., 3-4.

I believe the time is now come when thinkers are striving to live in accord with the teachings of Christ and when the First and Second Commandments as given to us by God through Moses will be understood and applied.

—Barnett Braslow.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—*Hugh Black.*

The old Spartans never inquired, "How many are the enemy?" but always, "Where are they?" *If you want a new outlet for your energies—get a new outlook.*

Practitioners.

- MR. D. M. MURPHY, 113 West 87th Street, New York, Tel., Schuyler 4145.
Office Hours 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J., Tel., Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th St. New York. Tel., Wadsworth 323. Private Tel. Wadsworth 2241. Appointments Thursdays 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York, Tel., North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK Q. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1308 Hartford Building; Tel., Dearborn 4990. Office hours, 10 to 4. Residence, 7517 Paxton Avenue; Tel., South Shore 5693.
- MRS. E. D. ACKERLY, 222 W. 72nd Street, New York. Tel., Columbus 6478.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone Bingham 0150.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st Street, New York. Tel. Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, 1507 Walnut Street, Philadelphia, Pa. Tel., Walnut 1707. Residence, 1520 Spruce St.; Tel. Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th St., N. Y., Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th St., New York. Tel. Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32nd Street. Telephone Madison Square 4640.
- MRS. ADELENA MENZEL, 417 West 114th Street, New York City. Tel. Cathedral 7760.
- GEORGE TOMKINS, 14 East 36th Street. Telephone. Murray Hill 7229.

Silent Helpers.

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.
THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.
Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

[For the convenience of those who desire to subscribe or furnish a new subscription.]

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the printed word, please find enclosed \$1.50 for one year's subscription to THE GLEANER, which I desire to be sent to:

Name _____

Street _____

City _____ State _____

(Signed) _____

[Append additional names.]

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

Vol. 13

JUNE, 1922

No. 9

TABLE OF CONTENTS

"Back to Methuselah".....	W. John Murray.....	298
Impressions.....	Sara Van Alen Murray.....	301
Arts and Consciousness.....	George Gray Barnard.....	302
Perception.....	Elwyn Barron.....	303
Willing the Will of God.....	Henry Victor Morgan.....	304
"Thus Saith the Lord".....	Julia S. Trask.....	306
An Example.....	H. R. Hosbach.....	309
Criticism.....	Flora Stewart McGraw.....	310
Why Hast Thou Forsaken Me?.....	Helen G. Swan.....	311
The Gleaner Poets.....		312
Book Department.....		313
Business Men's Department.....		314
My Torch.....	Mary Siegrist.....	315
By Their Fruits.....		316
Tithing and Prosperity.....		319
Daily Lessons.....	W. John Murray.....	321

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919 at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 20 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

296

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth St.

REV. W. JOHN MURRAY, Pastor

Residence, 113 West 87th Street

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf-Astoria Hotel, Fifth avenue at Thirty-fourth street, New York City.

There is always excellent music. All seats are free.

On Wednesday evenings 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, at the Waldorf-Astoria.

Month by month an increasing number of friends find this Church home a place of brotherliness, service and inspiration, as they receive here a message that liberates and upbuilds them.

**YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES**

SPECIAL NOTICES

During Mr. Murray's absence, after the second Sunday in June, provision has been made for the uninterrupted continuance of the Sunday morning services and of the Noon Day Healing Meetings on Tuesdays and Thursdays of each week at noon until October 1st, when he returns.

Mr. Murray will lecture in London, England, at the Troward Higher Thought Center, No. 39 Maddox street, off Regent street, from June 25th to July 8th. He will also lecture at Edinburgh.

The Sunday School session, discontinued for the summer, will be resumed October 1st. Parents are re-

quested to have their children report on that Sunday for enrollment.

The Wednesday evening meetings will be discontinued during Mr. Murray's absence.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are \$25,000 a year. Weekly, monthly or quarterly envelopes will be furnished to those who wish them. "Freely ye have received, freely give." When we shall have attained to the perfect demonstration we are striving for, all passing of collection plates or baskets will be abandoned.

BOARD OF TRUSTEES

MR. S. D. SCUDDER, President
MR. H. R. HOSBACH, Treasurer
113 West 87th Street
MR. J. W. OVERTON
MR. C. HERBERT HALCOMB

MR. ENNO GREEFF, Vice-President
MRS. J. BRADY, Secretary and Auditor
111 East 80th Street
MR. DAVID B. BABCOCK
MR. THOMAS G. PATTEN
MR. GEORGE SIMPSON

THE GLEANER

Vol. 13

JUNE, 1922

No. 9

THE GLEANER presents itself in a new dress this month, with one-third more reading matter than usual, another step forward in its development as a magazine. The retail price of THE GLEANER has been increased from fifteen to twenty cents a copy in cash sales at bookstands and Truth centers. This advance in price has not been made without cause. It will probably be a surprise to the reader to know that each copy of THE GLEANER costs over twelve cents to produce, counting only the actual cost of printing, paper, binding and wrapping. The subscription price of \$1.50 a year (which remains unchanged) covers cost of mailing as well, so that publication for subscribers only involves a slight loss in production. The increase in the price for single copies at bookstands and reading centers is made necessary because of the discount that has to be allowed for their service. This amounts usually to 33% and the service is worth it. But we have to increase the price per single copy to cover the cost of handling THE GLEANER for the convenience of the single-copy buyer.

THE May issue of THE GLEANER was oversold and the order for this issue has had to be largely increased. The steady growth in circulation of THE GLEANER is proof of its increasing acceptability and we hope to have this continue with accelerating momentum throughout the year.

IF contributors to THE GLEANER are disappointed in not seeing their articles appear we hope that it will not seem to them that their contributions are not appreciated. As we have already stated, if we were a 100-page, instead of a 40-page, publication we would be well supplied with original matter from our own contributors. That these contributions do not appear is due simply to the fact that our space is too limited as yet to allow for them all.

THERE is no line of our activities more worthy of attention than the service performed by the Silent Helpers. Nearly every person in our membership is striving for self-healing of some kind. It is well for all of us, and especially those who have to contend with serious problems, to bear in mind this great co-operating power lying immediately to our hand. There are about fifty consecrated souls in the ranks of the Silent Helpers and they give of their time daily to the appeals sent to them. This is a union in effort that all of us can use to advantage. It is what Mr. Murray, in his address on the Pentecost, alluded to as "team work," or the most effective method of securing results.

M. R. MURRAY will leave for England on the 14th of this month, and will begin a series of lectures at the Higher Thought Center in London, established by the late Judge Troward, beginning the 25th and continuing until July 8th. The effort to secure Mr. Murray for these lectures has been very flattering to him as a leader in thought and expression. Mr. Murray's sympathy with the Troward form of thinking is well known. Mr. Murray is to lecture also in Edinburgh, owing to strong pressure from that section. Mr. Murray will lecture also in Paris. He will spend the summer, as usual, in Italy. His foreign address is Higher Thought Center, 39 Maddox Street, off Regent Street, London, Eng.

We are glad to draw special attention to the new department of THE GLEANER called "Tithing and Prosperity." It means much to those who have freely received and who wish to freely give as well as to those practising tithing.

Subscribers who do not receive THE GLEANER promptly will confer a favor by notifying us to this effect as we desire information in every case of failure to deliver.

"BACK TO METHUSELAH"

By W. John Murray

IF I touch briefly on Mr. Bernard Shaw's book, "Back to Methuselah," it will be because I have only had the privilege of glancing over it during the last few days. Certain thoughts which I had given expression to caused a friend to get a copy of the book for me, and during my very busy week I have taken it up from time to time and read enough to convince me that a thorough perusal of it is a delight in store for me.

In using the title I do so because it is familiar, though I intended to speak to you on the same subject under another title. The author of "Live and Grow Young," Mr. Arthur E. Stilwell, asked me to speak on the subject of "The Rosary of Years," and I had promised him I would do so when my friend sent me Mr. Shaw's book, and so I changed the title without changing the subject.

I did not know Mr. Shaw's views on the subject of Darwinism though I thought I was somewhat familiar with many, if not most, of his views, and, while one may not agree with all his opinions, one is compelled to admit that he is pre-eminently sane on most points. He does for us what so many writers fail to do: he makes us think.

If, in the book, "Back to Methuselah," Mr. Shaw takes his usual fling at the various fads and fancies in the fields of politics and so-called science as well as theology, it is because he sees what so many lesser intellects see, namely, the fallacies as well as the truths in each of these branches of learning.

The pity with the ardent zealot in any of these departments of what a wise man once called "learned ignorance" is that he is incapable of appreciating that there may be some error in what he believes to be all truth.

In the first chapter of Mr. Shaw's book he seeks to explain allegory by means of allegory, that is, he rewrites

the allegorical book of Genesis, but in so doing he introduces into the narrative a character which is not to be found in the biblical record of Creation, but which may be found in the Talmud, where Lilith, and not Eve, is declared to have been the first wife of Adam.

If Mr. Shaw places his own construction on the part that Lilith plays, it is a construction which is far more enlightening than the rabbinical construction, as we shall touch upon and hope to make clear later on. One point we must not overlook, and a point which Mr. Shaw intends we shall not overlook, is the awakening of consciousness to the mystery of death.

A dead fawn arrests the attention of Adam, and he calls Eve. They have never seen such a sight before, and all their attempts to arouse it from what to them seems like sleep only adds to their bewilderment.

In response to Eve's question inquiring if he had found the fawn like that, Adam said "No," and then told how it was playing about and how it tripped and went head over heels and never moved again.

Eve then became very much concerned and wanted to know if Adam fell would he go like the fawn. This same thought was in Adam's mind concerning Eve. Neither wanted to be alone. The fear of death had entered consciousness, and the Garden of Eden was no longer the care-free dwelling place of our primitive parents.

It is not always that one fears death on one's own part, but that one should be left alone is the intolerable thought. As it was in the beginning, it is now, and ever shall be.

It is at this point that the serpent whispers musically in the ear of Eve as Adam goes off to throw the fawn into the river. In her distress at the prospect of being left alone through the possible death of Adam, she is ready to

listen to anything that will either circumvent the incident or make it less hard to bear. "Death can be conquered," says the serpent. "How?" says Eve. "By another thing called birth," says the serpent. He calls her attention to the discarding of his old skin through the evolution and forcing out of a new one, and he uses this to illustrate the power of the individual to reproduce itself.

Eve is disturbed lest if she create other Eves, Adam may lose his affection for her, and so she decides to create only Adams, but the serpent assures her that this is impossible since it would arrest the creative process.

At this point the serpent speaks to her of Lilith whom he had known in the Garden of Eden before words were invented, and when desires expressed themselves in the silent language of Thought. Instead of Lilith being the first wife of Adam the serpent informs Eve that Lilith is the first of all human creation, neither male nor female, but both.

Now the desire of Lilith was the natural desire for self-expression, but this desire took the lower form of expression instead of the higher, so that that which was one, comprising within itself all the characteristics of both, now became two, with some of the characteristics in one and other characteristics in the other, but not all of the characteristics in either.

Completeness existed in Lilith as the original united masculine-feminine idea—incompleteness existed in Adam and in Eve as the separated male and female manifestations of desire expressing itself on the lower instead of on the higher plane of conscious self-expression. From this separation there came difference, and from difference there came disaster, so that the first fruits of this separation or difference are seen in the introduction of bloodshed through the slaying of Abel by Cain.

Centuries of this sort of thing are supposed to elapse, at the end of which

there is a feeling on the part of Eve, representing all women, that this whole system is wrong, and a certain inner assurance that there has been enough of it and a change for the better is in order.

We leave Part I, or "In the Beginning," with its recitals of slow mental descents and occasional protests against early deaths, as in the case of Enoch and others, to take up Part II, or "The Gospel of the Brothers Barnabas," whose contention it is that men die too early, but there is no occasion for it. Apart from Mr. Shaw's socialistic and vegetarian views, the strong point he makes in this chapter is, that just as soon as men are fit to live and be of service, they go and die. When they have acquired a store of wisdom through science and experience which ought to equip them with sound knowledge and the capacity to impart it to younger men, they either become senile or slip away.

Mr. Shaw says through the mouth of one of his characters that these early deaths at eighty, ninety, or one hundred, are due to the "will to die" instead of to the will to live.

It is because we have what we call "a lease of life" that we end our days before we should.

We conclude, like the parlor-maid of the Brothers Barnabas, that we "have only one life to live," and we limit it to a certain number of years.

As Mr. Burge puts it, "If you take a house on a ninety-nine year lease, you spend a good deal of money on it. If you take it for three months you generally have a bill to pay for dilapidations at the end."

On the belief that man has only a certain length of time to live we do everything in a hurry. The business man feels he must make his "pile" in a few years if he is ever going to be able to retire and enjoy the results of his labors; and in his haste he loses his scruples and his native honesty. The specialist in various departments,

laboring under the same belief as the business man, feels that he must take advantage of his cleverness and popularity, and hence his exorbitant and outrageous charges for "services rendered." The politician from ward heeler to the man "higher up," and the man highest up, goes on the same principle, "We've got to do it quickly, for we've only got four years to do it in."

Now Mr. Shaw argues that if longevity could be increased, and he believes it can, men would not be in such a hurry. With plenty of time to look forward to, a man in public life would be given an opportunity to show what he could do, instead of being put in office today and put out of office tomorrow. It is these rapid changes which make for inefficiency. "But we must give everybody a chance," say we, and since "life is short," we've got to do it quickly.

Setting aside all these contentions, and even Mr. Shaw's personal idiosyncracies, the fact remains that the need for getting "Back to Methuselah," which is a synonym for long life, is very great.

Of course, it must be understood that long life of itself and for itself is not the most desirable thing, for one might live to be as old as a turtle, but if he remained as useless as a turtle he would merely cumber the ground like a barren fig-tree.

The only justification for living long lies in an increased capacity for being of service, for if this be the reason for our desire for longevity, then the longer we live the more good we shall be able to accomplish.

Judged by results Jesus lived to better purpose than did Methuselah, therefore we are told that "Life is made up of events and not years," but there is no reason why it should not be a combination of both. Several years ago I was badly in need of a rest and I went to spend a week or two with a cousin in the mountains. Day after day he would

remonstrate with me over the fact that I was burning the candle at both ends. He was not a Shaw by any means in an intellectual sense, but he was a philosopher in his own way, and one day he said to me, "If you could do as much good in fifty years, taking it easy, as you could do in twenty-five years, taking it hard, would it not be a good idea to change your method? Remember you would do as much good and have twenty-five years the best of it." The advice was, "Don't hurry, even in doing good."

If we were not in a hurry we would be less inclined to worry, and if we worried less we would live longer. Worry, then, is the result of hurry, and hurry is the result of believing that we have only just so long to live.

We tell off the years as devout Catholics tell off their rosary beads, and by so doing, when we pass a certain bead, we conclude we are that much nearer the end of ourselves.

One day through Divine Wisdom we shall be as unconscious of the passage of the years as we are now unconscious of the passage of moments. We shall look at the clock of our lives and we shall exclaim, "Dear me, how late it is! I've been here longer than I had any idea!"

It would not be fair to close without touching on the last chapter entitled, "As Far as Thought can Reach," in which Mr. Shaw treats us to a profound study in metaphysics. He reveals the utter absurdity of looking at man from a material, or materially scientific, point of view. Every attempt to account for man on a basis of matter he proves to be abortive.

Pygmalion, representing the best efforts in the modern laboratory to make a sentient being, makes a dismal failure of it all. There is something like a man and a woman produced by artificial means, but, like Frankenstein, they are shockingly disappointing. Just as Adam, in the first chapter, carries away the dead fawn, so the bodies of

Impressions

the man-made man and woman are destroyed and carried away.

The wisdom uttered by the he-ancient and the she-ancient is superb: "The day will come when there will be no people, only thought," says the she-ancient, and the he-ancient says, "And

that will be life eternal." "But," says Acis, "If life is thought, can you live without a head?" And the he-ancient replies, "Not now, perhaps. But prehistoric men thought they could not live without tails. I can live without a tail. Why should I not live without a head?"

IMPRESSIONS

By Sara Van Alen Murray

AS the air is set in motion by sound, likewise the mind is acted upon by external impressions.

Sickness is the result of a motion of mind, and its appearance on the body is a phase of mental photography by which images are fixed on the physical being by the action of fear.

Whenever a person has been mentally impressed with the hideousness of a malady it is visible in a corresponding fear which will eventually photograph itself on the body in the shape of the thing feared, if the fear is not overcome.

It is thus that the sins of fear in the minds of parents, are visited upon their children in emotions similar to their own, and which produce the same effect in their progeny as has been produced in themselves. The same relation exists between a mental impression and a physical reproduction as that which lies between writing and printing, of which the latter is an "inevitable and comparatively insignificant corollary;" or in other words, a mere consequence.

Thus it would seem that a man is the victim of his impressions, and it is true that he is, but every impression has a two-fold possibility, or admits of a two-fold interpretation.

As an illustration of this I will recount an incident which was related from a pulpit in Rome a few Sundays ago. Two priests went together into

St. Peter's. As they passed in, they looked up, and saw birds flying far up in the dome above. "I never come here," said one, "without feeling as small as those little birds that are flying so far above us." To which the other replied, "I never come here without feeling my soul expand to the whole breadth of St. Peter's dome."

There are two ways of being affected by mental impressions. If we look at them through the lens of sense, we feel like the fluttering sparrow in the dome of St. Peter's. If on the other hand, we look at them only to turn from them to the power of mind, with its wide scope of redemption from everything unlike the Divine, we feel our souls expand to the whole breadth of spiritual majesty, to overcome all sense impressions through the spiritual power with which He has endowed us, as children of the Most High Intelligence.

Thus the worst possible impressions that can come from without of which the human mind is susceptible, are of very little weight, when put in the balance with the conscious understanding of God as the only power and presence.

Receive all impressions according to their worth, remembering that you are endowed with power to retain only the negative of the impression which you desire to see printed in health and wholeness. And remembering always that the end of man is to be like God will help you to decide quickly which negatives are to be retained.

ARTS AND CONSCIOUSNESS

George Gray Barnard *

WE deal with the unchangeable laws of human destiny in its unfolding as flowers unfold to the sun, ever changing with the season, but never dying.

Great forces rush together in you as they do in the air above the earth. Visitations come to the soul that *waits* as they come to earth in manifestations of daffodil and hyacinth, fern on the hillside, and red oak.

Action in the individual is derived through emotion, through fear to hide it, or will to chide it, or abandon to it. Don't grasp for perpetual motion nor perpetual emotion—as ludicrous in art as in science.

The power of silence! A word out of the Infinite (soul) is like a drop out of the ocean—both hold the properties of an ocean.

Giving away to passions is like placing grease on the rounds of Jacob's ladder.

What of the harvest? We are all of the plow!

The *soul* is the reins.

The *heart* is the horse.

The *body* is the plow.

The *plowman* is Life (surrounding us).

Sub-conscious is All-conscious, the record of all the experiences of your heart's emotions and thoughts, a record of the past of mankind, begun on earth, leading to the Voice of God "Let there be Light!"—and Light broke on the face of the deep, on your soul and mine. It must break every morning the sun rises from the new horizon.

Don't put your candle under Niagara, or before any man or woman to blow out.

The fires that burn in you when your emotions are played upon come from the center of the earth, just as volcanoes bursting from the earth express the

fires eternal in the center of our globe. So the fires of your emotions come from ages past, your inheritance of all emotions and all motion of the life of this earth: vegetable, mineral, fish, bird, animal, and every man.

The universe is so balanced that no feather nor blade of grass can fall to the ground and not be accounted for in the balance, because feather and grass blade are the evidence of the immortal spirit, and feather—the word—expressed by the spirit.

Your duty is to be that of the falling feather—not a sound that is not balanced against all that has been in your inheritance, or will be in your posterity. Arts are *Transmutation*, the St. Christopher of mass thought—he who unknowingly carried the Christ-child across the deep.

Your emotions as an actor are balanced between the whole of the past (world) life on this globe, and whole of the future life to be. *You are the link!*—in every move and sound, in every mood of your professional and personal life.

The wages of sin act on the soul as weather does on the body, burning it up, or freezing it to death, or intermediate stages according to the sin, and the soul.

Nothing is more senile than for Poetry, Plastic Arts, or Drama, to say that "The public gets what it wants" (or deserves). Here is where the devil—an octopus with his thousand suckers on each of a thousand tentacles, and one acid eye—dances the jazz.

What has the public to do with what an artist shall feed his soul upon? Art is the conversation between God and Man, the question between nature's hidden beauty and unfathomed powers, and man's attempt to possess them.

When the artist brings the record of his research from the depths of the hidden laws of our universe, it is given to

* Mr. Barnard, the sculptor, whose statue of Lincoln has given him world-wide fame.

the public—the people who cannot see these truths until we give them. The people are children in crowds awaiting these revelations, in humor, in rhyme, in reason, in drama, music and all the arts.

Never was anything truer than truth is at the bottom of the well, but the people are not there. We, the actors, must go down alone, alone with God, leaving our ego in the trough at the opening of the well, giving up to the greater will, going to the heart of life.

There is no wall at the bottom of the well of truth except the wall of your own ego, self-consciousness, which must be destroyed stone by stone; then the *milky way* flowers where once the wall stood impregnable, a stone blockade.

Do you suppose in the center of the fires of our soul's destiny there can be divisions of emotion that seek differences of expression in various outer manifestations in art? No. As the universe, the earth and the flowers thereon, are God's manifestations expressive of his soul's destiny. All stream from one source, all movements of our minds and bodies are but shadows in outline of what occurs there—shadows that pass in dream (action) on the stage, in frozen petrified shadows of painting and sculpture.

A spark of sulphur, a match, a scratch—and the link is made with the

molten world at its birth. Ages unroll back to its nebulous mass, to its seething virginity. So with imagination. We strike the spark that communes with the entire history of man on earth or in Heaven, and from the vision that our soul leaps to we in body act our past experience through our mortal frame.

Thus words and body move like two wings in a bird's flight together subconscious to the vision that (only) alone lives while you are creating.

By negation they get what is coming to them; if they don't want artists, they get what they want; they don't want art and they get what they want. But we are only interested in art and artists, and their gifts to the people, to the Growing Heart—and beware, artist, you who love not every man.

A true artist possesses Aladdin's lamp, and will not change it for any of your hardware stuff, such as good or bad criticisms, gold, gush, talk, hush or howl of the public.

The word must fulfill the vision, and the vision must not be limited by the word. A word is a key to the vision, and either closes or opens the door to the Infinite. The Infinite creates the finite, therefore the *finite* must reveal the *Infinite*!

The trouble is so many fields where art should have its fulfillment are encumbered with, and by, the public, beautiful in flesh, but dead to the vision.

PERCEPTION

By Elwyn Barron

COSMIC Consciousness is the reflection of the Divine Mind in its completeness. Individual consciousness is the perception of sections, parts, features of cosmic consciousness. Individual consciousness is the only medium of *apparent* change, seeming change being due to the alterations and extensions of perceptions on the plane of the individual consciousness in its attempt to identify itself with the cosmic, and its gradual growth and expansion toward that identification.

Motion is due to individual thought, and is not a characteristic of nature, the cosmic mind being permanently at rest, its infinite ideas immutable. The only *active energy* is thought strictly in the sphere of individual consciousness, and is only the effort of perception to comprehend the whole "motion" as in the so-called material world only, and the material world is pure fantasy—the effort of individual consciousness to interpret what it receives from its perception of the cosmic.

WILLING THE WILL OF GOD

By Henry Victor Morgan

TRUTH is universal and cannot be privately interpreted or applied. That which is true at all must of necessity be true for *all*. All added knowledge, all deepening insight leads to the perception of unity. There is no anarchy or chaos in the universe. All is law, order, unity, cohesion. The most erratic comet is as much under the reign of law as is the most orderly planet.

There is no such thing as an independent man, sun, planet or atom in the universe. An invisible nerve-system holds all things together. The perception of this Truth leads to the uttermost emancipation and constitutes The Law of Liberty for the Sons of God. It is the crowning glory of the intellect and the satisfaction of love for the Soul. It is the realization of God, the Kelson of creation, the Creative Intelligence in Whom we live, move and have our being.

There can be no enduring system of religion, psychology, or philosophy that is not based on the vision of equality, and that does not realize that there is A Will of the Whole to which our individual wills must be united and by which they must be regulated. Our beloved Emerson perceived this high truth and placed it in letters of light when he said: "A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful efforts are very unnecessary and altogether fruitless; that only in our simple, easy, spontaneous actions are we strong, and that by contenting ourselves with obedience we become divine. Belief and love—a believing love, will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchant-

ment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts."

I know of no other words that so fully explain the Principle from which Jesus worked as these. Herein God is seen to be the Soul at the Center of nature. To use a modern illustration it is as though the universe were one immense telephone system and that at the center of this system there is an All-Wise Central to which every part and particle is equally related.

No candidly intelligent mind can contemplate the orderly majesty of the reign of law throughout the known universe and doubt that there is such a Soul at the center of nature. All must acknowledge it, and all do. It has been called by various names, such as Spirit, Nature, Fate, Power, Destiny and even "That Something," but we will not quarrel with those who prefer to use other names for the supreme Reality that Jesus taught us to call "Our Father."

Let us also consider Central as not only All-Wise but All-Loving and that each part is a Part of Himself and equally dear to Him, and you have something of the conception of Emerson in regard to the Soul of the Whole to which every part and particle is equally related, and also the understanding of God on which Jesus absolutely relied when he taught us to say: "Thy will be done."

The true secret of will power according to this conception is willingness. There is no need of anxious striving, or of long periods of concentration to develop the power, but only a loving abandonment to The Will of the Whole.

Gladly would I impart the transcendent simplicity, and sublimity, of this high truth to the weary striving souls.

Willing the Will of God

in the various schools of psychology and metaphysics who feel it is necessary for them to develop concentration, will power, and personal magnetism in order to attain the supreme goal.

To all who are seeking to have their own way in this world I would say on the authority of truth, and in full accordance with the teachings of Jesus, that the desire to have your own way is perfectly legitimate and praiseworthy, but you can never have your own way until your way is the way of the Whole. Or, again, to use the matchless words of Emerson. "The blindness of intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some particular to let the great Soul have its way through us; in other words, to engage us to obey."

The relation of our individual wills to the supreme Will is therefore of infinite importance, and every candidate for Illumination, sooner or later, must learn to say, "Not my will but Thine be done." A universe in which each person could have his or her will done, without reference to the Will of the Whole, would be chaos. Take, for instance, the simple subject of the weather. Let each citizen of any city have the kind of weather he or she prefers, how unthinkable would the climate be! On the other hand let the illumined soul go to any city on the face of the earth where chaos reigns and pestilence walks, and his reliance on the Will of the Whole will surround him with a protecting aura, which will guard off every danger.

The conviction that our work is dear to the heart of God is the highest protection. Yea, it is the only emancipator from a million fears. When we realize that the supreme Will back of every human will is The Eternal Good, and wills only the good, then is confidence established and satisfaction made permanent. It is the doctrine of supreme

power through absolute reliance on The Eternal Goodness. It is the doctrine of supreme joy, and brings freedom from every fear. Fear never strengthens! And have we not all been taught to literalize the highly figurative language of the East? We have tuned ourselves to the letter that killeth. In the light of the new psychology we know that the fear of the Lord (as we understand fear) is not the beginning of wisdom but the beginning of endless miseries. Let us substitute the word "reverence" for fear, and we have the spirit of the emancipated.

Three great hymns voice supremely this fearless faith, namely, the Twenty-third Psalm by David, The Eternal Goodness by Whittier and Lead Kindly Light by Cardinal Newman. Each poet in his own tongue bears witness to having reached that place of attainment through the abandonment of his personal will to the Will of the Whole where fear is abolished, and a living trust in The Eternal Goodness established and deeply do they interpret what Jesus meant when he taught us to say, "Thy will be done."

No faith that lacks this insight can endure. It is the illumination of love. Gloriously has this high truth been voiced by John, the Beloved, when he says: "There is no fear in love; but perfect love casteth out fear, for fear hath torment. He that feareth is not made perfect in love."

How slow the Christian world has been to take these words seriously! My many years of experience in the healing room have revealed to me how deeply fear rules our hearts. This single instance given is typical of many. It is that of a woman afflicted with tuberculosis, who, after telling me that she is a Christian and not afraid to die, adds: "My great fear is for my three small children. I do not know what will become of them if anything happens to me." Her Christian faith should have taught her that God could very well take care of the children He had given

to her. And here is the paradox: The attitude of loving acceptance would have produced a state of mind favorable to recovery!

I might go on giving illustration after illustration showing how subtly fear rules our hearts and hinders our progress but I might only succeed in creating, or augmenting, a fear of fear.

There is a sure and simple way of

escape. It is simply to know that God is all there is, visible and invisible; then in the sublimity of a loving faith in every hour of trial abandon yourself to The Will of the Whole and say: "Our Father who art within, I give myself wholly to Thee; and, knowing Thou wilt only the good, gladly do I trust Thy perfect wisdom; Thy will be done."

"THUS SAITH THE LORD"

By Julia S. Trask

IT is a common thought that the men who knew God face to face are a hierarchy of mighty dead. Their histories and their visions are embalmed in a Book that is written. Their deeds are finished and monuments of granite misunderstanding are slid over their stupendous achievements. Their words, chiselled in the mind of the race, are the frozen memories of thoughts that have passed. They lived—those great ones. We live—but not as they; so far are we removed from them that millions today doubt the very testament of their colossal lives. Strange! Since the gloom of history is strung along its dark length by the white flags of seers and saints, waving us back to The Way, where the things they did we may do also, where the words they spoke live again in our hearts and in our mouths—where the visions they saw, we too may see.

It is to a brief consideration of one of these seers of our own day, George Russell (*Æ*), that I would invite you. George Moore gives Yeats as authority for the story of how "a child, while walking along a country road near Armagh—had suddenly begun to think—the day was a beautiful summer's day, the larks were singing in the sky and, in a moment of extraordinary joy, *Æ* realized that he had a mind capable of thinking out everything that was necessary for him to think out for

himself. . . . 'There is but one life,' he said to himself, 'divided endlessly, differing in degree but not in kind.'"

From the hour of this strange, unchildlike glimpse of reality, *Æ* has been singing in verse and prose the old, old Gospel, which, so quaintly, we call "new." He has said—"All true poetry is written on the Mount of Transfiguration and there is revelation in it."

The International Dictionary gives as a meaning of revelation, "That which is revealed by God to man." Accepting this, then, *Æ* speaks accurately when he says of a certain vision—"As the beauty sank into memory it seemed to become a personal possession, and I said, 'I imagined this,' when I should humbly have said, 'The curtain was a little lifted that I might see.'"

This thoughtful comment brings us at once to the unique quality of *Æ*'s contribution; for it is not as poet and seer alone that he is of interest to us. To his genius and his vision is added a gift which gives him a peculiar importance. In the full flood of cosmic consciousness, he retains a spot of purely intellectual lucidity, in the light of which he is able to attempt an analysis of psychic vision and spiritual insight such as no other seer has essayed. Here is a man who, in his sober senses, sets down for us a self-conscious account of

"Thus Saith the Lord"

his visions, differentiating them and classifying them. He sees and he knows that he is seeing.

In the past few months, the writer happens to have read three books upon the Apocalypse. Each has driven her back posthaste to John himself to recapture the dawn glory of that poem with its ever-increasing light upon the promises to man. These commentaries treat this radiant rhapsody as though it were a laborious system of symbolism striving to give shape to intellectual concepts, rather than to a revelation that falls legitimately within the religious experience of the race. They admit revelation without, one ventures to suspect, knowing just what are the implications of the admission, but it never seems to occur to them that John was trying to convey to us through the thwarting medium of language some notion of what, in those clear moments on Patmos, he actually and literally beheld.

When John says, "And before the throne there was a sea of glass like unto crystal," I do not believe that "sea of glass" was to him a symbol, nor an emblem, nor a metaphor, standing for some philosophic or metaphysic or divine concept. I believe it was the most exact description words vouchsafed him of that which he saw. When Tennyson saw it, he called it "The Light that never was on land or sea." When Æ saw it, he wrote—

"... and the winds were sparkling and diamond clear, yet full of color as an opal, as they glittered through the valley."

The assurance which Æ brings of the reality of vision is more precious to us than even the surpassing beauty of his verse. Indeed, he himself says, "... it is reasonable to assume that the highest ecstasy and vision are conditioned by law and attainable by all, and this might be argued as of more importance even than the message of the seers."

In "The Candle of Vision" Æ rec-

ognises three planes of interior seeing—memory, vision, including dreams, and imagination. We all know with sufficient clearness what memory is in our everyday mind—a mental reproduction of something already existent in our own experience, but when we carry this definition into the realm of interior seeing it is necessary to expand it. Æ speaks in "The Candle of Vision" of a phantasm of its ancient uses which appeared to him whilst waiting in an old ruin. The crowded figures were clear and definite, seen in terms of motion, color and psychical reaction. He is convinced that this was an act of memory, differing in no way from an act of personal memory. He calls it memory of Earth and sets forth that the delicate film of whatsoever nature, which records for us the events of our lives, is of a piece with that which holds the memories of Earth. Many visions are of this character and are not to be confounded with the interior seeing through the lifted veil which Æ compares to looking through an open window upon the throngs hurrying by and knowing not their whence nor whither.

Memories of earth may flash before us, mysteriously induced by a word, a sound, a fragrance, whose relation to the phantasm remains to us insoluble. Vision can be invoked through desire and meditation. It was as a result of flaming desire to see with the eyes of the soul that Æ one day "... looked upward and there above me was an air-ship glittering with light. It halted above the valley while a man, gray-bearded, very majestic, his robes all starred and jewelled, bent over and looked down. The pause was but for an instant and then the lights flashed more brilliantly, some luminous mist was jetted upon the air from many tubes below the boat, and it soared and passed beyond the mountain. And it was followed by another and yet others, all glittering with lights. ..."

Ezekiel, too, seemed to have been im-

pressed with the lights when he saw, so far out of their order of succession in what we call time, the fact of airships. . . . "As for the likeness of the living creatures, their appearance was like burning coals of fire and like the appearance of lamps . . . and the fire was bright and out of the fire went forth lightning."—Ezek. 1-13.

These visions are *not* acts of imagination, which is indeed, says Æ, "... a higher thing than vision and a much rarer thing, for in the act of imagination that which is hidden in being, as the Son is hidden in the bosom of the Father, is made manifest and a transfiguration takes place like that we imagine in the Spirit when it willed—"Let there be Light."

In imagination do our minds lie most close to the Father. Thought and feeling become one and the pulsations of their marriage synchronize with the Holy Breath, ecstasy is touched and creation takes place. In no other way is living beauty born.

"The Heavens declare the glory of God
And the firmament sheweth His handy-
work.

Day unto day uttereth speech

And night unto night sheweth knowl-
edge."

In sweep of imagination these lines are unsurpassed. They are majestic in their unadornment, their stern and colorless austerity. How did they come into being? Picture that priest of old, upright in robe of blue, bordered with blazing pomegranates and chiming bells of gold, standing alone in the desert at the edge of the twilight, face uplifted to the cooling sky where a pale star is leading its hosts into view—*feeling* his God and *thinking* Him back of the uttermost limits the thought of man had then touched and at the same moment imaging forth eternity—day unto day, night unto night—as a continuity in unfoldment of infinite knowledge.

And thus yesterday at the same sweet hour when the stars appear, in

shabby boots and all the dreadful ugliness of man's modern dress there wandered our seer in Dublin Town.

"Above the misty brilliance, the streets as-
sume

A night-dilated blue magnificence of
gloom

Like many-templed Nineveh, tower be-
yond tower;

And I am hurried on in this immortal
hour.

Mine eyes beget new majesties: My spirit
greet

The trams, the high-built glittering gal-
leons of the streets

That float through twilight rivers from
galaxies of light;

Nay, in the Fount of Days they rise, they
take their flight,

And wend to the great deep, the Holy
Sepulchre.

Those dark misshapen folk to be made
lovely there

Hurry with me, not all ignoble as we
seem,

Lured by some inexpressible and gor-
geous dream.

The earth melts in my blood. The air
that I inhale

Is like enchanted wine poured from the
Holy Grail.

What was that glimmer, then? Was it
the flash of wings

As through the blinded mart rode on the
King of Kings?"

Here is no swing through the deeps of space and time to find God in the vast that lies beyond. This Irish economist, editor of *Butter, Cheese, Eggs*, walks down Sackville street and looks between city buildings up to the gloaming sky. As a naturalist pins a butterfly to a card he impales a moment from out the sunset, sets every jewel of its winged beauty in liquid verse and shows us God right there.

The law of creation through imagination has, I take it, operated identically. As the psalmist of old, so this man of the Irish Co-operative Movement, with his baronial trundling about Ireland on a bicycle, doing things about creameries.

All that ever happened to Moses or Elijah, or Isaiah or Paul or John may today happen to you or me. We may find ourselves withdrawn from the outer circles of everyday and of psychic vision to the inmost circle of spiritual insight and there, with

"Thus Saith the Lord"

Enoch, "walk with God." There, with John, see not as a symbol but as a fact. "... a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . ."

Much has been written of the influence of the shepherd life and the desert hardships upon the spiritual development of the Great Ones and some speak as though these had induced or even produced prophecy and revelation. "Thus saith the Lord," means in any age—"Within the deeps of me I find this truth," and the prophet delivers the truth in terms of the life he knows. Æ feels the ineffable in the glory of the dying day. He delivers his sensing of beauty in that fading movement in terms of a wayside bloom—"Withers the old blue flower of day." It is hardly to be supposed that an Irish weed induced the revelation of glory in the passing of day. Nor is

it, I believe, true, that the circumstances of life or place are accountable for the revelation of the Ever-Living to the Great Ones. They are but the graphics in which they wrote. It is well for us to remember this—not to be awed by the glamour of those distant days. The veil has been rent. The flaming sword is lowered. We, too, may walk in the Paradise of God, here, in New York City.

Look upon the Bush Terminal. Sense the boldness that aspired without capitulation to accepted standards and, "refusing to break the height," held to the straight reach upward and crowned a dream with a faerie tower. This was born of imagination. It is creation and through it the breath of beauty blows. It is of our day and hour and place, yet since God is in it, it is universal—it is ours.

"Thus saith the Lord."

AN EXAMPLE

By H. R. Hosbach.

IN one of the large Fifth Avenue establishments there is a porter, a colored man of fine character and lofty ambitions.

Outside of business, he is studying and will soon be admitted to the ministry and have a church in which to preach. He is also interested in Truth and has gone through one of the classes for primary instruction in Divine Science and is eager to carry what he has learned to his own people. I enjoy talking to this man and recently in a conversation with him learned some things which seemed like a reproach to me and to others.

I said to him, "Edwards, how are your collections?"

"Pretty good," he said. "You see, we have adopted a new plan. Some time ago our minister had a heart to heart talk with the members and told them that he was through begging here and there and having the members beg for the support of God's

work; His work doesn't require it—and He doesn't want it done and the members must see to it that they do what the Bible tells them to do.

"The result was that nearly every member pledged one-tenth of his income, even boys getting \$10 a week giving \$1 and feeling the rich blessing of being supporters of the good work. The collections are about \$500 a Sunday."

Edwards then told me that his people are making plans to build a church at a cost of \$200,000 and that they had bought a site for it for \$20,000 cash and still had \$20,000 on hand to be applied to the church structure.

What a wonderful work! What thoughts crowded through my mind as I pondered over it!

Is it a suggestion, this rebuke, to show more cultivated and prosperous ones what can be done when they do their part?

CRITICISM

By Mrs. Flora Stewart McGraw

PERSONALLY I am beginning to think that criticism is as immoral as adultery. This may hurt the feelings of some good folk but it is worth while to read the words of Jesus along these lines.

We have classified sin to suit ourselves and lined up the "good" on one side and the "bad" on another, quite irrespective of any authority outside of ourselves. This makes it easy for us to be busy taking the beam out of the other fellow's eye, forgetful of the mote in one's own.

After all, it is useless to attempt to "make over" any one. I know, and you know, for we have all tried it. No one is kicked into the Kingdom of Heaven. Just to keep the Lamp of Love burning so he may see his way back on the Path is the only practical way for us to help another. And one never knows how wonderful and glorious is the Sweetly Human Lamp of Love until perchance his own foot has stumbled over the very thing for which he has been holding condemnation. Have any of you ever found yourselves feeling exactly the same emotion which has brought another into the light of your prior condemnation? You have, whether you admit it or not. And how it happened is beyond your comprehension but it would not be if you understood the law governing "mind-impregnation."

So, even from a purely selfish point of view, if no other, we cannot afford to criticise because the attention which one gives to the thing he criticises, especially with deep feeling, automatically *impresses* the consciousness and, rest assured, with whatever the consciousness is impressed, by nature of its being, will be *expressed*.

Possibly, where the "monitor" governing the everyday life of expression is kept "on the job" by social inhibitions, the self-same emotion may not *apparently* control the critical

one, but it will surely be expressed in some other form less condemned by society but equally condemned by the Law of God which is from necessity the Law of Harmony. The old saying about the uselessness of "chasing the devil around the stump" applies in this case. It is of no spiritual advantage to any one to suppress natural human love on this plane of existence, in order to "demonstrate individual completeness," unless, as is occasionally true, one has actually unfolded to the Resurrection-state-of-consciousness, in which event no "suppression" is necessary. The soul that is at this point of progress knows it before it is born and it is wise enough to keep its human path clear of the difficulties surrounding the average person.

It is very humiliating and discouraging to some of us when, just as we think we are ready to grow wings and we wonder everyone does not recognize this fact, to find that we have not actually outgrown a single thing, that instead, we have simply exchanged one set of beliefs for another. It should give us pause.

Perhaps I am very wicked when I say it; but I do wish the hidden, suppressed badness which is lurking deep in the unconsciousness of a number of "very good" people would suddenly overwhelm them so they would have to clutch at the skirt of some poor girl or woman whom they have criticised and condemned, or seek hungrily for the "light on the Path" which only radiates from the loving hearts the like of which Jesus understood and forgave.

All sin, sickness and death is simply a negative conclusion from a static positive fact. Criticism presupposes a negative fact. Keeping in the mind the positive static facts reflect themselves into the hearts of others and:

"Naught is the squire, when the king is
nigh:
Withdraw the stars, when dawns the sun's
brave light."

WHY HAST THOU FORSAKEN ME?

Helen G. Swan

WHAT has this cry meant to you, a tragic solace in your hour of weakness, or a challenge to your faith in the time of utmost stress?

In centuries of preaching and teaching we have had the answer given us that here Jesus proves the depth of his humanness—in every point tempted as we are.

To us who are so prone to physical cowardice, to whom the urgency of the material is apt to be so much greater than the moral or spiritual, this text has borne great comfort. And it might be that the accustomed interpretation might suffice for those of the old type of faith who implore God to stay near them, who can, unquestioning, pray "lead us not into temptation," who believe in illness divinely inflicted, in trouble laid upon us as the punishment from an angry God. But to us of a clearer spiritual enlightenment it seems inconceivable. I cannot see how we can escape the conclusion that, if this was in truth the cry of fear that God had forsaken him, at this point the whole mission of Jesus failed. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

He came to prove the inseparability of man and God, the abiding love, in whom was no variableness nor shadow of turning, and they tell us that at the crucial moment of his earthly experience his vision failed him, physical sensation swept the spirit under. Prophets and martyrs, following after him, adoring his perfect example, have suffered all things physical, cruelly, humanly, in immovable faith until the end—did he do less?

This delusion of separateness, even in the last extremity of human endurance, was Jesus' idea of sin.

I say we have too long solaced ourselves, in our hours of darkness, with this divine example. For I believe we

find here a mistaken report, influenced by the prejudice of the witnesses. Those who watched him, unbelievers in his God, railing, reviling, waiting to see him weaken under their torment, sought proof that they were justified in punishing his astounding assertion of faith. "He saved others—himself he cannot save." "Art thou not the Christ—save thyself and us." "He trusteth in God—let Him deliver him now... for he said I am the Son of God." Many thought he called, not upon God, but upon Elijah. I doubt not every man there heard differently, and there has come down to us only one of many versions, wrought from the confusion of that awful moment.

May it not be possible that Jesus, looking down from that pinnacle of agony, watched among the railers and the unbelievers just one in whom he had found great cause for belief, hoping, through those hours of darkness, that he at least would stand fast? How real may have been this cry to just one in all that crowd—"Why hast thou forsaken me, even thou whose faith I counted sure unto the end!"

Can you not hear this cry to every one of us who yields to the urgency of the flesh against the uplift of the Spirit—"Why hast thou forsaken me?"

When in some difficult crisis of sickness the darkness seems to settle about us; when we are in the midst of apparently overwhelming business troubles; when we face the disloyalty of friends, the cruelty of enemies; and above the doubt and scorn and misunderstanding there seems no voice of encouragement assuring us that all will be well, shall we arraign God and His eternal Love for forsaking us? Or shall we hear this call of the Christ within us, challenging our wavering faith, "Why hast thou forsaken me, thou whom I believed equal to the test!"

THE GLEANER POETS

A GLIMPSE OF GLORY

Brown bulb of the Narcissus,
I ponder thy strange power,
Midst sun's and moisture's kisses—
To blade, to bud, to flower.

I watch thy tendrils tender,
Below, the stones between,
Above, thy shoots so slender,
First pale, then living green.

While in the midst arises,
Encased in tissue tomb,
A sextette of surprises
To burst in brightest bloom.

Till finally some morning,
My eyes are overawed,
With white stars, earth adorning,
And glorifying God.

And then, upon reflection
As beauteous blooms I see,
I think on resurrection
Of that Man of Galilee.

And know that Easter, robbing
The grave of victory,
Gives promise of His throbbing
And quick'ning life in me.

In bulb, is sensed the story
Of Life, abundant, free,
In bloom, is glimpsed the glory
Of Immortality.

C. V. VANDER VOORT.

COMRADE

I am glad that you love me.
It is only the love of a comrade
I know,
But after wild loves
And fevered,
It is very good, this love of a comrade.
It will not change.
I shall fail,
And do foolish things;
I shall stumble
And you will not be ashamed of me;
You will love me thus;
You will always care
About what life is doing to me:
There will be no possession in your love,
There will be no beating of pulses,
Only a caring,
And a being glad with me,
And sorry, too;
Only a standing by
And a steadying of the hand sometimes.
Love me so,
Comrade.

MARY CAROLYN DAVIS.

THE UNEMPLOYED

He stood upon a corner of the street,
Shabby, unshaven, unemployed.
The city's traffic swirled about him.
Upon his face were such fatigue and fear
That sudden pity swept me.

Just then the sun caught up a glint of
green,
A tiny palm leaf cross on his lapel.
The roar of traffic ceased upon my ears.
And vision came.
Struggling to flame I saw a spark divine,
In conflict with the errors of the age,
Another cross, another Golgotha,
And, lifted up beyond a tomb of pain,
A human soul to full-orbed stature grown.
Resplendent in the clear, white light of
Truth,
A magnet link in that evolving chain
That sweeps majestic toward the throne of
God.

My heart leaped wide with joy. Again
The hum of traffic surged against my ears,
Once more into my senses throbbed
The beating of the city's pulse.
There on the curb still stood the unem-
ployed,
But now he stood transformed beneath his
cross,
"A god though in the germ."

KATHARINE I. DAVIS.

THE LONG ROAD

I like to think I shall not care,
When high atop the winding stair
I find the secret door;
Or shall I hesitate or quail
Or weep the tears of no avail
That I return no more?

Shall I not rather joyously
Lift up the latch that has no key,
And hasten on my way,
To seek a fairer, surer clime,
Whose shores know not the touch of Time:
Ah do not bid me stay.

Amid this wasteful earthly strife,
The good and perfect gift of Life,
Oh God Thou didst bestow:
Be Thou my clear, my guiding light,
When strange, alone, within the night
So silently I go.

Once in the wise and Holy Book,
All tremblingly I chanced to look,
Some promise to embrace:
It said, They shall be satisfied,
Who nobly lived, and bravely died.
Just to behold Thy Face.

META FULLER KEENE.

THE BOOK DEPARTMENT

A NEW DRESSER BOOK

SPIRITUAL HEALTH AND HEALING. By Horatio W. Dresser. Thos. Y. Crowell & Co., New York. \$2.00 net; postage extra.

Those who have read "A History of the New Thought Movement" and "The Power of Silence" do not need to be told of the earnestness, sincerity and lucidity of style characteristic of the writing of Dr. Horatio Dresser. "Spiritual Health and Healing" is a mature, thorough and yet simple exposition of spiritual health and the most effective methods of spiritual healing. The book is permeated with an intimate knowledge of Truth and its subjects are expounded with a pastoral gentleness of expression and directness of guiding suggestion that are most appealing. Dr. Dresser's familiarity with the philosophy of New Thought, from Dr. Quimby's teachings to those of the present day, is known to all who have been in touch with the movement and in perhaps none of his books is he so persuasive and convincing as in this one. The reviewer, starting to mark parts for especial quotation, gave up the task as page after page appeared that would emphatically appeal for reproduction. Those who are interested in healing themselves will find much of great value in this book, while those who practice healing for others cannot afford to miss it. Simply as an indispensable guide to the philosophy the book is a distinct contribution.

CHALLENGE

Come, thou swift runner, Death!
I would run thee a race with Life
Along the eternal shore.
Think not to blind my eyes to truth,
Nor still the vibrant voice within;
Eternal vigilance I keep
With one who knows thine emptiness.

WALTER STAHR.

A NEW LARSON BOOK

PRACTICAL SELF HELP. By Christian D. Larson. Thos. Y. Crowell & Co., New York. \$1.75 net; postage extra.

It is a question in the mind of the present writer whether Mr. Larson has ever written a more stirring, illuminating or inspiring book than his latest, "Practical Self Help." Just as there is no question that it is the finest exposition of the essentials for success in our opinion that has ever been written. "Success" books are numerous. Some concern the employment of the Will; some the use of "personality" or knowledge of psycho-analysis for particular inspiration. But Mr. Larson has in "Practical Self Help" laid down the Law for Success. He opens up the realms of the subconscious, outlines the great areas in the mind that have never been explored and calls out the driving power of Creative Thought to stimulate, impel and develop constructive mental energy. One can be whatever one desires to be, but one can learn how to be so much easier by reading "Practical Self Help" than by relying on one's self alone to develop personal power. Years of time can be saved by using Larson's book as a true guide. The method of right thinking is outlined from the beginning and persistency is easy when its secret is so plainly disclosed.

LOVE

It maketh God man, and Man God;
Things temporal, eternal;
Things mortal, immortal;
An enemy, a friend;
A servant, a son;
Vile things, glorious;
Cold hearts, fiery;
Hard things, liquid.

S. BONAVENT.

BUSINESS MEN'S DEPARTMENT

THE SECRET

Believing that "if a man love me he will keep my words, and my Father will love him; and we will come unto him, and make our abode in him;" the man who wishes to have peace, health and plenitude has but to dismiss all ordinary guides to success and adopt the simple policy of going to the Father in all his affairs. Convinced that "in Him we live, move and have our being," what is more sensible than to so continuously live in His presence that we shall be guided in the conduct of our affairs as gently and wisely as we are directed in our social relations? It is inconceivable that we can err continuously or fatally if we trust our affairs to God, for the Divine Mind never errs and if we allow our minds to be directed by the Divine Mind we cannot err. The errors that we do make will proceed from a too obstinate reliance on what we individually insist upon doing.

This does not mean that we are to be inert, inactive or helpless, awaiting the push of Divine direction. Apathy or a too confident belief that everything is going to turn out all right defeats the Divine Will, which is expressed in action. Man creates, as God creates, by thought forces. The endeavor to express intelligence under all conditions gives us plenty to do. We must seek to express it along the right lines. No matter where we are placed we can aim to transact our affairs intelligently and constructively. Seeking new and untried channels is dangerous. Trying desperately one expedient after another is unwise. Divine Mind is constructive and we must conform to it our mind to gain real producing power. It must be borne in mind that God expresses himself *through* us.

The secret of constructive power lies in a complete submission of our mind to the Divine Mind and an attitude of alertness to the silent counsel that

comes from calm and continuous communication with the in-dwelling spirit. First we gain a peace that annihilates turmoil and restlessness. Fear is banished. Assurance takes its place. And with assurance certainty and boldness of action. Sooner or later the Big Thought comes and it is up to us to test it for its practicability. There is a clear and open channel for supply if we can but sense it. What better way to learn how than to so clean house with yourself that you can say "I am one with God and am governed by His law," and then to so live with God as the central motive of your life as to be able to express His power?

This is the true secret of success.

MICHAEL FANE.

SUCCESS WORKERS

"We are labourers together with God."

In some form or another all mankind are workers and each in his particular way achieves some sort of a livelihood. Race belief teaches that but comparatively few may be rich, and by far the greater number are poor. Down through the ages this belief has persisted until Man has accepted it as a fact, rebelling or not at his lot according to the character and temperament of the individual.

The greatest blight on the human race to-day is the shadow of Poverty which has derived its power from Man's belief in it. Many of the diseases to which the human body is commonly supposed to be heir are directly traceable to Poverty, or worry about it. Discord and dissension are its seeds, wars and rapine its fruits.

So long as the belief in Poverty blinds Man there can be no freedom, no joy in living, nor any particular desire to live. It breeds irritability and impatience and deprives Man of time to dwell on Spiritual things.

Poverty is not necessary as many believe, and has no place in God's Crea-

tion. It's as false as are all human concepts which are contrary to the Almighty's scheme of life for Man.

All should be workers, each in his several line of endeavor, for Success, which means everything opposed to Poverty, and Truth teaches that every child of God has an inalienable right to be successful. Every human is a child of God, and Success, therefore, is naturally his birthright.

Above all else Man desires power and protection that he may live in comfort, care for those dependent upon him, gratify his tastes, and be protected from want, discomforts and lawless attack. Under modern civilization material wealth seems to furnish the greatest safeguard against want and lawless attack, hence Man engages in business which in its broadest meaning includes all the occupations and industries, mental and physical.

To succeed in business those qualities which are universally recognized as essential, such as honesty, intelligence, integrity, charity, courage, diligence, fairness, and patience, must be evidenced, and as these are all qualities of the Great Creator, the divine purpose is clearly discerned, that disassociated from God, Success is not for Man.

While it is the Father's good pleasure to give of His Kingdom, Man must do his part by intelligently co-operating with those immutable Laws which govern the Universe and which are for the highest good of Man, the perfect manifestation of the God Idea.

God is the Source and the Cause of all Good, hence from God only can Man obtain whatever is needful. God is the Only Power and the Only Ruler, and the only realities are of God. Blinded by false concepts Man has throughout the centuries attempted to secure the fulfillment of his desires from his own efforts, and while at times some temporary success appears to have rewarded him, nothing permanent or last-

ing has resulted. When the foundation is unsound, the structure is bound to succumb.

No book has ever been written which contains more sound business advice than the Bible. Both the Old and New Testament abound with incidents descriptive of commercial and industrial enterprises, and the lessons to be learned therefrom are inestimable.

That the Creator intended Man to be busy is undoubted and that He fore-ordained Man to be successful is equally true. The only "but" has been Man's viewpoint.

Success being foreordained, the Almighty endowed Man with every attribute and quality necessary and requisite for its attainment, such as health, faith and intelligence, integrity, moral courage and steadfastness of purpose. And above and beyond these natural endowments is the assurance that God is a Silent Partner to all undertakings which are for the advancement and benefit of mankind and therefore to His Glory.

As Man awakens to his God given and limitless possibilities, and realizes his unity with This Omnipotent Giver of all Good Gifts, he will perceive that Success is universal and is achieved by co-operation with his Silent Partner.

R. H. MERRIAM.

MY TORCH

By Mary Siegrist

Quick, quick, my torch!

Before the half-light deepens into night,
Before the flame has shivered out of sight.
Before this wonder on the days takes
flight—

Quick, quick, my torch!

Quick, quick, my torch!

Before the wolves of silence with their
pack

Invade the unpathed ways of yonder track.
Before Night sends her sullen echoes back,
Quick, quick, my torch!

Quick, quick, my torch!

To light the path that holds this Grail for
me—

This cup of dream, this shining ecstasy,
This birth of song that quivers endlessly—
Quick, quick, my torch!

“BY THEIR FRUITS YE SHALL KNOW THEM”

(It is the contention of those who are laboring in the field of Divine Science that we are bringing back through a realization of the Christ-consciousness the power to heal sin, poverty and disease. "All these things shall ye do and greater than these," was Christ's promise to his believers following his demonstrations over sin and sickness in the marvelous instances of healing known as miracles. That this power has never been withdrawn has been demonstrated by the application of Divine Science. "By their fruits we shall know them," Christ said as indicating who were his true followers. And by this test we stand. We could not grow as we are growing; we could not bring in the multitudes as we are doing, if it were not for the fulfillment of the conditions that bring upon the multitudes the healing power of the Holy Spirit. We have a band of consecrated men and women known as "The Silent Helpers" who give devout attention to every case brought before them, and if it were known what the fruits of their treatment are; if it were known of the healings effected through Divine Science for those who are suffering the ills of humanity; if it were known what is accomplished for the weak, the sore and the distressed, the world would stand amazed. But these things are of the Spirit; they are known only to the individual concerned, in all their wonder of accomplishment. There are some who ask that their healings be made known, and for a few of these we have allotted this space in THE GLEANER. But it is well to remember the co-operating ministrating force that is always at your disposal in the ranks of "The Silent Helpers.")

“Endure to the End”

... “This demonstration took place a week ago yesterday. I had been in this Thought for five or six years, but the suffering had been going on for ten years. I had a tumor in the abdomen—both fibroid and cyst—the doctors said it was both. I could feel this dreadful lump. It was as big as one's head, as hard as a rock. I could not even dent it. I attended the healing meetings of Mr. Murray and at a very recent one he said we should ‘endure to the end.’ I said: ‘How can I endure this dreadful weight in my body?’ But I said: ‘God can do it,’ and so, on the twenty-first of March, with the bursting of Spring into a new season, I asked God to manifest

the Spring with new power into my life. I do not know when it was done. I do not know how it was done. I undressed myself in the evening and made my affirmations. I walked about ten or twelve steps to go into another room. I put my hand down as usual and it was—like feathers, all gone. There was nothing expelled. Not one blessed thing. But every organ from that day to this has been functioning perfectly. That night I could feel, as I lay in bed, the organs finding their places. I just lay there and wondered, with awe, and praised God. I had no one to talk to, and I rejoiced with tears, weeping for joy. That night and the next day I could feel everything in my body finding its right adjustment. Even the muscles about my shoulders. I always weighed about 138 pounds. The next day I took my weight—it was 124 pounds. The collapse was very great. When I realized it all I said, over and over, ‘God is doing his work.’ I would repeat: ‘Regardless of what happens, in everything that happens, God is doing His work.’ For the first five years of my trouble I was examined repeatedly by doctors. All told me the same thing. Then I got into Science and my last inspiration was from Mr. Murray when he spoke of enduring to the end. I was about 34 inches around the waist before the tumor disappeared. Now my waist is ten inches less and I had to wear my young daughter's clothes.” (Statement asked by Mrs. F. S. to be published in THE GLEANER.)

Strong to Overcome

... “It will give you pleasure to know that your prayers and labors have brought me back to health. The disagreeable feeling of congestion has entirely gone. Accept my thanks and prayers that the good work you are doing for humanity may grow and grow to become a beacon light to the dark-

By Their Fruits Ye Shall Know Them

ened souls of earth." (Mrs. C. S., City.)

An Instant Healing

... "I had been suffering from a gathering in my head. The same afternoon that my name was brought before your board for prayer I received my healing. The gathering in the head, which had been very painful, broke and was eliminated through the ear. The healing was instantaneous and I am so grateful to God for His wonderful love and to your society for the interest and love shown in my behalf." (B. W., City.)

Gave Up Seeing Doctors

... "I had had a goitre and took such powerful serum to absorb it that the doctors said it had weakened my heart action so it would not take up the water and caused a dropsical condition. They kept experimenting with me and at last said that I had gone beyond medical help. They wanted me to go to the New York hospital and try the X-ray. . . . I gave up all medicine and have not seen a doctor since. I wrote you, having already secured the pamphlet on 'How to Get Well,' and wanting to receive further faith and enlightenment. . . . This week was the first time I have been able to leave the house and board a car unassisted. Previously my limbs have been so swollen that I could not raise my foot high enough to reach the step of the car without some one to take me under the arms. With God's help it will not be long before I am wholly myself again." (J. A. C., City.)

Healed from Shell Shock

An officer of the United States Veteran Bureau of New York writes: "A year ago a soldier who had been severely shell-shocked was approved for vocational training and came under the notice of the writer. At first he was almost a hopeless case, due to his mental disturbances, but through a

cousin of his he attended your meetings at the Waldorf, read your literature and is today a very fine specimen of a man. He has since married and is in every respect a most satisfactory member of the community. . . . I discovered that this young man had a religious background, and that this possibly accounts for his present condition. . . . We have many more men who have this religious background and who have been wounded and afflicted in many ways and I know of no one who has considered this subject. . . . I earnestly trust that you will put me in touch with those who will give this matter proper attention."

Expression of Gratitude

... "Mother is much better and she is even allowed to walk a little. Even the doctor was so surprised at mother's quick recovery. I am so thankful for your kind help. I am feeling entirely well myself now and am ever grateful for your prayers which have so wonderfully strengthened me." (M. B., City.)

Aid in Quick Recovery

... "I want to thank you for all the help you have given my sister during these past weeks. She has come up from her operation most wonderfully to the surprise and astonishment of doctors and nurses. . . . Thank you." (E. A., City.)

Improvement at Once

... "I am enclosing a small offering with much gratitude. I requested your prayers for my daughter when she was ill and her recovery began the day I made the request. You were good enough to pray for my financial affairs, which were in a chaotic state. I am a business woman. Since you have given me your help, things have improved and new avenues of work are constantly opening up." (B. H., City.)

Subsidence of Fever

... "I am asked by Miss G—— to write you and thank you for the kindly help you have given to her. According to *materia medica* her case was a serious one. . . . The whole of Friday, her temperature was around 104. During Friday night she used the affirmations with me. Saturday the fever subsided. Sunday the condition was normal and since she has been improving. Out yesterday and a short time again today. . . . I thank God for all that has been done in this case, dear friends, because it means a strengthening of the link that was weak. . . . (J. B., City.)

Healing of the Eye

... "We wish to express our gratitude for the aid you gave my son-in-law during the recent prostration he had from the affliction with his eye. I am happy to write that the eye is now entirely well and that he has taken up his work again. . . . Knowing as I do that help is always there at the Source waiting for all of us if we only understand His laws and learn how to apply His teachings, with great gratitude." . . . (J. B. S., Santa Barbara, Calif.)

Goitre and Tumor Afflictions

... "I want to thank you for your help in clearing my body of a fibroid tumor and a goitre, both part of the same trouble. Neither gives me any pain or inconvenience, save that at times there is a hemorrhage from the tumor. Since I have come into the thought of Divine Science the goitre is beginning to go but very slowly. My general health, however, has improved wonderfully. . . . (O. H., Brooklyn, N. Y.)

Discontinuances

... "I feel very grateful to my Heavenly Father. He has worked through you to will and to do of His good pleasure. You can discontinue your treatment for the claim against me has gone." . . . (L. P. L., Westport, Conn.)

... "You may discontinue prayers

for me as I have had the claim met and eliminated. Thank you so much for your assistance. I am enclosing a love offering." (A. L. K., Bridgeport, Conn.)

... "My daughter is very much better, so will you kindly discontinue your treatment. Thanking you for your services." (M. A. McC., City.)

... "Please discontinue treatments in my daughter's case. She is well and getting better every day. With renewed thanks." (W. T. T., Philadelphia.)

Prosperity

... "Enclosed please find a love offering for your kind help in the renting of my apartment. Everything has been adjusted to the satisfaction of every one concerned for which you have my sincere and deep gratitude." (I. R., City.)

... "If I had only one word to write it would be that of gratefulness. Today I was appointed manager for one of the departments of one of the great fidelity companies of the country. I will not speak of my past difficulties. This comes as a godsend." (F. M. A., City.)

... "It was Wednesday of last week that I asked for your help and on Friday a very unusual business opportunity came. . . . Let me thank you once again for your co-operation." (G. B., City.)

... "I cannot tell you of any definite work in my profession but I can say with all definiteness and gratitude that my mind is at rest in many ways and I do not fear. I am greatly indebted to you for all your loving thoughts. . . . (F. M. W., City.)

... "Again I wish to thank you for recontinuing prayers in my behalf in regard to a position. The position opened up for me and I have been working now for three weeks. . . . I am very grateful. . . . (N. W. P., City.)

... "Through my general belief

Tithing and Prosperity

and faith in the 'bad times' I became caught in the maelstrom and my financial affairs went from bad to worse till I was well-nigh panic stricken. . . . I was brought to Chicago which seemed to me the worst thing I could do, but I obeyed my intuitions. . . . I was perfectly shocked when the amount of money for which I had asked God came and was laid right in my lap—money to

cover my debts. I had told no one of my need who could help me and it came through a channel—well, I couldn't imagine anything more wonderful. . . . I know that all manifestations of good are natural and not miraculous, but when we have been so long in the dark to suddenly come into a great light—well, it's wonderful, isn't it? . . . (W. M., Chicago, Ill.)

TITHING AND PROSPERITY

MUCH has been said of the value of tithing and there are many who are practicing it. The law is stated in Malachi 3-10: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing that there shall not be room enough to receive it." The practice is to set aside one-tenth of one's gross income for the cause of Good; not one-tenth of one's excess, or one's net income, but one-tenth of the whole. There is a difference between "ordinary" tithing and "storehouse" tithing. The one leaves the money in our own possession and control and the other puts it in control of the church. The tither who uses his tithe for his own private charities or charitable obligations does well, but the tither who sends his whole tithe to the church fulfills the law perfectly. This one-tenth is considered as "God's money." It is for the good of the cause, for the up-building of the church. There are calls, frequently, for immediate relief that the individual knows nothing of. Who should know of these better than one's church? There is an Up-Building Fund for our own church. What better purpose may the tithe be put to than this, since our hearts are in its life and growth. There are demands for assistance from weaker organizations; calls to "come

over into Macedonia." Where can a tithe be better used? Many tithers are at sea as to where to send their tithe and have it do the most good. We are inaugurating this department in THE GLEANER not only to accommodate these, but to encourage the habit of tithing, and to open the way for those who are demonstrating for prosperity to freely give if they would freely receive. The tither invariably finds a comfort in the sending in of his tithe to the Storehouse that no other expenditure of the amount could bring, and while it may seem a great deal to put into the hands of the Lord the tither soon finds that his nine-tenths have an uncanny way of going further than the ten-tenths ever went. The history of tithing is full of the most marvellous illustrations of assurance of perpetual freedom from want and of direction of intuitions towards success. We shall be glad to aid in building up this practice among the readers of THE GLEANER and to hear from all those who are interested in it.

Mr. Murray on Tithing

In a recent letter on this subject, acknowledging the receipt and disposition of a tithe, Mr. Murray says:

"There is something in the tithing habit that does more for one than the most generous giving can do when this giving is done on the urge of the moment. In the first place tithing

should be a constant reminder to us of our blessings, since we cannot tithe without considering the Source from which those blessings flow. The very act of setting aside a stipulated portion of one's income for a certain specific cause, namely, the blessing of others, brings with it at the same time a recognition of the fact that we have much to be grateful for, otherwise we should not be in a position to give tithes of all that we possess.

"I can see how this practice made for the material prosperity of the children of Israel, and I can also understand how it enabled the Mormons when they first settled in Utah to withstand the rigors of unusual climatic conditions, unproductive virgin soil and a thousand and one other hardships. I can also see that this not only enabled them to meet these hardships but it made for them the establishment of a communal prosperity which did away completely with the necessity of their depending on any outside aid. Through tithing they became a law of prosperity unto themselves, notwithstanding they were cut off from the rest of the world as completely as any tribe or community could be.

"I can see how through tithing the churches could be put on a most substantial foundation, so that ministers and all who assist in the spread of the gospel could be compensated in a fair way as are men compensated in secular pursuits. I can see this morning as I write you how through tithing the starving children of Russia and Poland and elsewhere can be fed, clothed and prevented from going the way that so many have gone during the last horrible years of the war.

"Apart from what good tithing can enable a man to do for others, I revert to my original belief, that the greatest good tithing can do will be done for the individual tither, inasmuch as it will persistently call his attention to the fact that he cannot tithe without having the substance to tithe with and he could

not have the substance without having the God of all substance to supply it.

"I hope you will see that your loving gift has already started a movement in the direction of a fuller expression of the tithing spirit. I am confident that it is the best method of clearing away that which is quite apt to obstruct the free flow of God's greater benefactions.

"Yours very sincerely,

"W. JOHN MURRAY."

Write Your Experience

As said before, we would be glad to hear from our readers on this subject. We know that many are deeply interested in it. We have heard many tell their experiences of the wonderful blessings of this practice, either in their own case or in that of others. This was a subject for debate recently before the Men's Club. It is not customary for a tither to speak freely of his own personal experience with the practice, as it is likely to carry a suggestion of boasting or revealing what the left hand doth that the right hand knoweth not of, but when such experiences are related for the information and teaching of others, it is as well not to withhold them. Address Tithing Editor, THE GLEANER.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word, or making a friend.

—*Ruskin.*

Each deed thou hast done dies, re-lives, goes to work in the world.

—*Browning.*

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—*Ralph Waldo Emerson.*

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

June the first

Beauty is a quality of soul perception in whose sunlight the cobweb becomes 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 form into deformity. 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 LECT.: Page 101, second par.; page 265, third par.

June the second

Do not think that because you know that the universe is governed by Law and understand some of its workings that your quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows he will be attracting all the visible results of in-harmonious 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: Psalms 43:3; Heb. 5:12-14.

ASTOR LECT.: Page 145, last par.

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 today 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 of spiritual power will always be generated from the least amount of matter.

MEDITATION: "Christ in me is the *Light of the World*."

BIBLE: Psalms 27:1; 36:9; 43:3; Isa. 60:1; Rev. 22:5.

ASTOR LECT.: Page 167, first par.

June the fifth

"He calleth 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-aggran-

dizement does not symbolize the accumulation of spiritual treasures. Like the American aloe whose length of life is determined by the extent 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 the possessor to use the gifts of temporal existence unsparingly in the service of Christ, that he may lay up treasures in heaven.

MEDITATION: "My trust is in my God within. Him will I serve."

BIBLE: Ex. 20:2, 3; Psalms 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

Daily Lessons

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 conditions which would bring him positive knowledge of God's willingness to assume the burdens of a sin-sick world. The power of God is mighty, but you can never experience the joy of Life through Him until you keep your part of the covenant which was sealed before the beginning of time. God has bequeathed unto you the power to reconstruct His ideas, so you bear the responsibility of harmonizing them with the divine Plan. Hence, every promise which He has made unto you carries the condition that you co-operate with that Will which sent you forth to labor in His vineyard. Ho, every one that thirsteth, come ye to the Fountain of Living Water, and ye shall be made whole! Attend unto My words, for they are Spirit and they are Life unto them that find them, and Health to all their flesh!

MEDITATION: "The Spirit of God is my Health and my Strength."

BIBLE: Psalms 42:11; 27:1; 18:32; Isa. 58:8-11.

ASTOR LECT.: Page 162, first par. to middle of page 163.

June the ninth

"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

the passions that 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 children 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: Psalms 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 has fed on "manna in the wilderness, and are dead"; but today, we are asking for that bread "which cometh down from heaven, and giveth life unto the world." Man is no longer human; but he belongs to a race of gods—divine beings who, like Enoch of old, walk the earth and talk with God! God dwells within the heart of man, and if you will commune with Him, you will need no more the light of other men, for He who was their inspiration has become your Guide and Teacher.

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.

The Gleaner

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 today. 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 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 paragraphs.

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.

Daily Lessons

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 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 evil can befall, for Spirit cannot be injured by material weapons. Cease thy fears, God is with thee!

MEDITATION: "The Lord is my Shepherd, I shall not fear."

BIBLE: Psalm 77:14-20; 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 shape of sickness and sin, and demands abject servility from the one upon whom God *himself* has bestowed dominion and power.

Arise, soldiers of Christ! Put on the whole armor of Christ, which is the divine understanding that God is not the author of confusion, and arm yourselves with the sword of spirit, which is spiritual knowledge, and go forth to

battle for physical and mental supremacy. 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 the nothingness of death, 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. 8:3.

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 righteous-

ness 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 God, can you enter into fellowship with Him and partake of those blessings which belong 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, in the sight of his heavenly Father one soul was not more precious than another. Yet the way in which we see this precept followed is a travesty on the name of religion, for we have failed to see the Christ within the heart of man, but look withal on the material surroundings in which he is set! Consequently, that thing which we have left undone is of more importance than the thing which we have done! Howbeit, then, think ye that 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 service "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 the 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: Psalms 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 spiritual substance is Mind, and it has an external nature independent of material construction or physical shape. The mind is responsible for any and all activities of the body, whether it be of joy or 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 par.

Daily Lessons

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: Psalms 33:6, 9; Isa. 55:11; John 1:1-4.

ASTOR LECT.: Page 61, first par.

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 accept the Truth of Being, notwithstanding that this evidence is beyond the range of the finite senses. Granting that things can be *beneath* the range of vision, it should not be difficult to understand that there may be things *above* it. 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: Psalms 107:1; Isa. 41:10; 60:1.

ASTOR LECT.: Page 173, second par. to first par. 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 weeping, 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 sinners. Those of the social élite who knew not that "those things which proceed out of the mouth come forth from the heart; and defile the man," sought to enter into the kingdom of heaven by pretense, but they could not deceive Jesus who was spiritually perceptive. The flight of years has seen but little growth in humankind, 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 scorn-

ful look or a pitying glance. Ye followers of Truth, be not as the Pharisees, for ye who have glimpsed the Christ are come to save them that are the lost sheep.

MEDITATION: "The Christ in me is the Good Shepherd, which careth for the sheep."

BIBLE: Luke 5:31, 32; John 10:7-14; 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, 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, defrauding himself of the use of his spiritual intelligence. Sin cannot change anything; for all that is *abides* in the unchanging eternal; but it temporarily hides from the sinner the reality of his being, and thus deprives him of his spiritual inheritance. He is, therefore, to be considered 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 daybreak 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 to 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, its form still persists in the mind of the builder. The temple is but the transitory symbol of which the idea is the real and eternal. Because all things proceed from mind, all things are mental, and therefore beyond the range of destruction. Mind and its ideas are inseparable; therefore, we can say with our elder brother "I and my Father are one" and "understand that the invisible things from the creation of the world are clearly seen (mentally) being understood by the things (symbols) that are made." Look away from the faults in the interpre-

Daily Lessons

tation 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 pervadest all, and is the only Reality! Be Thou my only consciousness so that when the apparitions of sense confront me I may not mistake their finite shapes for Thine infinite form. O Light of 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: Psalms 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 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.

WALK IN FAITH

Have faith, then, O you who suffer for the noble cause, apostles of a truth which the world of today comprehends not; warriors in the sacred fight whom it yet stigmatizes with the name of rebels. Tomorrow, perhaps, this world now incredulous or indifferent, will bow down before you in holy enthusiasm. Tomorrow victory will bless the banner of your crusade. Walk in faith and fear not.—*Mazzini*.

IN QUEST OF THE WORD

By Caspar Hasselriis

The pilgrimage of man is in quest of the Word; The Word that was in the beginning; the Word that was with God; the Word that was God.

The Word—the word of Truth. For else the Law could not flow from it and balance itself,—in its endless varieties of applications the one with another, in perfect synchronism.

The Word is the Law today as on the day when it was first spoken.

What we call words is as far from the Word as man is short of the end of his journey.

The growth of language is mysteriously bound up in the quest of the Word. For language is but symbols of thought, and thought is the groping for the Word.

In Christ the Word became flesh and dwelled a short time among us. But the Law of the Word is not in repetition but in understanding. Christ understood, and we must read the Word in the active life of Christ.

To find the Christ in me is to find the Word and become one with the Father even as Christ.

PRACTITIONERS

- MR. D. M. MURPHY, 113 West 87th Street, New York City. Telephone, Schuyler 4145. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th Street, New York City. Telephone, Wadsworth 323. Private Tel., Wadsworth 2241. Appointments: Thursdays, 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1010 Hartford Building; Telephone, Dearborn 4990. Office Hours: 10 to 4. Residence, 7517 Paxton Avenue. Telephone, South Shore 5693.
- MRS. M. F. BORNEFELD, 139 W. 75th Street, New York City. Telephone, Schuyler 10419. Appointments: Mondays and Thursdays, 2 to 5.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone, Bingham 0150, Apt 53.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st Street, New York City. Telephone, Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, The Touraine, 1520 Spruce Street, Philadelphia, Pa. Telephone, Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th Street, New York City. Telephone, Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32d Street, New York City. Telephone, Madison Square 4640.
- MRS. ADDELENA MENZEL, 222 W. 72d Street, New York City. Telephone, Columbus 6478.
- GEORGE TOMKINS, 14 East 36th Street, New York City. Telephone, Murray Hill 7229.

SILENT HELPERS

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

For the convenience of those who desire to subscribe or furnish a new subscription

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the printed word, please find enclosed \$1.50 for one year's subscription to THE GLEANER, which I desire to be sent to:

Name

Street

City State

(Signed)

[Append additional names.]

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

Vol. 13

JULY, 1922

No. 10

TABLE OF CONTENTS

Compensation	<i>W. John Murray</i>	332
On Judging Others.....	<i>Horatio W. Dresser</i>	335
The Kingdom of the Invisible.....	<i>Henry Victor Morgan</i>	340
Man	<i>Sara Van Alen Murray</i>	342
Musical Re-Education.....	<i>Harriet A. Seymour</i>	345
Fragments, Ante-Nicene Christian Library.....		347
Poems, Original, and Business Men's Department.....		352
Tithing and Prosperity.....		354
"By Their Fruits Ye Shall Know Them".....		356
Daily Lessons.....	<i>W. John Murray</i>	359

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919 at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 20 Cents

PUBLISHED MONTHLY
BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth St.

REV. W. JOHN MURRAY, Pastor

Residence, 113 West 87th Street

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf-Astoria Hotel, Fifth avenue at Thirty-fourth street, New York City.

There is always excellent music. All seats are free.

A Healing Meeting is held Mondays, Wednesdays and Fridays during the summer months, between twelve and one o'clock, at the Waldorf-Astoria.

Month by month an increasing number of friends find this Church home a place of brotherliness, service and inspiration, as they receive here a message that liberates and upbuilds them.

**YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES**

SPECIAL NOTICES

During Mr. Murray's absence, provision has been made for the uninterrupted continuance of the Sunday morning services and of the Noon Day Healing Meetings on Mondays, Wednesdays and Fridays of each week at noon until October 1st, when he returns.

Mr. Murray lectures in London, England, at the Troward Higher Thought Center, No. 39 Maddox street, off Regent street, from June 25th to July 8th. He also lectures at Edinburgh and Paris.

The Sunday School session, discontinued for the summer, will be resumed October 1st. Parents are re-

quested to have their children report on that Sunday for enrollment.

The Wednesday evening meetings have been discontinued during Mr. Murray's absence.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are \$25,000 a year. Weekly, monthly or quarterly envelopes will be furnished to those who wish them. "Freely ye have received, freely give." When we shall have attained to the perfect demonstration we are striving for, all passing of collection plates or baskets will be abandoned.

BOARD OF TRUSTEES

MR. S. D. SCUDDER, President
MR. H. R. HOSBACH, Treasurer
113 West 87th Street
MR. J. W. OVERTON
MR. C. HERBERT HALCOMB

MR. ENNO GREEFF, Vice-President
MRS. J. BRADY, Secretary and Auditor
111 East 80th Street
MR. DAVID B. BABCOCK
MR. THOMAS G. PATTEN
MR. GEORGE SIMPSON

THE GLEANER

Vol. 13

JULY, 1922

No. 10

RECENTLY there appeared in the Church Folder an abstract from an address by Mr. Murray entitled "Compensation," and the demand for it was so great that extra copies of the Folder were exhausted. Consequently the address is now printed in full. It is in Mr. Murray's best style and the demand for it proves its value to readers. We print in this month's GLEANER also an admirable article by Dr. Horatio Dresser, who, as is well known, is the son of the gentleman who, with Dr. Evans, studied healing under P. P. Quimby, the teacher of Mary Baker Eddy. Dr. Dresser's books are standard authorities in the New Thought philosophy and the article contributed to this month's GLEANER, "On Judging Others," is an excellent specimen of his style and of his thought. The judgment of others is the special sin of the self-righteous and Dr. Dresser's treatment of it is illuminating. We present another article from the pen of Henry Victor Morgan, which is entitled "The Kingdom Invisible," and it will have a special significance with our readers since Mr. Morgan is to become a familiar figure with us during Mr. Murray's absence in Europe. The interesting personality of Mr. Morgan is becoming known to all of the regular attendants of the Church of the Healing Christ and his rugged quaintness, his strong poetic cast and his clear note of power combine to form for him an abiding interest. The contribution of Sara Van Alen Murray has, as usual, the high, penetrating, interpretative quality of this writer's mind and the unusual charm of her pen. Other articles of a pleasing and popular character are presented in this number, and we feel sure that, with our increased volume of matter, the interest of our readers will not only be sustained but heightened. A letter received recently makes the following statement, which summarizes much of what we hear concerning THE GLEANER. "I am proud to be a subscriber to THE GLEANER. It is by

far the sanest and most wholesome of any New Thought magazine in the market. It will reach men and appeal to them, which speaks for its future."

WHAT are we to do when a subscriber fails to receive THE GLEANER? His name and address, as given us, are placed on the mailing list; the magazine is correctly addressed to him by the mail addressing machine; the exact amount of postage is paid and the magazine entrusted to the tender mercies of Uncle Sam. And yet it does not come to the subscriber. In response to our request for information as to the non-delivery of THE GLEANER we have received many letters from subscribers and in some cases have found that the original address was incorrect or had been changed, but in many cases the address was correct and the name appeared correctly in the mailing list. This seems to be a matter that can well afford to be taken up with the local mail carrier. Often there is an immediate reason at the point of delivery for failure to receive. We want to co-operate with every one who doesn't get his GLEANER promptly and will do so cheerfully for it is our desire that every number sent out reach its destination properly.

"THE Unity Center of Truth" has been established at 1527 Locust street, Philadelphia. This is a merger of Divine Science Association Truth Center, the Men's Club of the Divine Science Association, Unity Center of Practical Christianity and the United New Thought Association. The announcement declares that "the only recognized leader is the Master Teacher, Jesus Christ, and the work is supported by the spiritual urge from within." All who are acquainted with the earnestness and fervor of the followers in Philadelphia will wish the new association God speed.

COMPENSATION

By *W. John Murray*

Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom, for with the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

EMERSON says: "If in the hours of clear reason we should speak the severest truth we should say that we had never made a sacrifice." He says this on the principle that every deed carries within itself the seed of its own reward so that soon or late full payment will be made whether the deed be good or evil. Human experience, that is just experience without the capacity to analyze it, would have us believe that the law of compensation is not a law at all. It would have us believe that the good are miserable in this world while the bad are all too frequently the most happy of all men, and that what happens to the bad happens also to the good; therefore if any reward or punishment is to come it must be in the next world, since time is not long enough to produce what eternity alone can bring to fruition.

It is because of this that many feel that those who are rich here will be poor there, while those who are poor here will be rich there. One day we shall learn that the rich are not necessarily vicious any more than that the poor are necessarily virtuous. Spiritual qualities cannot be measured by material quantities; that is, a man's spiritual status is not a question of matter but of mind. There is some consolation of course in the notion that the good things we are deprived of in this world we shall have in the next world, and to some of us there is some consolation in the notion that the punishment which we think some people ought to get here, where we can be pleased observers, will come to them later on, even if we cannot have the privilege of witnessing it. If we could penetrate beneath the surface

of human experience and see what is going on back of it all we should see that the law of compensation is going on constantly, so that good is attracting its own delight and evil its own inevitable destruction. On the same principle that a man who loses sight develops to an astonishing degree his sense of touch a man who loses his property often develops a compassion for the poor which he never could have developed so long as his mind was absorbed in the things of the market. It seems at times as if God made use of our afflictions, or took advantage of them, to pour into the vacuum made by these visitations the balm of his love and the power of his Truth. Do we lose a loved one, or cry out in inconsolable grief? Our loss is a double loss, for in addition to the loss of our loved one we lose our poise and serenity. Do we lose a loved one and thank God for the privilege of having had the loan of that loved one, our grief is transmuted into gratitude and the energy which we might have wasted in self-sympathy we convert into loving service for humanity, thus proving the law of compensation by turning our loss into humanity's gain. One may not agree with all that Emerson says with regard to the law of compensation, but it is a fact that a greater than Emerson said: "As ye sow, so shall ye reap;" and if we accept these words of Jesus we shall see the folly of sowing what we do not wish to reap. In the material world it does seem as if "every sweet hath its sour," so that if we enjoy today we suffer tomorrow, but this all depends on what we enjoy. If we enjoy self-indulgence today, tomorrow we shall suffer the penalty in a big head and a sour stomach; but if today we enjoy temperance and a wisely-controlled appetite tomorrow will tell an entirely different story. If we believe that every plea-

Compensation

sure has its pain we shall eschew all that makes for happiness lest we invite unhappiness. We shall become mourning monks when we might become smiling saints. Only those so-called pleasures ought to be eschewed which in their nature are sinful and debasing, and these are few by comparison with those pleasures which are sinless and elevating. For every lust there is a love, for every resentment there is a forgiveness, for every greed there is a generosity, and the only reason why this is not more generally known is that while we have "eyes to see" we cannot see what is so close to the eyes as to obscure the vision. Just as one can shut out from sight the moon at its full by holding a penny before the eye, so one can become blind to the good in the world, in people and in one's self by being too conscious of the evil in all.

There is no gainsaying the fact that everything has its price and that anything worth while must be paid for in one way or another. The simple man imagines it would be a great thing to be at the head of a great institution, but the heads of institutions have purchased their positions with a great price, first in painful preparation, and second in becoming the servants and targets of those who are better at wishing than they are at working. Who wants the President's job if he is going to be shot at all the time? The only compensation a President has when he is being shot at by the newspapers is the inner conviction that he is the servant of the people. If he has not this conviction he is and must be, of all men most miserable. In view of all this shall we shrink from place and power because of the price that must be paid? This would be cowardice, and the Law never works through cowards any more than water flows up hill. The sin is not in place or power, but in the means taken to acquire these, for,

when fairly won, they are the vantage points from which to best help humanity, even though the elevation exposes one to the aim of the weak and envious.

In the field of compensation there seems to be one department where it is difficult to realize where the law really works, and this is in the department of benevolence. Benevolent people often wonder if their gifts are really doing the good they are intended to do. They know that they themselves are getting much happiness from their benefactions, but it is a question as to whether those whom they assist financially are really benefited. They are troubled, notwithstanding they are about their Father's business as they see it, for it is possible to injure those whom one wishes to bless. The doling out of charities often leads to pauperism; therefore the best charity is to make a man independent of charity, by teaching him how to utilize his God-given faculties. There is a difference between alms-giving and true benevolence. Alms-giving tosses a coin to a beggar and by so doing buys a touch of momentary peace or a sense of personal gratification of the Little Jack Horner type. Benevolence either puts the man to work or goes with him to his home in order to discover what the real need is, after which it can work more intelligently or stop working altogether. Compensation in the field of benevolence consists in knowing that the thing one does or the money one gives is really doing the good which it is intended to do. The difference between spasmodic generosity and persistent benevolence is the difference between impulsiveness and wise dispensation. Ella Wheeler Wilcox has revealed this difference in these words:

"I gave a beggar from my little store of
wealth some gold;
He spent the shining ore and came again
and yet again,
Still cold and hungry as before.
I gave a thought, and through that thought
of mine

He found himself, the man supreme divine,
Fed, clothed and crowned with blessings manifold,
'And now he begs no more.'

The only compensation the professional beggar has is the continuance of his precarious profession. Arouse within him a sense of self-respect and industry and his compensation is immeasurably increased.

A noted statistician tells us that "statistics teach that practically all that we have in the form of factories, stores, steamships, railroads, newspapers and books is due to the enterprise of only two per cent. of the population," and then he goes on to say that statistics has led him to believe that the faith, industry, thrift and enterprise in people are very largely due to religion. "Where people are religious there are found enterprise, industry and thrift. Where the people are irreligious are found indifference, wastefulness and extravagance." This is compensation in the field of industry. If two per cent. of efficiency can accomplish such mighty results what might an increase of efficiency accomplish? Mr. Babson points out that the difficulty with individuals and nations alike today lies in the fact that we are trying to get richer by simply dividing what is already produced. "We are struggling over what already exists, instead of using our energies tenfold, fiftyfold and a hundredfold more." Here again we see the law of compensation at work in the field of economics. As one says: "We cannot get out of a bag more marbles than we put into it." It is not that the earth will not yield her fruits more plentifully in the form of farm products, oils and minerals, but that we do not more intelligently and industriously co-operate with it. God has provided the earth. We ought not to expect him to till it. If we expect to get we must give, for this is the law. Not to give is to be like a man with a

granary filled with grain, who takes every precaution against the possibility of its rotting. Every crevice in the granary is filled in to protect his grain from moisture and mice and birds. In the spring when every other man is giving his grain to the earth with a lavish generosity this man comes out every morning to look at his nice, dry grain and to compliment himself upon the fact that while his neighbors are throwing their grain away he is keeping his. But a few months later, while he still keeps his grain in the granary, every other man's field is rich with the golden product of that which they so generously gave away. "There is that which scattereth and yet increaseth." In the matter of compensation for services rendered he receives most who gives most. If we are not able to give in money we can give in service; if we cannot give in service we can give in gratitude, and the time will come when we can give in either money or service, or in both.

There is nothing more debilitating than the tendency to get something for nothing. We gloat over the fact that we have got a commodity or a service down to our price, that we have struck a bargain; but when we discover a defect in the commodity or inefficiency in the servant we see that we have not struck a bargain after all—that it would have been much better to have paid more in the first place for both shoes and servant. They would have lasted longer and given better service. The same law of compensation which works in every department of life works also in the church. Congregations complain that they do not get anything from the sermons. If a congregation pays a starvation salary to a minister it must not expect rich spiritual food from a man who is weak and worried over money matters. It is getting as many marbles out of the bag as it is putting into it, and no more, for this is

On Judging Others

compensation. Then again a sermon is judged largely by the price we pay for it; that is, a religious service is worth to us what we put in the collection plate. The attempt to get something for nothing is as foolish in a church as it is in a shop. A niggardly thought gets niggardly results. We see how men value things by the price that they are willing to pay for them. A filthy play will be paid for at the rate of three dollars a seat. A religious service consisting of choir, organ and soloists, with a sermon thrown in, drags a reluctant nickel out of some men's pockets. Now from all of this there is a lesson to be learned, and the lesson is that we cannot make profits without investments. We must invest the best we have in muscle, mind and money if we are to have the best results, and while we are investing in stocks and bonds we must not forget to invest in the most profit-paying thing in the world, the Kingdom of God, for here as elsewhere the law of compensation is at work.

If I am getting all the health and happiness and prosperity I want I must not blame God, for, according to the law of compensation, even God cannot give to me out of the bank of

his beneficence more than I have on deposit. It is a dangerous thing to overdraw one's bank account in an earthly bank, but we are trying to do it all the time in our heavenly bank. In this bank, as in all other banks, we need to have our books balanced regularly so that we shall not run out of funds. Our deposits should be thoughts of virtue and purity, health and harmony, peace and prosperity, and we should keep such a healthy deposit of these in our spiritual bank that we shall keep God perpetually in our debt. As the wise man puts it: "The longer the payment is withholden the better for you; for compound interest on compound interest is the rate and usage of this exchequer"—the exchequer of the Divine Mind. We put God in our debt whenever we think healthy and robust thoughts and the compensation is healthy and robust bodies. We put God in our debt whenever we think loving and helpful thoughts towards others, and the compensation is loving and helpful thoughts from others, for it is in this way of giving that it is given unto us, "good measure, pressed down and shaken together and running over."

ON JUDGING OTHERS

By Horatio W. Dresser

“AND why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?”

No text is more plainly true than this one. We at once see its reasonableness. We know that we should first cast out the beam from our own eye before we offer to cast the mote out of our brother's eye, and we are well aware that this principle applies to whatever failing we may detect in the life of people around us. We are well aware that truly to teach we must first live what we profess and so en-

deavor to set an excellent example. No sin is more emphatically condemned than hypocrisy. The Gospels teach that all real or abiding change begins with oneself, and that to be true to others in the effort to lead them in the paths of faith we must first be true to ourselves.

It is one point however to see this as a general principle, and another to realize how matters actually stand with us in our judgments of others. If we have acquired a certain degree of knowledge of ourselves in relation to the judgments we make, we may think

we see the difference between condemning others and criticizing ourselves. But the profounder self-discovery begins with the realization that in most cases when we criticize others we are really condemning ourselves. Put the matter to the test for awhile, and you will find that although it does not at first seem so, in reality when you find fault with others or with the world you are judging yourself.

If, for instance, you are irritated because some one in the household or in a restaurant or store does not bring you what you need the moment you ask for it, consider what has occurred within you to make you less patient than usual. If about to put the blame upon some one for a deed of which you disapprove, consider, whether you have been doing just that sort of thing yourself. The chances are that you will be very much on the alert to catch others in the act of doing what you have many times done yourself, without being aware of it however until you began to observe that other people are guilty of the same fault.

Again, it is a question of being liberal toward people. We approve of tolerance of course on general principles. We advocate it on public occasions. But we seldom realize how intolerant we are on matters very nearly akin to those which are giving us opportunity for growth. At heart disliking intolerance in other people and roundly condemning them for their narrowness or bigotry, we are really taking ourselves to task for being narrow-minded and autocratic. When we criticize others for narrowness and illiberality, our thought might well run back to the self-discovery that to be intolerant of other people often means that we believe our own way better than theirs, or possibly we believe our way is the only way and everybody should walk in it. If charged with

the attempt to make people over and make them like ourselves, we would undoubtedly resent it and maintain the philosophy of "Live and let live." But we are in effect finding fault with our friends and neighbors because they do not walk in our chosen path, do not observe the same customs by accepting us as models of virtue. Although as yet unaware of it, we tacitly believe our way better than our neighbors' way, our customs more refined, our beliefs more reasonable, even on points where variety is desirable. We propose to bring it about that our neighbors shall come to see the virtue of our way and emulate it. Actually however we are being stirred at last because of our own littleness, our narrowness and crudity. We are making ready to learn in all seriousness that we have no right to judge people or try to make them over. We do not know enough, in the first place. Then there may be several ways equally good, several roads to the same end. People are of varied types. There are varied kinds of work to be done in the world. And we may well rejoice in the Creator's wisdom in making the sons of men so different, even so strange and queer and odd as we think some people are; since God undoubtedly knows rather better than we what sorts of men and women are fitted for this world.

The proneness to judge another when it is the person judging who should begin self-examination is especially noticeable in people who possess what may be called the perfectionist temperament. Men and women of this type have a genius for attributing to others what they do themselves. If trouble of any sort occurs in the household, some one else started it. If there is a misunderstanding, some one else is to be blamed. Try to drive matters home and show a man of this self-righteous type that he is at fault, and he will flee

On Judging Others

before you from point to point. When you have nearly cornered him, he will assure you that his parents were to blame for bringing him up in such a way. Charge him with taking too much virtue to himself, and he will assure you that no one is more humble and ready to learn than he. Declare a truce for a time, with the hope that he may come to judgment, and presently he will break it by assailing you for disturbing his peace of mind. His cosmos seems indeed to be "all ego," as was said of the hero of a popular novel.

It has been said that if we knew all the circumstances in which those we judge are placed, never would we condemn. There is great truth in this saying when the people in question are sincerely trying to do right. For they may be handicapped in ways which we know nothing about, they may be ill without showing it, they may be exceedingly weary, may have some weakness which does not appear, some affliction which has been handed down, some trouble in which they are involved without being directly responsible. There are a thousand reasons for charity which we do not see until we come to know people intimately, to learn what their inheritances were, what hindrances they have had to overcome, what sufferings they have passed through. While it may not be true of the majority of men and women, it is certainly true of very many, that they do nearly as well as they can under the circumstances, beset as they are, striving as they are. At any rate, there is good reason for giving people the benefit of the doubt. Trying in sympathetic imagination to put ourselves in another's place, we sincerely question whether we would have done any better had we been similarly placed. Our hasty judgments are usually based on what might have been if people had been placed as they were not, had they been wiser than they

were. Very often when we tell people what they ought to have done, ideally speaking, we judge by a standard which they did not possess.

It is no small attainment to be able to tell what thoughts and feelings spring from within ourselves and imply moral judgments, and what ones are so conditioned by bodily states and nervous conditions which must be overcome before our consciousness shall be thoroughly sound. Sometimes we condemn ourselves for failures that are wholly due to conditions of the brain and nerves. But if it is hard for us to distinguish a brain-state from a mental state, surely it is hard for people whom we are prone to judge. We are apt to judge others as if no allowances should be made in their cases, while in our own case every allowance is our due. By our adverse judgments we tacitly confess however that we have no right to judge.

The great example set us in the Gospels is surely radically unlike the one which the world might expect. In the case of the woman caught in the act, a group of people stood round about, ready not only to condemn to the limit but to cast stones at the culprit. The onlookers were not thinking of themselves but of the sinner, whom they expected to see condemned in the usual manner, while they themselves went free. Then came the unexpected: the Lord bade any one who was guiltless to cast a stone at her. There was none guiltless, when the matter was thus brought home. Each had his condemnation turned upon himself. Meanwhile, the guilty woman was condemned, but not in the usual manner; she was condemned to go and sin no more, that is, to be true to her own nobler selfhood, true to the Lord.

Thus we might regard all condemnation. It throws the matter back upon the man himself, in the first place. Each is bidden to begin at home. There he finds that there is a beam in

his own eye, that he, too, is guilty. No one then is in a position to cast the stone. But in the second place each is led to that all-searching Wisdom which brings us to consciousness and indicates the way to righteous judgment.

"Judge not, that ye be not judged," is therefore the saying that is brought home to us. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." What then is the central principle? That a man is "never allowed to judge concerning another as to the quality of his spiritual life; for the Lord alone knows this. But every one is allowed to judge concerning another as to his quality in moral and evil life." (A. C. 2284.) It is not then our part to judge a man according to his intentions and his interior life, for we do not see it, we do not know his whole selfhood. Nor do we know all the influences to which a man is subject, the combats he is engaged in, the struggles which threaten him with defeat amidst uplifting experiences which promise victory. We do not see how hard a man is trying, what discouragements he is subject to, what efforts are fruitful. In most instances we see the outward result only, and it is allowable to judge or intervene merely because his conduct pertains to the social order in which we live, with its restraining influences and its civil laws.

What then is righteous judgment? The world has been trying to find out all through the Christian ages. We have been uncertain what to do in the case of many crimes, including murder. We have disagreed concerning various social evils, concerning war, and the winning of permanent peace. We have seen people condemned and cast into prison for no other reason than conscientious objection to maintaining at home those who are to make war abroad. Even when the results of passion and the lust for power and

conquest are made plain on a great scale, as in wartime, we find it difficult to arrive at conclusions which plainly show who was responsible and what is to be done. This much is clear, however, that "everyone will be judged according to his life; thus that everyone carries his judgment with him, because he carries his life." We are convinced that what we will carry with us into the spiritual world will be our actual states of development, all illusions having been cast aside. These will then be disclosed in the light of their causes, of our prevailing love, and the results of this love. What we love, that we are. What we love, that we will to be and to do. This is known to the Lord, whose judgments are righteous, rendering to each according to his due, without respect to persons, without partiality, but with unfailing mercy and love.

When are we most likely to forget these teachings concerning judgment, and to think and speak and act as if it were given us to sit in judgment on our neighbor? When we stand apart and allow lesser motives and interests to come between. Misunderstandings begin and thrive in the household as well as in large social groups, and between one group and another in society at large, when instead of "getting together" people meet in twos and threes and compare notes unfavorably, allowing themselves to enlarge upon difficulties which might be cleared up through friendly conversation. If one man's judgment of another has even a slight basis of truth, he is likely to think his entire judgment is correct. When two people "put their heads together" and agree concerning a third, it is easy for them to infer that they are right just because they agree. When, further, they meet two more who also believe they are right because they agree, the mutual opinion grows into a conviction, and the four feel sure they are right. We who are on-

On Judging Others

lookers see plainly that the only resource for those who disagree is to meet on the friendliest basis and talk matters over. Oftentimes when people who have been judging one another at a distance come near enough to feel the spirit of affection of those whom they have been condemning, they find to their surprise that adverse judgment has grown by what it fed upon when there was very little real basis at all. And so by contrast with households in which there are misunderstandings and disputes, we see that the happiest and most harmonious families are those whose leaders are in the habit of talking matters over week by week or day by day, lest slight troubles should increase. Where mutual respect and love prevails, this will be the rule.

These matters are brought home with great emphasis to each one of us when we realize that we are likely to attribute to another precisely what we are contending with ourselves. Suppose, for instance, you observe that some one in the household is inclined to be overserious, to make too much of little matters, to be conscientious in the extreme, and so to lose part of the joy of life. Seeing that this is the case, you are inclined to express your opinion rather strongly, appealing to the other to overlook some things and to let other matters go. But how is it with yourself? Are you taking yourself too seriously, also, dwelling over-much on your own experience as if that disclosed the way to virtue? What then is the cure for over-seriousness? Is ill health sometimes a condition? Is it partly due to limited experience, to a tendency to dwell too much on matters close at hand, to analyze and live in one's own feelings? If so, the resource may be to get out into the world and through varied contacts outgrow this extreme emphasis on the subjective. Then, too, the person who takes himself too seriously needs to learn that to be sensitive is

not necessarily to be right. The extremely sensitive person is as likely to be self-centered as any one else.

Some of us are by temperament inclined to be too subjective, while others, naturally more sociable or jolly, are objective in type. The one who is introspective and analytical is inclined to set himself up as a judge of the other, who fails to analyze, and so a feeling of self-righteousness readily follows. As matter of fact the objective or sociable person is more likely to be normal, as ignorant as he may be of motives and inner processes. Each has a gift to make to the other. Virtue lies, not in either extreme, but in mutuality where there is giving and receiving. We often realize how much a person lacks who is "lively" and sociable. But we react as quickly from one who lays down the law. Some people are too much with others, and fail to take time for quiet reading and meditation. But others dwell so much on what is right and wrong that they lose impetus.

While, however, we should refrain from passing judgment when we simply read ourselves and our experiences into the life of others, instead of leading the way to moral truth which is for all, it is well for us to note the fact that sometimes it is those who are nearest to us, the prophet without honor in his own country, who can most truly tell us what we need to know. If it is a member of your own household who is most likely to judge you, because he sees so much of you and knows your faults so well, it may well be that same person who has the truest message for you. Strangely enough we sometimes turn away in quest of advice to those who know us but slightly when under the same roof dwell people who really could speak from the heart and with real knowledge. We look elsewhere for what we call encouragement, meaning praise which gratifies our self-esteem, when

near at hand is one who could help us to see where we actually stand, what the main trouble is, what headway we have made, and where we should mend our ways.

One who has thought these matters out to the end is likely to take the attitude that, whatever is said by friend or foe, in the house or outside of it, should be welcomed and if possible turned to account. Such a one will not then withdraw into his shell because he finds himself constantly misunderstood. He will no longer be troubled because people persist in saying that which is unkind or untrue, for he is also concerned with what is true and right so far as he can see it. Consequently, he will overlook a hundred matters which seem to call for self-defence, while steadily giving himself to doing good in the world, whatever people say about him. He does not permit himself to lapse into self-righteousness by reminding himself that "God knows," and so all is well. On the contrary he realizes that even if bitter criticism is heaped upon him without cause there must be some slight

reason why this has come about, hence some way in which he can redouble his efforts to be true to what is right.

The man who at once starts to defend himself when assailed tacitly shows by his conduct that he is at least partly at fault. We need not long concern ourselves with what is not true. To stand valiantly by the right and the true is the best way to vindicate the self, if vindication is in any sense needed. Inevitably we shall be judged if we judge, for we call out what we give, if not "in kind" at least with equal force. Hence the Gospel bids us not to judge at all on those matters which so deeply concern the inner self. There is in every instance a beam in your own eye. You carry your own life with you wherever you go. Through this, true judgment will speak sooner or later. For the Lord in His mercy and love, holding us all as members one of another in the moral universe, finds means of expression through what we really are, through the fruits which manifest what is good and what is true.

THE KINGDOM OF THE INVISIBLE

By Henry Victor Morgan

FEW indeed who repeat the Lord's Prayer realize the tremendous thought that was in the mind of Jesus when he taught us to say: "Thy Kingdom Come." He had begun his ministry by proclaiming: "The kingdom of heaven is at hand"; but the message fell on willing and complacent ears. It had been the burden of the message of John the Baptist, and the people were expecting a spectacular deliverance from without. This attitude of mind was not peculiar to the Jews. Lord Buddha had also found the same fond expectancy among the people of his day, and had astonished them by saying:

"Pray not! the darkness will not brighten!
Ask
Nought from the helpless gods by gift and
hymn,
Nor bribe with blood, nor feed with fruits
and cakes;
Within yourselves deliverance must be
sought;
Each man his prison makes."

In like manner Jesus points away from the kingdom of the without to the kingdom of the within. It is a stern doctrine, but it is radiant with hope ineffable. It is the localization of God. "Neither shall they say, Lo here, or Lo there, for the kingdom of God is within you," was the glory message of Jesus to his age and to all ages.

The Kingdom of the Invisible

Commenting on these words of Jesus a modern writer of great power has said:

"With these words psychology was born. Psychology, the science of the soul. And the one science that shall never be exhausted. . . . Its habitat is the Within, that mysterious kingdom higher than all heights, deeper than all depths, and whose boundaries verge on mystic areas which no calculus can measure. Columbus added a new continent to the world's geography, and no marble is white enough upon which to engrave his name. But Jesus opened a new universe to man's exploration, and it will disclose fresh areas to be visited when the continent opened by Columbus shall have been every whit traversed and mapped. A globe that shall never be circumnavigated, inviting to voyages of eternal discovery. . . . Because the 'heart'—the word employed for this mental universe is unseen, the average person is unsuspecting of its existence. And he goes blundering along amidst human beings, making no contact with this viewless realm that is in every person; content merely to abide in the out-works; and then wonders why his days are so scant of results! . . . By becoming a claimant to the universe that is inside of man and obtaining an ascendancy there, the Carpenter of Nazareth accomplished so eminent a change in the world's ongoing that many ten thousands of people can account for it in no other wise than by supposing him to have been occultly derived and transcendently capacitated. There was another man, also of strong powers and great capacity, who wrought his life's work in the inverse direction: Napoleon. He sought world-empire by operating on man with exterior agencies. And at St. Helena this was his deposition: 'The more I study the World the more am I convinced of the inability of brute force to create anything durable.'"

I have quoted at length from this splendid writer for the immensity of his conception of the Great Within. But great as these words are they fail to carry the immensity of the conception of the Kingdom Consciousness as it existed in the mind of Jesus. Our training has been so much in the objective that it is hard to realize the kingdom of the Mind. There is nothing else great. All beside is bulk and mass.

I caught a glimpse into the immensity of this Inner Kingdom recently on hearing a lecturer tell about the systems of suns which are so far away that it takes light, traveling at

the rate of 186,000 miles a second, one thousand years to reach the earth. The mind at first staggers before the hugeness of it and the age-old tendency to say: "What is man?" was upon me. Then suddenly the Voice of Intuition was heard saying: "Your mind encompasses it all. Say rather how great is Thought. It may take light traveling at the rate of 186,000 miles a second one thousand years to reach the earth, but your mind is there as much as here."

But even thoughts like these belong to the kindergarten of divine metaphysics. In the light of these things what must have been the thought in the mind of Paul when he said: "Let this mind be in you that was also in Christ Jesus; Who being in the form of God thought it not robbery to be equal with God." What wonder that in writing to Timothy he says: "For God hath not given us the spirit of fear, but of power and of love and of a sound mind."

Let it not be forgotten that the religion of Jesus is the realization of limitless power. He declared that all power in heaven and in earth is given to the son. Listen to these strange words by Basil King in a recent magazine article on "The Sound Mind":

"It may not be out of place to emphasize here the importance attached to strength throughout the books which Christians accept as sacred. It may be the more pertinent to do so, seeing that these books are so widely viewed as the charter of the weakling. The very opposite is their mission. From the first book of the Old Testament to the last of the New, the Bible is the strong man's text-book. Health, vigor, freedom, capacity are favorite themes. All are summed up in the tremendous word 'power,' which is nowhere in literature dwelt on so lovingly as by Peter and Paul and James and John. Nowhere in history is it so exemplified as by 'the Son of God with power,' the central figure of their pages.

"This, too, I must note in passing. So much stress has been laid on the patient strain in the character of Jesus Christ that there is a tendency to see him as patient and nothing else. He is the Man of Sorrows, bowed beneath his cross. A morbid

element in art and piety has delighted in seeing him beaten, bleeding, crowned with thorns, at the mercy of his tormentors. Millions of weak people have found in this submission a justification for their weakness. Seldom is anything made either by the artist or the teacher of that vigorous manhood which his foes could so little face that, even when he was willing to give himself up, he could be taken only by betrayal. Of the many occasions when they sought how they might kill him, and, awed by his presence, didn't dare, we rarely hear a word."

Surely we shall have power as we deepen our consciousness of God. We

can never have the power Jesus tells of until we realize that it is God that worketh in us. Let us pay heed to the instruction of the Master and in the attitude of a great trust, having our minds fixed on our highest conception of God, repeat over and over the sublime words: "Thy Kingdom Come," until we feel that we have made our contact with, and become a conscious channel of the mind that was in Christ.

MAN

By Sara Van Alen Murray

Vast chain of being which from God began,
Nature's ethereal, human, angel, man.

WHEN Ulysses decided to sacrifice his oath on the altar of domestic felicity, Palamades was sent to remonstrate with him, whereupon the warrior feigned madness. Upon the suggestion of reason, he yoked to the plow an ox and an ass, and began to sow salt, upon the supposition that Palamades, on the evidence of his senses, would believe him insane and exempt him from military duty.

But Ulysses overlooked the fact that on account of her "short wings," reason is compelled to rest from time to time in the realm of sense, and therefore she can always be outwinged by intelligence, who soars unpausing beyond the senses to fact. Hence, the ruse to deceive Palamades did not succeed, for he, discerning the truth independent of the senses, realized that Ulysses was sane. Forthwith taking the infant son of the feigned madman, he placed him before the plow! Ulysses proved his mental competency by turning aside the implement.

Reason only believes that a thing is, by going from the effect to the cause; whereas, by going from the cause to the effect, intelligence knows *why* a thing is. If Palamades had reasoned from the effect of Ulysses' conduct, he would have attributed its cause to in-

sanity, but knowing that the cause was his fellow chieftain's unwillingness to engage in warfare, the effect of his feigned madness was apparent in its true light.

Reasoning from the effect of man, to God, whom man is supposed to imitate and be like, we get a very distorted, finite vision of an Infinite Being. But if we reason from the standpoint of the Divine Mind as the only cause, we find the effect of that mind in its infinite essence. By its essence, a thing is distinguished from all other things, and the essence of things being the same, man is the essence of God—therefore, God and man are of the same substance. The will of God is that reason shall be so perfected in the radiance of the divine intellect that she will discern man as the essence of the divine substance, which is mind. Unlightened by intelligence, reason is a bondswoman of sense, while intelligence is the freeman of spirit, apprehending the realm of mind, a realm which the key of sense will not unlock.

It is in the light of intelligence that we behold the creature like unto its Creator, for only by the intellect can man discern the nature of things. Reason's incomplete vision bases its judgment upon the symbols or impressions left in our consciousness. According to Thomas Aquinas, the senses rest their

judgment on the appearance which a thing presents, while the intellect declares the universe as substance, of which the appearance is but the shadow. And, therefore, by the perfection of his intellect, man is perfected to the extent that he can attain to the light of such spiritual mountain tops as will enable him to discern the objects of sense as shadows in the valley of illusion. But, because his mind fails to acquire this perfection, it presents a state of warfare, with the illusions of sense in constant conflict with the realities of spirit.

Reason asks—judging from appearances—“How can man be justified with God?” Theology, taking its cue from reason’s premise, answers: “By repentance and sanctification.” But in its inability to present a science of repentance by which sanctification is attainable, man has gone on sinning and being sorry, with the result that there is a reasonable doubt as to whether religion has ever made a saint, and a well evidenced certainty that it has not always held cowards in leash. Instead of “a spice to keep existence from corruption,” it has often been so misinterpreted that it has stifled the voice of truth with fire, sword and calumny. Meanwhile, the truth has reposed in the true, its supporters defending it valiantly, even unto death.

It was the gospel of the Nazarene that a religion must be lovely if it is to be loved, because only through the love of the ideal can we attain unto the realization of its form. He supplanted repentance with reformation, and taught men that by contemplation of the true they became like unto it, and that by the adoration of the real, they forsook the false. For self-reproach he substituted self knowledge.

It has been said by a saint that “through the medium of acquiring holiness, men become holy; through gaining justice they become just; and through obtaining wisdom they become

wise. Therefore, inasmuch as holiness is divinity, and to become holy is to become divine, it follows as a natural consequence that whosoever puts on holiness becomes God.” Man, then, having within his own nature the possibility of that transformation by which the human becomes the divine, in this potentiality is co-equal with God. On this premise the Son of Mary set aside the dead letter of a religion or theology that would re-echo the fallacy that human essence is inferior to the divine substance, and established the living spirit of the truth that rose with healing on its wings. The “middle wall of partition” between flesh and spirit was broken down by Jesus Christ, who made both one. His form was such a perfect interpreter of His mind that He worshipped God with His body. Of flesh and spirit he made one new man, thereby reconciling the inner substance and its outer expression to God, “An holy temple in the Lord.” He meditated on good and his body sprang to the height of his mind. The corruptible was seen but as illusion; man, no longer a miserable sinner, became a celestial being.

It was by example that Jesus stimulated others to make manifest their potential being in living in their bodies to the glory of God. He raised men to a knowledge of their moral responsibilities by awakening them to the consciousness of their spiritual powers. The Master knew that while philosophising might start men on the road to find themselves, it required the life of a saint to guide them to their goal in God. He was that saint who, by the alchemy of His life, transmuted seeming possibility into the reality or being. According to the Son of Man, what is scientific is true, and what is true is scientific, and by knowing this he vanquished the conflict between religion and science, and dissipated the theory that man is a “feeble unit in

the middle of a threatening infinitude."

The thought of Jesus was thaumaturgical; that quality of thought by which all the wonders of earth and heaven are wrought, and by reason of which a "thinking man is the worst enemy the Prince of Darkness can have," for it is only by intelligent thought that the walls of ignorance can be demolished. By the virtue of right thinking the Prince of Light completely spiritualized his senses and established man as equal with God. The mind of this Man was so transparent to spirit that "like a diamond wounded by the sun," whatever came within its radiance took on its glory.

The will of the Nazarene was the bridge by which His thought passed on its way to action, and by keeping His within the divine will, His generation saw "the footprints of the eternal power" on earth. His doctrine was not one of present anticipation and post-mortem realization. To Him, the all was in the here, and the now. He was the Son of Eternity dwelling in the everlasting present. He dwelt in mind. The world in which he moved among men was the phantom of illusion. Intelligently knowing what things were, he reasoned from cause to effect and found man and God by reflection. By never looking at anything from the angle of sense, He saw spirit in all things and all things in spirit. Reason tied Ulysses to the mast and stopped the ears of his sailors that they might not be lured on the rocks by the song of the sirens; but by intelligently knowing the truth, Jesus the Christ transmuted sirens into redeemed women whose lives led men heavenward. By the power of mind he revealed the substance of the natural— and lo! It was spiritual!

Sin He defined as ignorance, and by instructing the sinner He cancelled the sin.

Man's mind, being a receptacle of

sense illusion and intelligent knowing, may be likened unto a world of light and shade in that "it is never deprived of spiritual life, nor wholly divested of the shadow of illusion; from which latter arises the fog that confounds and darkens its true vision." Jesus dissipated this mist by the rays of His spiritual realization and revealed the truth as alone real and eternal. Reason illuminated by the light of His understanding turned towards perfection and the senses withdrew their testimony.

The heaven of this Man was within Himself, where peace and harmony dwelt together, and the soul of Him was in sweet communion with the soul of the universe. "I am the Way," because He typified that all-discernment which is called intelligence. "I am the Truth," because in Him no guile was found. "I am the Life," because He was the essence of that substance which is God, who is Life.

Unlike Jacob, the Son of Man did not wrestle with the angel of intelligence. Instead, he consciously appropriated it to the extent that He became oblivious to the demon of ignorance, and in its still, small voice He heard such a flood of melody that He was deaf to the sound of the hurricane of discord around Him. By the virtue of His living, men discerned their own capacity to be Godlike, and by the perception of divinity in themselves the blind saw and the lame leaped and praised God. Before the light of His understanding all things were revealed. He realized that if He went deep enough into human nature He would find the divine creature, hence He never judged after appearances, and, therefore, His judgment was always righteous. By the strength of His love for humanity, He loosened the bonds of their ignorance, and by teaching men to believe in themselves He taught them to believe in the reality of all things. By the power of love, He

Musical Re-Education

healed the diseased and the mutilated. He bound up the broken hearts of the time-weary throng and taught them how to remodel their misshapen earthly endeavor and destiny.

Jesus was the Child of Eternity to whom time was but a transitory symbol. He lived in eternity "with His right foot upon time," and therefore He could smile at the stupid dreams in which the children of its period mistake God's fair universe for a battlefield, where envy, avarice and arrogance are the chief commanders! Jesus knew that the dreams born of the present would be devoured by the future, and that the dreamer who mistook the vortex of existence for the river of life, could not pretend to peace. Jesus lived in eternity trying to awaken those who slept in the illusions of the past. The heart of the Nazarene never bor-

rowed "its hue from chance or change," because he lived in the ever-present now, and gave no heed to the "dark children of tomorrow." Vital with infinity, He was unconscious of the shadow of time, as by the harmony of His mind He modulated the waves that they hurt not the fisher-folk who were afraid of their caprice! As the grape is matured by virtue of the sun's heat until sun

" becometh wine
Joined to the juice that from the vine
distills,

so by virtue of the intellect, the senses of man are matured until no longer grasping at half truths, they see truth in its entirety, and testify to God, in Whose substance the essence of all things are included, and in Whose essence the divine substance is ever present and omnipotent.

MUSICAL RE-EDUCATION

By *Harriet A. Seymour*

"GOING into the silence" in order to be musically re-educated, this is literally what musical re-education means. Instead of mechanical drills and noisy scales, substitute the word "listen." "Seek ye first the Kingdom of Heaven" might well be the basis of all true education and especially so in music.

We want health, peace of mind, and success. We could have them all, but education has failed to give to us these precious things.

There is great need of teachers in every subject who will deal as do the New Thought, Divine Science and Unity people, with the subject in hand.

Everything resolves itself, does it not, into a state of consciousness? To be musically conscious is inwardly to hear—with the mind's ear, so to speak.

Our approach has been external. Think of the thousands of girls and boys who have "taken" piano lessons, began with love and enthusiasm, but gotten disgusted and given up. They ended by giving up.

Music taught in the old way,—notes, scales, exercises and practically no listening, has no connection with life. It becomes at best a vain accomplishment. Taught in the more psychological way it easily becomes a means of salvation, for when a man listens he is apt to hear things important to him in life. Basil King likens music to water in its relation to humanity. It is indeed a spiritual necessity. Every one could contact music in himself in some way. He could learn to listen for the simplest elements as do the children,—either playing an instrument himself

or entering into the enchanted realm of sound, consciously, through having been re-educated musically.

What do we mean by listening? It is this: to sit quietly, become perfectly relaxed and listen for some definite thing, as, for instance, the key note which is the restful place in the tune,—the place which gives satisfaction and peace. One can say a great deal on this subject. It means unity or oneness and becoming conscious of this rest note gives one a sense of peace and rest. The key note is the first and last note of the scale.

Or again, we can listen for harmony. Harmony is generally known as the bass. We call it "hearing under,"—to listen and hear the note, the chord, that fits the tune. Anyone can learn to do this, and it is a relief to many people to find that fundamentally there are only three chords. Harmony in life we all agree is greatly needed. One gets a sense of it by "hearing under" and a great many lives are being transformed by this simple process. Listening inwardly has brought harmony out of chaos in so many lives that one could fill pages with stories of them. It seems to me as though we all were already living in a world of beauty, love, and light, but through paying attention to the material side of everything we have lost our contact. Music inwardly heard is like opening a door. Really hearing even the simplest little air,—letting it possess one, transforms life. Guidance comes and a way out of problems, and harmony finds its way into the objective world and continues to do so. People who inwardly hear can not only open this door for themselves, but they can give this joy to others. We are only beginning to realize the healing power of music.

Take melody again. Melody has rhythm or swing. Rhythm is another fundamental principle of life. Rhythm

really means the balance of two opposites as work and play, rest and activity, inspiration and expression, meditation and action. The laws of music are the laws of life. But we have confused the idea of rhythm with time. How absurd to ask a child to count. They count as they play,—now fast, now slow. It makes them miserable and does not produce rhythm. But rhythm itself, the big underlying swing out and back in music is easily felt. Try simply swinging your arm to music. You will find that "three" time and "two" time both swing out and back. Nature shows us this in the rise and fall of waves. The swinging to and fro of branches in the wind; moon and sun; tides; seasons, and all the rest, illustrate this law of opposites or rhythm.

Metaphysical centers ought to find in music the greatest power for healing. The simplest music inwardly heard by the person playing or singing is better by far than technical skill and pyrotechnics. Music is such a sure carrier of thought that a person who has learned to concentrate, while playing, upon some simple words such as, "The Kingdom of Heaven is Within" or any helpful thought, can send these out to a room full of people and thus heal broken hearts and unstrung nerves. Thought carries so perfectly through music, played from within, that a sensitive listener can give back to the player the very words themselves that were in the mind of the musician. Every bit of music played might lend itself to the healing and awakening of people gathered together for higher thought. During the war people in hospitals who meditated while they played were in the greatest demand. It is not brilliancy which is wanted. It is the same law of rhythm and balance,—something within as well as without,—to heal and to increase love and joy in the world.

FRAGMENTS

(Extracts from Primitive Christians, found in the Ante-Nicene Christian Library.)

FROM Origen, about A. D. 125: I am of the opinion that the expression by which God is said to be "All in All," means that He is "All" in each individual person. Now He will be all in each individual in this way: all rational understanding, cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away; and when all that can either feel or understand or think, will be wholly God; and when it will no longer behold or retain anything else than God; but when God will be the measure and standard of all its movements, and thus God will be "All," for there will no longer be any distinction of good and evil. Seeing evil nowhere exists, for God is all things, and to Him no evil is near, nor would there be any longer desire to eat from the tree of knowledge of good and evil, on the part of him who is always in possession of good, and to whom God is all. The last enemy moreover who is called Death, is said on this account to be destroyed, that there may not be anything left of a mournful kind when Death does not exist, nor anything adverse, when there is no enemy. The destruction of the last enemy, indeed, it is to be understood, not as of its substance, which was formed by God, is to perish; but because its mind and hostile will, which came not from God, but from itself, are to be destroyed.

* * * * *

Baptism is an escape from matter. "The Lord leadeth us out of disorder, illuminates us by bringing us into light, which is shadowless and is material no longer."

* * * * *

Copy of Isa. 58:6, as found quoted by a writer in the second century, showing how the text has been altered since then: "Loosen every knot of in-

iquity; release oppressions of contracts which have no power. Let the troubled go in peace and break every unjust engagement."

* * * * *

Melito to Antonius Caesar, about A. D. 150: It is not easy speedily to bring into the right way the man who has a long time previously been held fast by error. It may, however, be effected, for when a man turns away ever so little from error the mention of truth is acceptable to him. For just as when the cloud breaks ever so little there comes fair weather, even so when a man turns to God the thick cloud of error which deprived him of vision is quickly withdrawn from before him. For error, like disease and sleep, long holds fast those who come under its influence; but truth uses the word as a goad and smites the slumberers and awakens them, and when they are awake they look at the truth and also understand it; they hear and distinguish that which is from that which is not.

For those men which call iniquity righteousness: Now the sin of which I speak is this, when a man abandons that which really exists and serves that which does not really exist, there is that which really exists, and it is called God. He, I say, really exists, and by His power does everything subsist. This Being is in no sense made, nor did He ever come into being; but He has existed from eternity and will exist for ever and ever. He changeth not, while everything else changes. No eye can see Him, nor thought apprehend Him, nor language describe Him, and those who love Him speak of Him thus: Father and God of Truth; but thou a person of liberal mind and familiar with the truth, if thou wilt properly consider these matters, commune with thine own self, and though they should clothe thee in the garb of a wo-

man, remember that thou art a man. Believe in Him who is in reality God, and to Him lay open thy mind and to Him commit thy soul, and He is able to give thee immortal life forever; for everything is possible to Him, and let all other things be esteemed by thee just as they are—images as images, and sculptures as sculptures; and let not that which is only made be put by thee in the place of Him who is not made, but let Him, the ever-living God, be constantly present to thy mind, for thy mind itself is His likeness; for it too is invisible and impalpable, and not to be represented by any form, yet by its will is the whole bodily frame moved.

Know, therefore, that if thou constantly serve Him who is immovable, even He who exists forever, this endows with life and knowledge. But why was this world made, and why it passes away, and why the body exists, and why it falls to decay, and why it continues, thou canst not know until thou hast raised thy head from this sleep in which thou hast sunk, and hast opened thine eyes and seen that God is one, the Lord of all, and hast come to serve Him with all thy heart. Then will He grant thee to know his will, for every one that is severed from the knowledge of the living God is dead and buried (even while in this body). Therefore, it is that thou wallow on the ground before demons and shadows, and askest vain petitions from that which has not anything to give.

MATTER

By Isobel Henderson Floyd

(This article was written over twenty years ago, and appeared in a paper called "Freedom," published in Sea Breeze, Florida.)

IN these days of material scientific investigation, it fills the heart of the intelligent Mental Scientist with unholy joy to see where the wisest of the physical scientists are drifting.

Lee and Shepard, publishers, of Bos-

ton, are a well-known house, and Prof. A. E. Dolbear, Ph.D., is a well-known scientist, and yet these publishers are responsible for giving to the unscientific public a book called "Matter, Ether and Motion." This book solemnly proves by scientific steps that all the so-called qualities of matter are only really modes of motion. What does this mean but the oft-repeated phrase of the Mental Scientist, "All is Life, there is no matter?"

To give example briefly and crudely: Matter can be solid, liquid, or gas, and these three qualities of matter are not inherent, they only depend upon the temperature! In a "solid," the adjacent molecules adhere closely, and are what is called "stable"; in a "liquid," there is little cohesion, and no "stable" arrangement at all; while in "gas," the individual molecules are free to move about, unconstrained by any cohesion. So the terms, "solid," "liquid" and "gas," are simply relations of heat energy to atoms, and are not properties of the atoms as such.

This is pleasing, but is not so very wonderful, for we might have thought this much out for ourselves. But there's more a-coming!

Prof. Dolbear takes up one by one all the different qualities of matter, as we know it, and blandly turns them all into vibrating masses, and revolving atoms.

Hardness? Oh, no; you can't say that iron is hard, for what we call "hardness" only means the degree of resistance offered to separation by the molecules, due to their rapidity of motion.

Color? No, indeed, color is not a quality of the pink rosebud, it is only the absorption by its petals of a certain number of vibrations from the white light.

Impenetrability? There is probably no such thing, for he shows you a scientific little toy, where two different and

Fragments

distinct spiral rings can occupy the same space at the same time. So if this can be done, he concludes that "impenetrability of the atoms is an unwarrantable assumption."

Elasticity? No, he explains that away by the mechanical contrivance of revolving disks on a circular axis.

Electricity? Not at all, for in a very wise chapter on the "magnetic field in ether" he proves that the electric qualities in matters are not inherent.

Also, he still farther by his magic wand, banishes what we supposed to be as surely in matter as could be; inertia, mass and gravity.

Now see where we are. Matter does not have in itself all its oldtime characteristics that we thought it had. It is stripped of all its pretensions, it has not solidity, hardness, color, impenetrability, elasticity, magnetism, inertia, mass, gravity.

All it has is a form of motion.

And what is it that moves? Ah, there's the big question, even for Prof. Dolbear. He speculates that the final atom itself is a revolving ring of ether in ether, which is formed somewhat in the same way as smoke rings are blown from a smoker's mouth. What this "vortex ring" is composed of he knows not, save that it is never-ceasing energy.

What if after all this "*Energy*" is Spirit? What if after all "*Matter*" is only *Spirit slowed up*?

FIND YOURSELF

By W. John Murray

(From an address before the Men's Round Table Club of the New Thought Temple, Cincinnati.)

As never before in the history of the world men are being drawn by irresistible forces to the conviction that "It is the Spirit that quickeneth, the flesh profiteth nothing." Hard headed business men, dentists and doctors, lawyers and ministers are turning away from materialism to transcen-

dentalism. They are realizing, with Emerson, that "It is only the finite which suffers, the Infinite lies stretched in smiling repose." They are learning something of the wisdom of Jesus when he said, "Judge not according to appearances."

Appearances would have us believe that we are living in a world that is filled with sin, sorrow and sickness, but "righteous judgment," which is always based on Truth, assures us that man is a spiritual being in a spiritual universe governed by spiritual Law, here and now. When man is "lifted up" to the knowledge of this Truth he will be free from the tormenting consequences of erroneous thinking. He will be a light set on a hill that cannot be hid and, as lights attract moths, so will he attract men. It is the function of a light to shine, not to talk. We are not so much to preach Truth to other men as we are to practice it in our daily walk and conversation, for thus only can we become of most efficient service to the race.

If the Law of Self Preservation seems selfish, it is because we do not understand it. As the fruit tree never gives its fruit until it has become so firmly connected with its life-giving source that it can feed humanity without exhausting itself, so man should wait until he has found his Self in God. "Hid with Christ in God," and conscious of his inseparable connection with the Source of all Energy, he may then work for others and not become weary in well-doing.

This idea does not mean that we shall be doing nothing during the period of preparation. In the degree that we find the Self in God in that degree shall we radiate Love and Truth as unconsciously as the rose exhales her perfume. We shall look away the darkness of sin and sickness as the sun looks away shadows, and with as little effort. The Christ in us being "lifted up" above all that is imper-

fect, impure and impermanent; it will draw all men unto It, there to abide forever and forever.

THE FIRST ERROR WHICH PRODUCES SIN

This ignorance which causes sin arises from the consciousness which believes there is another power to create besides God, the good. The mind becomes confused in a consciousness of duality, and makes mistakes as it believes in two powers. The Truth is there is but one power, and that one power is God the good. To realize this is to have what Jesus called "the single eye" which makes the "body of light." This consciousness of the One Power, the good, will quiet every storm. In the midst of every difficulty to quietly affirm "Be still and know that I am God" is to rest on the rock which cannot be moved and to find the place of absolute security and freedom. Accept the one mind. Center yourself here, and realize peace. "If God be for us, who can be against us?" *Every obstacle which we meet is placed before us to develop our consciousness of the presence of good.* Every resistance which meets us must be regarded as a protection, as is the shell of the embryo chick. Let us not fight it, but rather grow large enough to overcome it, so that it will break and fall away naturally.

When we come into the conscious-

ness that sin is ignorance we are neither attracted to it nor do we condemn it. It is a mere void, and emptiness of error to be filled with the fullness of Truth. In this realization we can handle it with understanding and power because we are not deceived by appearances.

1. There is nothing to *fear* in sin—it is powerless.

2. There is nothing to *fight* in sin—it is no thing.

3. There is no *attraction* in sin—it offers no benefits.

All its claims are mere lies—"A liar and a murderer from the beginning." No good can come of error. It is as empty of life as the night is empty of the day. In the presence of light, darkness is nothing. In the presence of Truth, evil vanishes into the nothingness it is. Sin not only has no reward to offer, but it obliges those under its delusion to labor for nothing. "The wages (something for which one labors) of sin is death, but the gift (something given without being earned) of God is eternal life." *The effect of ignorance (sin) is death. The effect of knowledge (Truth) is life.*

This, then, constitutes forgiveness—to give for ignorance, knowledge, and hence to give for death, life. "This is life eternal to know God, and Jesus Christ whom he hath sent."

—The Comforter.

POEMS—Original and Selected

"REMEMBER FROM WHENCE YOU CAME"

A rim of mountains sloping like a cup
Down to the open plain, a brilliant sky,
And copper sun beating on barren soil!
Swine rooting among scattered husks
Or heaving sun-baked sides in grunts
Of sodden self-content from beds of mud!
Beside them, on a stone, a youth,
His mantle torn and soiled, sad remnant
Of far better days, as were the face
That drooped in weary, sated lines,
The listless limbs, the deadened lustre of
the eyes.

Hunger gnawed, sharp hunger of the body
that husks had failed to satisfy.
And hunger of the soul, far keener,
Gave him nor rest nor respite.
A poignant sense of something beautiful
departed,
Whose face and form he could not now
discern,
So smirched and clouded by the pictures
of his drunken and licentious days—
A yearning after flowers whose fragrance
Clung about him still, despite long months
of lust and riotous debauchery.
The swine with eager greed tossed husks
Upon him, rubbing their muddy snouts

Poems

Upon his sandals, but he heeded not,
Intent upon the seething tempest of his
thoughts,
That with their gnarled and blackened
hands
Beat shut the door of memory and shrieked,
"It can not open to you! It is closed
forevermore!"

So agonized the thread of reason seemed to
snap.
He cried aloud, "What can I do? My God,
canst Thou not help?"
From out the silence that lay, profound and
breathless,
Underneath the tumult of his surging
thoughts,
A voice came, low, vibrant, as a clear-toned
bell,
"Remember from whence you came."

Grasping the gnarled and blackened hands
That clung like demons upon memory's door,
He wrenched them loose and beat them off,
And slowly, as breathlessly he stood on
guard,
The door swung open and a face appeared,
His brother's face, first memory of bright
childhood,
Strong, kind, with penetrating eyes
That had read his boyish secrets, with
whom
He roamed the by-paths of their father's
lands,
Explored the hidden nooks, and whose firm
hands
Had drawn the water from the well to
quench his thirst.

He seemed to follow now those smiling eyes
Back through the past by cool and shady
spots
His youth had known, to come at last
Up to the portal of his father's house.
But here a light, a luminous suffusion,
Poured through memory's door,
Still the tumult of his thoughts,
Until he felt himself inclosed by Love.

Up from the stone he sprang among the
startled swine,
Crying, "I will arise and go unto my
father's house!"
He stood erect, his eyes aflame with purpose
newly-born.
Full well he knew how thin his sandals
were.
Vividly he pictured dust, stones, and bleed-
ing feet,
The ambush and the dangers of the moun-
tain pass.
But, on his face the light of high resolve.
He stepped out from among the startled
swine.
That sagged with disapproving grunts
Back to their filthy dreams.

Just then within his father's house
A soft breeze stirred along the marble
corridors.

A shaft of light struck through an oriole
window.
It fell upon the statue of a noble youth,
Graciously defining manly limbs
That bore the stamp of regal lineage,
And glowing soft on high-bred features
Molded for fine and god-like thoughts.
An eye that watched grew luminous—
And from the deep, rich silence
Came a voice, low and vibrant,
Like a clear-toned bell,
"He hath remembered from whence he
came."

KATHERINE L. DAVIS.

OUR WORDS

Words are the wings on which our thoughts
take flight,
And bear our inmost natures to the light;
Some carry messages of love and cheer,
Others are freighted with distrust and fear;
Let ours fly forth on wings of love divine,
These carrier pigeons of your heart and
mine.

ELEANOR GREGSTEN THOMPSON.

ETERNITY

There is no time but now, dear friend,
Now, and at thy journey's end
It is the same. The future gleams
And never is, the past oft seems
A foolish dream. Shun not the hours
That dance before thee, rainbow clear:
Fear not the storm that darkening lowers,
The night winds pass, the day draws near.

META FULLER KEENE.

THE BETTER MAN

He is in us somewhere shining,
He is down somewhere below,
We may bring him out to-morrow
With his smiling eyes aglow;
There are none of us so wicked,
There are none of us so vile
But the better man within us
Gets his little chance to smile.

Through all sorrow and all striving.
Through all suffering and sin,
He is down there somewhere waiting,
He is hiding still within;
And some day we're going to find him
Going to bring him out of there
To the sunlight of sweet service,
To the clean and wholesome air.

In the best ones and the worst ones.
There's a better man, for sure,
Who will turn the wicked in us
To the gentle and the pure;
Through temptation and through sorrow,
Through the turmoil and the strife,
There's a better man to conquer
In the battle-dream of Life.

ANON

BUSINESS MEN'S DEPARTMENT

THE SUCCESS OF JAMES S. COWARD

RECENTLY there appeared in the *Evening Mail* of New York City an article from the pen of Zoe E. Beckley that relates the success of a well-known New York merchant. We have tried to reduce it in space but it cannot be clipped without detriment to the character of the whole. And so we reproduce it entire, as a study for the benefit of the business man and those interested in business affairs. It possesses the true elements of success and proves the truth of what we have been urging as the main essential:

"If a man can write a better book, preach a better sermon or make a better mousetrap than his neighbor, though he build his house in the woods the world will make a beaten path to his door."

We have often wondered if this were true. We have suspected that the mousetrap man would do better to build an electric sign at Broadway and the Furious Forties. But chance took us recently to Greenwich street, near Warren. A rather horrid neighborhood, under the "L" and far from everything but a ferry or two. There we encountered a certain adorable old gentleman with a skull cap, in a shop where he was supervising everything—and giving out balloons to babies.

He was there when Greenwich street was a muddy road leading to the country reaches above. He was a penniless boy working in a little shoe shop, sleeping under the counter, getting his own meals—a bit of bologna sausage and a couple of eggs at 10 cents a dozen.

He rose at 5, opened the store at 6 and was ready to receive a certain fine gentleman named Zabriskie, who lived far away in a place called Weehawken and always arrived with red Jersey mud on his boots. The boy, whose name was James Coward, al-

ways cleaned off the mud, polished the Zabriskie boots and said: "Now, sir, you can properly go into Wall street." One day Zabriskie said:

"James, some time you will be a great and successful merchant. You are not ashamed to perform a humble task that is essential to the success of your business. Some men attend only to details. They fail. Some attend to details, only when they lead to bigger things. They succeed."

Today James has the largest retail shoe business in the world.

"I started," he told us after considerable prodding, "at the age of nine. My father died and mother had five besides me. I was the youngest. I got a job with George William Curtis, the editor, at \$1.50 a week. I stayed until his periodical was discontinued. Then I went to work for a man named Worthen, a Canal street merchant.

"I used to love to get behind the counter and sell bright colored ribbons to ladies. They wore poke bonnets with 'ruches' inside the brim. Sometimes the ladies didn't know how to fix the ruches into their hats, and I always volunteered to do it. It amused them, and my employer, seeing me always busy at something, paid my tuition at a business school for a course in penmanship and figures. I never knew an adverb from a preposition 'til my children showed me their English grammars.

"When Mr. Worthen went out of business I came to this location as errand boy for a shoemaker. I taught myself to cut out soles and uppers and had a mania for doing the 'hard fits'—making lasts for people whose feet were sensitive or misshapen.

"At nineteen, my employer having removed, I took over his little shop and went into business for myself."

This is where the sleeping under the counter began, and the light house-keeping with the bologna and ten-cent

Business Men's Department

eggs. (There were some hard times, every one of which, Mr. Coward believes, were overcome by prayer.)

There was that day, for instance, when a note fell due with nothing in the till to meet it. Young Mr. Coward, taught by a simple-faithed, strong-charactered Quaker mother that God was a Great Intelligence, present always, everywhere, and full of loving watchcare for the children of earth, knelt behind the counter that was both work bench and boudoir, and prayed for help.

It didn't seem possible that money could drop from the skies. But it did—almost. James went to the door, contemplating whether he dared go to the Home Made Hotel and eat his customary 15-cent noonday meal on a day when he owed money—and couldn't pay it—when along came the six-foot cop on his beat.

"How do, Mr. Coward," says he, friendly-like, and pulled out two slips from his wallet. "Me brother has sint me drafts for money owed. I wonder could yez take care o' thim for me, Mr. Coward? I'll not be needin' thim fer a year mebbe. Could yez put thim in yer business belike and pay me back whin I need thim?"

Now of course you'll say, as we did, that the cop knew he was making a good investment, and the rest was just coincidence. Mr. Coward knows otherwise—KNOWS.

"Another note," he recounts, "came due soon after, that I couldn't meet. I prayed again for help. My neighbor, the pickle man in the next block, came in. 'Mr. Coward,' says he, 'I notice when I come off the Fall River boat that your shop is always open at 6 in the morning. You are a good business man. I've got \$150 here that I don't want to carry around. Put it in your bank for me, will you, and use it if you want to?'"

"Do you mean to say that wasn't a direct answer to my prayer, like the

other time? I could multiply the cases of how God has helped me through trouble."

"Have you ever prayed and not been answered?"

"Yes, my child," replied this adorable old Quaker gentleman, "but I have faith that it was for the best my prayer should not be granted."

"What the modern world needs," he goes on fervently, "is old-fashioned real religion. Religion makes for character. Keeping the Sabbath holy—not playing golf and joy-riding—makes better men of us. We need self-denial, self-discipline, spiritual reflection. We need to serve one loving and wise God, not the many modern gods men worship nowadays."

"We need to help our neighbor. We need to make our homes happy, clean and fine. We need to take an interest in public things. Yes, I include women in this. I am for women and men—shoulder to shoulder—in all the work of the world. Women are the world's mothers. We can't do without them in anything."

Mr. Coward goes every afternoon at the stroke of four from his store in Warren street to his home and his wife in Bayonne. Oh, yes, and his garden. He grows chrysanthemums and snapdragons, while his wife watches uneasily from the window and wishes James wouldn't spend so much time pottering 'round outdoors. Once in a while he remembers and takes her to the movies.

"Mother and I saw 'Over the Hill'—and how we did cry! Mercy. I was glad we was in the back row. That's what's needed—mother-love, brother-love, faith in God—and never going to war or condemning a fellow creature to death. Any young man who is a good Quaker can succeed in life. Education is good too—I never had any. But God and honesty and hard work will get you through without it."

**We Serve Too Many Gods, Says Man
Who Won Success**

1. We serve too many gods. We need old-fashioned, simple religious faith.

2. We have false ideas of happiness. Nothing is needed but a home and garden, a companion and work.

3. Modern men are speed mad. Working and playing at high pressure destroys real efficiency.

4. There's no time nowadays for old-fashioned kindness. Yet we ARE our brother's keeper.

5. The greatest of joys is saving a soul.

JAMES S. COWARD.

Putting the Truth into It

The strongest writing nowadays goes into the advertising columns as every one knows who understands the big salaries paid to talent in the line of advertisement writing.

On the billboards along the El. roads one sees an advertisement of Ward's whole wheat bread. The writer of the ad. gives us a good line on how to get Truth into business. Here is the way he does it:

Back of the loaf is the whole wheat
flour,

Which is ground at the old grist
mill;

And back of the mill is the wheat and
the shower

And the sun and the Father's will.

TITHING AND PROSPERITY

THERE appears to be a great interest in the subject of tithing and much difference of opinion as to what constitutes the tithe. As I understand it a tithe is one-tenth of one's gross income. No one will say that the Mormons as a people have not prospered. They left Nauvoo, Illinois, before railroads were built and trekked westwardly in prairie schooners. They settled on the edge of what was known as the great American desert. The land they chose was not by any means flowing with milk and honey. It was a hard, rough, uncultivated land, about a great salt lake, perhaps as unpromising a bit of country as could have been selected in that wondrous virgin domain of the west in the forties. Perhaps their idea in locating by the salt lake and near the desert was that they would be let alone to work out their own plans in their own way. At any rate, the conditions that faced them were of the severest. No one can question the earnestness or sincerity of a group of people who draw apart with their own kind to worship God according to the tenets of their religion and after the promptings of their own con-

science. There was something very primitive about this exodus of the Mormons from the fertile and prosperous central state in which Joseph Smith had erected his temple. And their settlement was Biblical in every sense. They labored together and brought forth the fruits of the earth—and those who are the children of pioneer parents know what it means to break the soil for the first time and wait patiently for its response to seed and nourishment—and, like the Israelites, they took of these fruits one-tenth to the Storehouse of the Master. One-tenth of the product of their farms is what they gave, in wheat or corn or rye or hay, in sheep or cattle or horses or swine, and the tenth was weighed out or counted out and added to the Storehouse supply. Time has softened to some extent the force of the splendid impulse that held together in resolute purpose the early Mormons, but no one can say they have not thriven—that in their instance the promises of heaping bounty have not been realized. Do we give to the tithe the credit for this prosperity? We do. For the tithe was the precious indi-

Tithing and Prosperity

vidual thing that attested the sincerity of the formal profession of each soul engaged in the work.

* * *

The richest man in the world is generally conceded to be Mr. John D. Rockefeller, Sr. This is a distinction that alone has made any man a supreme figure in his age. We are tolerably familiar with the history of Mr. Rockefeller. He was a religious boy and a model Sunday School scholar and later a teacher in the Baptist faith. Mr. Rockefeller early in life made tithing a practice. One-tenth of his income went to the church at all times, in his early struggles, in his life as a small town merchant, later on in his career as an oil operator and all along his successful movement forward towards the immensely elevated position that he now occupies. Truly he is a man who stands before kings. No one can accuse him of parading his greatness. Throughout his long and blessed life, for truly blessings have been showered upon him, he has stood apart, aloof, detached, taking the lowest seat at the table. The time came when he was the center of a storm of abuse from the radical press of the country. The writer of this article once prepared for publication in a newspaper a story of Mr. Rockefeller's quiet aid to a business man at a time that the latter was in a crisis, by which success, great success came within his reach, but the newspaper refused to print it. "The policy of this paper is to print nothing about Mr. Rockefeller that is to his credit," was the only reason given. This reminiscence is given merely to call attention to what is now, happily, pretty well forgotten, the rancorous, unjust and pitiless persecution of the elder Rockefeller by the newspapers and even the magazines of the country. The torrent of hatred and vindictiveness seemed at the time almost impossible of subsidence. But it subsided and there is on occasion even a commendable notice here and there of Mr.

Rockefeller. This in a just sense is rather pitiful, for who can estimate what limits may be placed to Rockefeller's good work? Once a year we are given a few statistics as to what the Rockefeller Foundation has expended in a twelvemonth, brief, concise and unilluminated. But the contemplation of it is staggering. All over the world the long arm of his beneficence is stretched and people of every land and clime share in it. The time is coming when Mr. Rockefeller's great work will be fully recognized. It may not be until after he is dead, but it will come and will be the foundation of universal fame for him. His work will be applauded by the world. And all of it grew out of the tithe. All of it, the millions spent annually, is the tithe. We haven't the slightest doubt that this is the fundamental conception of all the Rockefeller philanthropies. It is the working out of the principle of the tithe, established by him with his earning as a boy of his first dollar.

* * *

We who live in cities learn to think, as we learn to live, in forms of the conventions almost entirely. Our incomes are from wages, fees, dividends or earnings of one kind or another. We read the Bible with a vague feeling of the remoteness and primitiveness of its life. Yet there is one kind of people who do not do so. That is the people who live by the sweat of their brow off mother Earth, farmers, stock-raisers, growers, hewers of wood and drawers of water. Why has the Bible such an appeal to them? It is because the stories of the Bible deal with pastoral and agricultural peoples. There is so much more comprehended by the simple Bible reader of the sheepfold or the farm than by the city man or woman. God speaks to the people of the earth who produce therefrom rather than to the dweller in the complex life of city or town. Facing every year the risk of crop failure, cattle dis-

ease, biting storms or blighting heats, the one who has to produce his living from the earth is compelled to rely on Power from above. Hence a partnership with God is a blessed understanding and the tithe a glorious thing. The tithing habit has died down among the churches of the country but it is being revived. It is not a difficult practice to revive among agricultural peoples. But it is among town-dwellers, many of whom seldom see beyond the top of their tall buildings and who know nothing of the silences, or the Pleiades or the crescent moon. The tithe is a seal of a compact and who shall say that God will fail to keep his part? Try it. The nine-tenths of your gross revenue that you keep to yourself has an uncanny, a mysterious way, in go-

ing much further than the ten-tenths without the tithe, so that you are not going to suffer by carrying out the practice even when there is no sight of a return. The return will come, however, no doubt about that. Ask any one who has ever made a practice of tithing. It has been said, and is said, that it has never been known that any one who practised tithing ever felt want. The practice in a purely economic sense compels a strict accountability to one's self for the distribution of all of one's funds, the adoption of a budget system and a studied distribution of the entire revenue. It is a wholesome practice. And it inevitably brings prosperity. Begin it now.

MICHAEL FANE.

"BY THEIR FRUITS YE SHALL KNOW THEM"

(It is well for all the readers of THE GLEANER to know of the work of the Silent Helpers. Thousands are making efforts daily to demonstrate health, strength and prosperity, some successfully, others unsuccessfully, or at least not to their satisfaction. In union there is strength and in no instance is united effort so effective as in prayer. The work of the Silent Helpers is performed earnestly and sympathetically. It is a work that each is consecrated to and devoted to, as each has advanced along the spiritual path to the point where he or she realizes that advancement is made by service and the impartation of what one has to those who have not. No one should hesitate to call for aid in demonstration as the healing power that resides in another may be effective in accomplishing that which one may not be able to accomplish for one's self. The animating motive of the Silent Helpers is "Freely ye have received, freely give," and you not only help yourself by applying to them, but you help them also.)

Made Whole Again

... "I am enclosing a testimonial which seems hardly adequate to express the gratitude I feel for my great relief. At one of Mr. Murray's lectures I heard him say that it was not he that effected cures but the Divine Power, but I must say that it was he who made me conscious of that Divine Power, especially in his sermon:

"I and My Father are One." My sight has also been restored to such an extent that I have discarded my glasses. I thank God for all my cures, but especially when, in restoring my sight, He also gave me such sight that when I heard Mr. Murray I recognized the Spirit that "would come again."

Testimonial

I am taking this opportunity to tell all who are interested how I was cured of epilepsy after suffering from the malady for fifteen years.

A year ago, after many physicians had told me my case was incurable, a very dear friend persuaded me to read Divine Science literature. While I was greatly interested in all of the writing I did not see how I could apply any of it to my own case.

A few months ago I attended one of Mr. Murray's lectures and have attended every one since. Every sentence was a revelation, and all I had read and studied sprang up with a new meaning and my only astonishment was at my years of blindness.

"By Their Fruits Ye Shall Know Them"

The disease and every symptom has entirely disappeared and I have gained so in health that every old friend remarks on it and asks what has happened to me.

I am writing this especially to all who are suffering with the same trouble to tell them not to be discouraged. It can easily be overcome. I am so grateful for my cure and feel the only way for me to truly express my gratitude is to follow the commandment, "Freely thou hast received, freely give." So if any one will write me I will gladly explain the inner workings and give a list of the readings that cured me. LEA WILLIAMS, 1709 Himrod street, Ridgewood, L. I., N. Y.

Asphyxiated for Ten Hours at 82

"My mother, while visiting my brother and his wife in White Plains, reached up to turn on the electric light, but by mistake turned on the gas first. This was at 11 p. m. Saturday. At 9 a. m. Sunday my brother went to her door and found her asphyxiated. She was unconscious until 9 p. m. Sunday. They took two pints of blood from her arms. She has, after four days in the hospital, returned to this hotel, and is now sitting up, and, though weak, is rapidly getting well. I earnestly believe the training you have given her in the spiritual pulled her back to us. She felt she had not finished her work here. Your helpful thoughts will be appreciated. Though the first night out of the hospital, she wanted me to hear you tonight and bring you her message.

"My mother is 82 years of age."

L. A. H., N. Y. City.

Gratitude Expressed

"Enclosed see the program which was made possible through demonstration. I feel that the Silent Helpers have made this possible. They say that men and women wept at the beauty of the scene from "Paradise" and I have received wonderful letters

of congratulation on its success. . . . I am very grateful to you and to the Silent Helpers. L. W. G., N. Y. City.

Eyes as God Thought Them

"It was impossible to report on the case of R. M., as he is in the Military Academy and I could not know results until I went up to see him. The child has his eyes as God thought them. All squinting, pains, fatigue and circles are gone. He had the false belief of weak eyes since birth. He is now nearly eleven. Loving thoughts for your help. I knew it would be thus." F. T., N. Y. City.

An Instantaneous Response

"About a month ago I met a Mrs. H., who was stopping at the same hotel I was, and she gave me copies of THE GLEANER and also presented my name to the Silent Helpers, as I had been suffering from a gathering in my head. The same afternoon that my name was brought before the Silent Helpers for prayer I received my healing. The gathering in my head, which had been very painful, broke and was eliminated through the ear. The healing was instantaneous and I am so grateful to God for His wonderful love and also wish to express my thanks and gratitude for the benefits one may receive from your wonderful teaching of the Truth." B. W., N. Y. City.

Health and Abundant Supply

"I am only a beginner in the primary school of Divine Science, having come into the sunshine of its truth but a few weeks since. But when one has come up out of the valley of fog and shadows of doubt and fear on to the broad sunlit plain of New Thought one cannot help having a new vision of life and its privilege.

"There has been no strong revulsion of feeling, no uprooting of old faiths long held precious, only new light, new conception of God and Love. I am simply standing out on the Christ Con-

sciousness more firmly each day, and realizing through Him health and abundant supply where before dominated physical weakness and pain, and fear of what the future might bring." B. M. C., N. Y. City.

Great Improvement

... "My progress has indeed been definite since my daughter in New York placed me under your beautiful care. I have been eating and sleeping better and my nerves are very greatly steadied. . . . Since you have been treating me (and I unconscious of your help) I can face life again and my heartache is infinitely less." D. E. D., Southport, England.

Thanks and Blessings

... "My sister continues to improve. Thanks and blessings." G. H. G., N. Y. City.

A Position Realized

... "It is just a month ago that I wrote you, dear Silent Helpers, for prayers and guidance to help me decide a proper course to pursue. I have faithfully followed all instructions, realizing the Omnipresence of God and denying all existence of negative thought, and living just one day at a time. I am happy to say at this writing that a position has materialized, and I do want to thank you for all the help you have given me and to know that I am exceedingly grateful and that with God's help I will prove worth." A. H., Jersey City, N. J.

Mind Serene and Business Better

... "Your letter of the 26th I have made my own, though, strange to say, only within the past two or three weeks it has really been of great help. I've declared over and over that there should be no mental log-jams. I'm happy to tell you that my mental state is quite serene and my business is better." B. H. F., N. Y. City.

Everything Turned Out Well

... "About ten days ago I sent in to you for assistance in disposing of my apartment. I am certainly very

happy to report to you today that everything has turned out wonderfully well, and I cannot express my gratitude to you people for your help." M. L. M., N. Y. City.

Thanks for Help and Prayers

... "Reports on my uncle's condition from the hospital are that he is better and very comfortable, though still in bed. I feel sure the good work will continue with your wonderful help and prayers." (G. H., City.)

Enlarged Vision and Understanding

... "Your prayers for me during the last two weeks have not only brought me improved health but have enlarged my vision. You may discontinue working for me and I shall ever feel grateful for the good you have done." (C. S., City.)

No Pains Whatsoever Now

... "He is improving nicely; he sleeps well, has eaten more than he has done for weeks past and has no pains whatsoever. He will soon be able to go back to his place. We are very grateful to you and will always keep in touch with you." (L. V., City.)

A Marked Change

... "Am most grateful and happy to say I am continuing to improve. Each week shows a marked change in my condition for the better. Am following your instructions faithfully." (J. P. C., City.)

Mind and Body Better

... "I am sure that you will be interested to know that I am making progress. Mind and body are both in better condition. I thank you again for your help and prayers. They have done so much for me." (E. A. W., City.)

Entirely Healed

... "My little grandson is entirely healed, for which we thank God and you for your work in realizing the Truth for him. Thanking you for all your love and help." (B. E. S., City.)

DAILY LESSONS 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.

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 as 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

The Gleaner

"waifs of the tide," should resemble that of the bee towards the flower kingdom. This Spartan insect, which for the application of intelligence to daily living could well serve as an example to the vast majority of mankind, is a divine example of unwavering sacrifice for the benefit of the whole. Hers is the gospel of heroic renouncement of personal gains for universal triumphs. She is content to labor among the hundreds of flowers to extract one drop of honey; to maintain by her own effort hundreds of 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 best 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.

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

Daily Lessons with Meditations and Correlative Readings

"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 LECT.: Page 85, first par. to middle of page 86.

July the ninth

Soul is the same essence as 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; 1 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 antedating 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 106 to end of chapter.

July the eleventh

A divine poet has said that prayer is the carrier-pigeon of heaven, and that its flight is incessant between God and man. It is on the wings of prayer that the soul rises above the plane of suggestion into the realm of celestial 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!"

The Gleaner

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 LECT.: Page 288.

July the thirteenth

Spiritual Law is the rule of Being which governs creation. By Law, certain results follow certain causes. For instance, it is Law which decrees that every created thing shall appear in the form of that which it is; or that the rose is always a rose and never a violet, and the upright oak is never a willow, and so on throughout the endless generation of species that the earth sustains on her ample bosom. By the Law, "the bud develops into the flower, and the flower into the fruit, and the fruit into the seed, and the seed into the new fruit again," for 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; it throbs with the noiseless sound of teeming life in the vast woods, and the tiny brooks murmur of happiness. The heavens resound with the song of ecstasy, and the mountains echo its refrain. The "trees clap their hands," and "the leaves hold their breath," and joy 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.

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

Daily Lessons with Meditations and Correlative Readings

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.

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

The Gleaner

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.

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 outpouring Love, unlock the door of this secret chamber, and there realize your unity with God.

MEDITATION: With the Giver of every blessing, I am one."

BIBLE: Psalm 91; Matt. 6:6-8.

ASTOR LECT.: Page 64, first par.; page 66, 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

Daily Lessons with Meditations and Correlative Readings

will be your ultimate victory, and the nearer your hold on 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 aspire to remain true to the vision revealed to him, but if he is faithful to the vision, it will likewise be written of him also, that he saw "the heavens opened, and the son of man standing on the right hand of God." If he is true to that divinity which lies within him, with full assurance can he say, "Lord Jesus, receive my spirit," and know that that which he gives his life to prove will not be unmindful of his call. Are you a Stephen, or do you prefer to stand idly by, consenting to Truth's assailment, as Saul consented to Stephen's death? If you see justice outraged, can you be guiltless, if you lift not your voice? If you consort with those whose ideals are abased, and whose vision of Truth is distorted, are you 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 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 emerald," 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 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 outbreathing of God, and your every respiration is freighted with the potency of the all of Spirit, making it powerful to express in you and through you every quality of all of the attributes of God.

MEDITATION: "I am 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

Daily Lessons with Meditations and Correlative Readings

brother with the comfort wherewith thou hast been comforted.

MEDITATION: "My soul waits upon the Lord to do His bidding."

BIBLE: Psalm 24:9, 10; Isa. 40:26; II Cor. 1:4; 1 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,

"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.

PRACTITIONERS

- MR. D. M. MURPHY, 113 West 87th Street, New York City. Telephone, Schuyler 4145. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th Street, New York City. Telephone, Wadsworth 323. Private Tel., Wadsworth 2241. Appointments: Thursdays, 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1010 Hartford Building; Telephone, Dearborn 4990. Office Hours: 10 to 4. Residence, 7517 Paxton Avenue. Telephone, South Shore 5693.
- MRS. M. F. BORNEFELD, 139 W. 75th Street, New York City. Telephone, Schuyler 10419. Appointments: Mondays and Thursdays, 2 to 5.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone, Bingham 0150, Apt 53.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st Street, New York City. Telephone, Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, The Touraine, 1520 Spruce Street, Philadelphia, Pa. Telephone, Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th Street, New York City. Telephone, Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32d Street, New York City. Telephone, Madison Square 4640.
- MRS. ADELENE MENZEL, 222 W. 72d Street, New York City. Telephone Columbus 6478.
- DR. GEORGE TOMKINS, 14 East 36th Street, New York City. Tel. Murray Hill 7229.
- ANDREW L. MASSON, 260 W. 107th Street, New York City. Tel. Clarkson 0235.

SILENT HELPERS

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

For the convenience of those who desire to subscribe or furnish a new subscription

W. John Murray,
113 West 87th Street,
New York City, N. Y.

As my contribution to the increase of the spread of the gospel of the printed word, please find enclosed \$1.50 for one year's subscription to THE GLEANER, which I desire to be sent to:

Name

Street

City State

(Signed)

[Append additional names.]

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

Vol. 13

AUGUST, 1922

No. 11

TABLE OF CONTENTS

A Sure Way to Get Results.....	<i>W. John Murray</i>	372
Heaven on Earth.....	<i>Henry Victor Morgan</i>	376
Substance and Evidences.....	<i>Sara Van Alen Murray</i>	378
The House and Its Master.....	<i>Mrs. Theodore Presser</i>	379
The Little Worlds (Poem).....	<i>Katharine I. Davis</i>	381
"Help the Blind".....	<i>Meta Fuller Keene</i>	382
Tithing and Prosperity.....		385
"By Their Fruits Shall Ye Know Them".....		386
Poems, Selected and Original.....	<i>Dorothy Thomas, Grace Ann Brown, Katharine I. Davis, Eleanor Gregsten Thompson, George Tomkins</i>	388
Daily Lessons With Meditations and Correlative Readings.....		390
Children	<i>Caspar Hasselrüs</i>	399

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919 at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 20 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth St.

REV. W. JOHN MURRAY, Pastor

Residence, 113 West 87th Street

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf-Astoria Hotel, Fifth avenue at Thirty-fourth street, New York City.

There is always excellent music. All seats are free.

A Healing Meeting is held Mondays, Wednesdays and Fridays during the summer months, between twelve and one o'clock, at the Waldorf-Astoria.

Month by month an increasing number of friends find this Church home a place of brotherliness, service and inspiration, as they receive here a message that liberates and upbuilds them.

**YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES**

SPECIAL NOTICES

During Mr. Murray's absence in Europe for the summer provision has been made for the regular continuance of the Sunday morning service and the Healing Meetings at Noon on Monday, Wednesday and Friday of each week until October 1st, the date of Mr. Murray's return.

The Rev. HENRY VICTOR MORGAN of Tacoma, Washington, internationally famous as poet and author, officiates at these services and will continue to do so until further notice.

The Sunday School session, discontinued for the summer, will be resumed October 15th. Parents are re-

quested to have their children report on that Sunday for enrollment.

The Wednesday evening meetings have been discontinued during Mr. Murray's absence.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are \$25,000 a year. Weekly, monthly or quarterly envelopes will be furnished to those who wish them. "Freely ye have received, freely give." When we shall have attained to the perfect demonstration we are striving for, all passing of collection plates or baskets will be abandoned.

BOARD OF TRUSTEES

MR. S. D. SCUDDER, President
MR. H. R. HOSBACH, Treasurer
113 West 87th Street
MR. J. W. OVERTON
MR. C. HERBERT HALCOMB

MR. ENNO GREEFF, Vice-President
MRS. J. BRADY, Secretary and Auditor
111 East 80th Street
MR. DAVID B. BARCOCK
MR. THOMAS G. PATTEN
MR. GEORGE SIMPSON

THE GLEANER

Vol. 13

AUGUST, 1922

No. 11

IT is very satisfying to observe the full attendance at the Noon-Day meetings during the summer season, on Mondays, Wednesdays and Fridays. Also the number of new faces that appear with so many of the old ones. Considering the large number of our people who are out of the city this inflow of attendants at the busy noon hour is gratifying in the highest degree. Much of it is attributable to the charm and loveliness of the speaker, Rev. Henry Victor Morgan, of Tacoma, Washington. The beauty of the Truth is its acceptability under any form in which it comes to us. And while one exponent differs from another, the Truth student finds food for his spiritual hunger in the fullness of the spoken word. Mr. Morgan has a message and delivers it in characteristic manner but always with love. He is endearing himself daily to the people of New York.

THE leading article of the month is Mr. Murray's address on Pentecost. One of the surest tests of the forcefulness of an address is the number of inquiries following its delivery for a copy of it. We gave an excerpt from this address in the Folder, but many people have asked for it in its entire form and it is presented this month to satisfy that demand. The address departs from the usual form of general application to that of a particular and to some extent intimate appeal to the church attendants. But the widespread interest in healing by the Spirit in gatherings of the faithful, which is treated in this extemporaneous offering, lends to it a general character despite its local references. The article thus understood has a significant interest.

QUITE often telephone messages are received asking if there is any one to whom application may be made in personal matters in the absence of Mr. Murray. Perhaps it has been too much

taken for granted that it has been Mr. Murray's practice for years to leave Mr. Murphy in charge of all affairs during his absence. At any rate this announcement is made for the benefit of those who may wish to be informed on the subject.

IT is hoped that parents will understand that the Sunday School is one of the most important factors in the life of the church and that they will feel the importance of preparing their children for steady attendance once the season begins. A few days ago we had a letter from a lady who asked for a hymnal and stated that she intended to send her child to Sunday School in the fall and wanted to sing the hymns over with him so that he would know them well when he joined the school. This is the right spirit. Few people realize how very important to the child is the training given him in Truth at the Sunday School and still fewer people know the painstaking efforts of the teachers to strictly fulfill all the conditions of their task.

INQUIRIES have frequently been made as to whether there is in existence a Divine Science Summer Colony in the neighborhood of New York City. This would seem to indicate a desire for the establishment of a resort of a restful, healing and educational nature in the vicinity of the metropolis, and one finds, in mentioning it to friends, that an enterprise of that kind would be warmly welcomed. Naturally, it is too late to accomplish anything in such a direction this year, but it is a good thought to hold in consciousness, and we trust that the initiative, the person and the means necessary to create a summer center will materialize for the next and for ensuing years.

M. A. F.

A SURE WAY TO GET RESULTS

By W. John Murray

"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.
"For when two or three are gathered together in my name there am I in the midst of them." Matt. 18:19-20.

THESE promises of Christ are not vague or mysterious. They are explicit. And it is well for us to understand and realize them. They contain within them the method by which Christ is to remain with us all days, even to the end of the world. They indicate to us how to secure an exercise of the Divine Power.

"When two or three are gathered together in my name." What does this imply? It is an intimation of the fact that a union of minds is the sure way of getting results. How are we to bring to bear the most powerful pressure? It is team work that effects it. We see this in every department of life. In united effort there is strength. If you want to do anything effectively you must do it with order, system, co-ordination, community of action. This is team work. It is true of efficiency in industry, in social life, in politics, in every activity in the world. Whatever is to be effectively accomplished must be done by team work, the union of minds and hearts in a concentrated purpose.

Recently I have gone over with you at the Sunday and daily meetings the great closing events in the life of Christ, and of his Resurrection and Ascension. On Palm Sunday I spoke of the events of Good Friday, of the willingness of Jesus to lay down his life to fulfill the law and the prophecies; of his doubts and uncertainties—for he was uncertain of his powers. There was always a moment of uncertainty, not in the will of his Father or of his own faith, but in his power, when undertaking a great task. Intellectually he knew that he could conquer Death. But he was uncertain, as we all are when we consider our individual ca-

capacity to perform the will of the Father. Jesus had his misgivings. His prayer in the garden of Gethsemane, that his cup might pass from him but that the will of the Father be done, and his prayer on the cross against being forsaken, indicate the agony of mind suffered by him. There was no more doubt in him of the Eternal Principle than in us of the principle of mathematics. We may fear the test of mathematics. We may stand before our problem and fear that we cannot work it out, but we can never fear the principle of mathematics.

For us to understand that before Good Friday Jesus suffered the misgivings of uncertainty, with all his knowledge and supremacy, is to know that there is never a doubt of divine fulfillment but always a question of individual capacity. There was that knowledge and power because of the divine in him and that element of human uncertainty because of the human in him. In that dark moment Jesus said: "If I have to make this demonstration I will still trust in the power of my Father and believe that with his support I can do so triumphantly." No matter what experience we go through; no matter what the uncertainties may be; we can still trust in the power and love of the Father.

There is always evidence of the fulfillment of the promises of Jesus. That which he promised has come to pass. These corroborative proofs we cannot pass by as mere phenomena. They are too positive, too exact and too personal in their fulfillment.

"It is expedient for you that I go away," said Jesus; "for if I go not away the Comforter will not come to

A Sure Way to Get Results

you; but if I depart I will send him to you." This was in effect saying to his disciples that if he did not go away they would be always relying on his personal presence and his personal aid. There is the danger of the teacher—the dependence upon his personality; the reference to him of those trials which should be essayed for one's self.

Thus, after the Resurrection and the Ascension, we see the glory of his promises fulfilled and his powers transmitted. We see the disciples in the upper room, gathered together in his name. "They were all in one place and with one accord. There was a sound as of a rushing wind, and it filled all the house where they were sitting, and tongues of fire sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Thus the pentecostal fire descended upon them and stirred them to demonstration.

The great demonstrations are not made when we are all of one faith. We must remember that we must also be of one mind. Jesus says in the text I have read to you: "Again I say unto you that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven," and "Where two or three are gathered together in my name, there am I in the midst of them." We are not merely to be together in his name. We are to be of one accord. Whatever we may think of personalities, of politics, of economics, of social life, we are to be of one mind about the one thing. We are to be full of faith and of the conviction of the omnipresence of God.

And so the disciples were filled with the Holy Ghost and they began to speak in other tongues as the Spirit gave them utterance. These were among the things that Jesus said they

would do: In his name they would cast out devils, they would speak with new tongues, they would take up serpents and drink harmlessly any deadly thing; they would lay hands upon the sick and would cure them. This should be only after the Comforter had come; after the Pentecost.

Pentecost is ever coming to us. It is in the descent of the Holy Spirit upon us when we are all met together in one faith and of one accord. Then we may go forth and speak in new tongues, heal the sick and cast out sin and wrong. We are doing this to-day in Divine Science. People do not understand. We speak so that every man will understand after his own need, but it is not heard save through the Spirit.

The disciples on Pentecost went forth and multitudes gathered because of the speaking in new tongues. And all were amazed and astounded. How can this be? they asked each other. Every man heard the disciples speak in his own language—Medes, Parthians, dwellers in Mesopotamia and Cappadocia, men from Egypt and Greece and Asia, Cretes and Arabians and strangers from Rome. They all heard in their own language. In other words, there is no man of any nation who cannot understand Truth when it is presented to him. Each understood in his own language. They grasped the idea. But there were among them men who did not grasp the idea. They did not understand. They were astonished and cried out: "These men are full of new wine." But Peter stood up and said: "Ye men of Judea and all ye that dwell at Jerusalem, these men are not drunken." And he spoke to them of Jesus and his crucifixion, of his resurrection and his manifestation afterward, and he declared that this same Jesus had become Lord and Christ. And those who heard him

were converted to the Truth at once.

The point I wish to make now is the ever-present possibility of a new Pentecost, the possibility of the Holy Ghost descending in tongues of fire and again repeating itself and repeating the entire Truth to men. Let us remember that these things take place now, in these modern days. They take place where two or three are gathered together in one faith and with one accord. We see this every day. We see wonderful results. But we see it only where minds are united in one accord, under thorough concentration, where the truth and the thought are planted firmly in the consciousness of all who are in the communion and where all are united in the one great effort for the coming. This is effected in our periods of the practice of the Silence. I am satisfied that if we were all to unite and be of one accord for ten or fifteen minutes at a time still greater wonders would be witnessed.

There is a great liberating power laid upon us when we are gathered together in this way, in one place, with one accord, and with the great object of attainment held strongly in mind. When men are gathered together in one place there is power. We must come to a full realization of the possibilities residing in the union of minds gathered together in one place. The concentrated thought of the Omnipresence of God as healing in its own nature effects healing as the sun shines, easily and naturally. We see that at our meetings. I am well aware that it is not me, nor my prayer, nor my speaking, that secures these results, but that it is the Pentecostal Spirit that descends upon us and works its healing, bringing peace where there is confusion, health where there is disease, courage where there is depression. There are times when I realize that it is expedient for my people that I go away, to let the still, small voice

of God speak to them in the silence of these great gatherings.

The healer of the future is the man who will give his people but one thought and insist upon the observance of the Silence for a much longer time than we practise it today. We feel that we do a great deal by our common union in one thought for a moment or two. But the time will come when we shall spend ten, fifteen, twenty minutes in the Silence holding the entire truth unabatedly with persistency and love. There is a Pentecostal power whenever we are gathered together in one thought. Where so many of us meet, as we do here, in Truth, the Holy Spirit will surely be with us. We do not spend enough time in the Silence. We come here on Sunday morning or on Wednesday evening, and we are gathered together a little while, but we do not get the benefits of the Silence. I remember well when the Noon Hour meetings were started. It seemed to me that it would be well to furnish an opportunity for young women who are employed in the neighborhood of the Waldorf-Astoria to come together and receive the benefits of concentrated union in prayer in the Silence, believing that they could steal away for a few minutes each day at luncheon hour for this purpose. I made arrangements here at the hotel for a small room for the purpose, but when the time came for the first meeting there was a great number there. They were standing in the halls and vestibules. The little room in which we spent most of the time in the Silence was found to be entirely inadequate and today we are obliged to have one of the large assembly rooms and our numbers average over three hundred a day. One day recently we had over five hundred present. People come from every part of the city and from outside the city—from Long Island, Staten Island, New

A Sure Way to Get Results

Jersey, Connecticut,—and they are assiduous in their attendance. They come together to get the benefits of the Silence; to receive what they may from these Pentecostal gatherings of many people drawn together in His name. Many wonderful cures have been effected. Healing settles down over us. People have come in suffering from a disease of years' standing, and in the midst of the Silence have been healed, and have gone out praising God. I cannot stand before you this day and say that it is I who do the healing. I cannot say to you that it is I who work these marvelous cures. No; it is the Pentecostal power, the descent of the Holy Spirit upon the multitude.

When Peter and John, after the day of Pentecost, went up together into the temple there was a lame man there, a man who had been lame from his mother's womb, who asked them for alms. Peter said to him: "Look at us. Silver and gold have I none, but such as I have I give thee. In the name of Jesus Christ of Nazareth rise up and walk." And the man stood up and went forth walking and leaping and praising God. Then Peter said: "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk. The God of Abraham, and of Isaac and Jacob, the God of our fathers, has glorified his son, Jesus." And he told them of their rejection of Jesus and of the demonstrations that were to come through him.

In language similar to that of Peter I say that none of these people were healed by a person. Am I to say—"I did it; I did it?" No. God forbid. It is the Silence. It is the presence of the Holy Ghost, liberated by the intensity of the thought held by our men and women gathered here, and they do not know that it is from their thought

that these cures are wrought. It is not I. It is not you. It is not Peter. *It is the Divine Power.* You are here with a fixed idea of Truth in your mind. The sick are helped, whether you know it or not; whether you think of them or not; whether you understand their maladies or not; they are overshadowed with the power of the Holy Ghost and they rise up and go away from here cured, in silence, in awe, in wonderment and joy, and you know nothing of it and I know nothing of it.

The day is coming when the church of the Father will be a healing thing because the people of the church understand that the healing power is in them. Men will come in sick and go out healed and you will know nothing of it. They will go out healed, not because you do it, or I do it, but because God does it. When people meet together in one mind and in Truth these wonders will be worked silently, ceaselessly and without astonishment. When you come here you must realize that you are to come with the consciousness of the abiding presence of God, and, no matter what the annoyance may be, you can be still and know that you are one with God and demonstrating the power, the healing and the potency of the Spirit. We must be silent; we must be thoughtful; we must be conscious of our oneness with God.

You have brought into this public place an odor of sanctity. God's word has been received here and, while it was said to have been impossible, it is here. It is here among the vanities of the world, where Fashion struts up and down its peacock alley. Coming down in an elevator a few days ago, at the conclusion of one of our meetings, two men were talking of the people who were streaming out of a service and one asked where they came from and was told that it was from

divine worship. "Well," said he, "that's going some." It is going some. We started here in a small room, but contemplate for a moment what has been done and how this divine movement has spread and grown. Think you it is because of our power and guidance? No. It is because of the power of God. The main thing is the Silence, through which the Holy Spirit endues us with power from on high. No power but that of the Holy Spirit can do it. The Holy Spirit can come to us only when we are still. We should realize this, so that when we come together we should know what we have to do and how we can lend

ourselves to the liberation of the Holy Spirit by being of one thought and of one mind. Then the sick and the ailing and the diseased, those in financial difficulties or troubles of any kind, can come here and be freed from their cares, can be healed of their sins. If you will come here and hold the Silence; if you will come here and concentrate in thought; if you will give all your mind to the words; if you will come because of the words and make these words your anchor; then our meeting together will be fruitful, prolific, and there will be born of it the Good that God wishes to bestow on us; it will be Pentecost for all of us.

HEAVEN ON EARTH

By Henry Victor Morgan

JESUS was an idealist, but unlike many idealists he was more concerned in idealizing the real than in realizing the ideal. When he taught us to pray: "Thy will be done in earth as it is in heaven," he flooded the commonplaces of life with glory celestial. Realizing as he did the spiritual nature of the universe, he perceived that Truth is not a matter of development or becoming, but that it now is. In other words, he knew that all that ever will be possible is now possible. His was the science of Being.

In the light of this truth, every reader of this lesson can say: "All that I ever will be I now am." Illustrative of this, is a poem I am now contemplating writing, entitled: "To One a Thousand Years Hence." In this poem I try to image the earthly condition of the reader, and how crude and cumbersome our present means of locomotion and communication will seem to him. No doubt the secret of the glow-worm, how to have light without heat, will then be one of the accomplished facts of science; the direct energy of the sun will have been

harnessed and used as available power for all necessary work.

The chemists will have learned the secret of getting bread directly from the air. But this one thing I will say to my thousand year hence friend: "All that you have attained was possible while I lived." Just so we realize now that all the conveniences of modern life were possible in the age of stone, when our remote ancestors were small of brain and strong of arm.

It is the message of the Absolute. Whitman sees this and sings: "There will never be any more perfection than there is now, nor any more heaven nor hell than there is now." God's world is finished, complete, perfect, and always has been. We can add nothing to it by taking thought, but we can, by taking thought, mould the all-pervading substance into new forms. Elizabeth Barrett Browning voices this truth eternal when she tells us:

"Earth's crammed with heaven
And every common bush afire with God:
But only he who sees takes off his shoes."

We live largely in delusion. We are hypnotized by sense. Our lives are beset with the error of dualism.

We live in the element of time and postpone the day of our redemption. We foolishly believe that death will make us more spiritual, and that freed from the thralldom of flesh we will rise above matter and its laws on wings triumphant.

Such ideals are blood-suckers. It is all a delusion and a snare. Any ideal that does not realize God in the present, and that tells us of a far-off heaven, better than is now possible, is foreign to the mind that was in Christ. We will never escape materialism, we will never get beyond matter and its laws, and, if we could only see matter in the light of the spirit we would have no desire to do so. To the mind that is dense and ignorant matter seems coarse, binding and impenetrable, but to spiritual insight: "It is fluid, it is volatile, it is obedient."

The spiritual bodies we dream about in the heaven of heavens will be composed of no other material than the bodies we now inhabit. I find this truth sublime voiced melodiously by Edwin Markham in a poem entitled: "Earth Is Enough."

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The Temple of the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day—
Here on the common human way
Is all the stuff the gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build eternity in time!

It is the vision of fulfillment. Let the mind that was in Christ enter the most diseased, decrepit, malformed human body on the face of the earth, and that body would be instantly transformed into a palace of delight, a temple not built with hands, eternal in the heavens.

In a deeply mystical sense, heaven represents our highest consciousness, while earth represents our bodies, the

materialization of that consciousness. We cannot think outside of form, and form is a quality of matter. Every body, whether of man, angel or archangel, has form, while Pope carries the conception of form even to the body of God:

"All are but parts of one stupendous Whole
Whose body nature is, and God the soul."

When we realize that heaven stands for mind and consciousness, and earth for the bodily materialization, how significant become the words: "Christian Mind Healing." To what heights of possibility does it lead when we know that all we have hoped or dreamed of the emancipated heavenly life, free from sin, sickness, old age and death, was in the mind of Jesus as possibility here on this earth when he taught us to pray: "Thy will be done in earth as it is in heaven."

Emerson's "Hitch your wagon to a star," daring though it is, pales into insignificance when compared with the ringing command of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Trained in limitation and self-depreciation as we have been, our minds stagger before the tremendous import of these words and we are inclined to agree with the theologians who tell us that Jesus did not mean what he said. Let us be very bold, remembering that "The kingdom of Heaven suffereth violence, and the violent take it by force." Let us tune our ears to the voice of God rather than the mutterings of the theologians.

The sin of sins is postponement; *now* is the accepted time; *now* is the day of salvation. Realizing that it is "God who worketh in us" we can not hope or dare too much; all the laws of God are now operative; the sinless, sickless, deathless life is *now possible*, else Jesus would not have taught us to pray: "Thy Will Be Done in Earth as it is in Heaven."

SUBSTANCE AND EVIDENCES

By Sara Van Alen Murray

"The blessing of the Lord maketh rich, and he addeth no sorrow to it."

GREAT stars in the firmament make pale myriad gems "fixed in heaven's air." Likewise man may be so absorbed in the mystical that he forgets the practical side of spiritual gifts, and thereby robs himself of the active application of the divine principle.

Truth does not act as a river, fertilizing merely a certain district, or applying its bounty to certain needs of humanity. Instead it acts as an ocean, touching every shore of human necessity.

An esthetic vision of God in a universe far removed from the approach of men, is beautiful, but the least so of all the visions obtainable of the Supreme, because it is the view which the senses present, and therefore the least genuine.

It is the knowledge of God, as the ever present helper Who neither slumbers nor sleeps, but, like the principle of mathematics, is ever within reach of every human in the universe, to the degree that the individual understands how to apply the principle, which enables him to evidence the presence of his Silent Partner in every act of his daily life, to an extent that is incomprehensible to one not initiated in the mysteries of the kingdom of heaven.

To him who has the understanding of God as able to supply his every need, "to him shall be given, and he shall have more abundance"; while he who has only an esthetic consciousness of his maker, even that shall be taken away, as being insufficient evidence of the "riches of the glory of this mystery . . . which is Christ in you." It is this consciousness of the Christ within which bears man up on the wings of the morning, in moments when the senses would persuade him

that he was without hope in the world.

It is this knowledge of at-one-ness with God, which constitutes our nearness to the fountain of Divine supply.

Even as the burden of life which is contained by the ocean differs from that which is contained in the earth, so God's possibility of making His presence known to mankind differs from our capacity to understand the magnitude of His infinite power.

God is able to give more than you are able to receive, and that you do not understand how this is possible, does not affect the fact that it is true.

"Doth the hawk fly by your wisdom?" Yet she circles the clouds.

"Doth the eagle mount at thy command and make his nest on high?" And yet he builds his nest high in heaven. That you do not understand *how* He gave the "goodly wings to the peacock," nor *why* He gave such beautiful "wings and feathers to the ostrich," proves the fact that the infinite potentiality of the Supreme exceeds your power of comprehension.

We weigh Infinite Ability in the scales of our finite limitations and find the Omnipotent wanting!

We see the wilderness, where God sees the table spread: lack where He sees supply. Why? Because we are looking through the lens of sense and see the impressions of sense, while God understands the reality of being, which has no consciousness of sense limitations.

We dwell on the plane of seeming, forgetful that as "the child finds its mother when it leaves her matrix," likewise we will find our true harmonious being, when we leave the discords of sense.

It is in the proportion that we outsoar the false witness of the senses, that we commence to realize that the flowers of God's accomplishment are

Substance and Evidences

in bloom, before we are conscious of the buds of divine desire.

All that we have to do to see the multiplication of the loaves and fishes is to fix our spiritual gaze on truth of Being, and not let go the vision of the fulfillment of our desire.

Thus as the essence finds its sub-

stance, when it disappears from matter, you will find the accomplishment of your desire, when you turn your thoughts from the seeming of the Real Eternal, for "Behold, He supplieth all your needs," and "He addeth no sorrow" to them.

MOSES AND JESUS

By Israel Zangwill

In dreams I saw two Jews that met by chance.

One old, stern-eyed, deep-browed, yet garlanded

With living light of love around his head;

The other young, with sweet, seraphic glance.

Around went on the town's Satanic dance.

Hunger a-piping while at heart he bled.

"Thalow Aleichim," mournfully each said,

Nor eyed the other straight, but looked askance.

Sudden from the church outrolled an organ hymn,

From synagogue a loudly-chanted air,

Each with its Prophet's high acclaim instinct.

Then, for the first time, met their eyes, swift-linked

In one strange, silent, piteous gaze, and dim

With bitter tears of agonized despair.

THE HOUSE AND ITS MASTER

By Mrs. Theodore Presser

IT is not simply a poetic idea, but a truth, that we are the architects of our fate. We are the authors of what life brings to us; by our thoughts we shape our destiny and build our "Earthly Tabernacle."

The character of our building depends upon our vision, and the ideal that we hold of the majesty of life, and the beauty of the house wherein we dwell.

We cannot let another determine for us the plans and measurements of life as he conceives it, nor can we accept his estimate of what constitutes the worth and fitness of our dwellings.

The power of mind constitutes every man his own architect, has given him ability to be the designer of his own plans, the wisdom to measure life for himself and make his own estimates as to that which he deems essential for the beauty and comfort of his dwelling.

He is his own judge, must make his own decision as to that which will pay him best in the structure of the home that he is building, day by day, hour by hour, for his own satisfaction and happiness.

Building moment by moment our earthly tabernacle, our house of the

body, fashioning it by our thought, molding it by our words, we are constructing it in a form of exquisite proportion, or warping it into twisted shape by the life we live and the tools we use.

These are the tools of the spirit, which are ours for the use of them. How delicate they are, how fine and rare, but how strong and mighty in their power!

The thought, the word, the act—these are the tools of the spirit—with which according to our skillful handling, or otherwise, as the case may be, we fashion the house of the body, which we are to use at this present time on the plane of development whereon we are to express the truth of our Being, and the glory and majesty of Almighty God.

Now if the house of the body is to express the perfection of Being, if it is to be the "House Beautiful"—what of the master of the house? What of him who has builded so fair a mansion, and what is he like?

Without more preamble we will say at once that he is a gentleman. Now a gentleman in its spiritual significance represents a strong and splendid force.

Gentle, of course, as the name implies, he is rare and fine, never weak, for gentleness is really a quality of strength and courage—it denotes self-control.

Inspired by thoughtfulness for others, a gentleman in true unselfish spirit, is glad to serve, considering it his greatest joy.

Thank God, the world is full of gentlemen—women trust them, children love them, and men grow better under their beneficent influence. Am I not right in asserting that the master of the house must be a gentleman?

The master of the house is broad, liberal—he does not consider or arrogate to himself the superior beauty of

his house, to that of his neighbor—he does not think that he has the only sunny location.

It is a big world out there, and there are many sunny hillsides, and many peaceful valleys. The house that we have builded with our thoughts of love and beauty is not one, only, thank God.

All around us are houses beautiful, built by the constructive thoughts, the gentle words, and kindly deeds of their owners.

For the Spirit is universal. It speaks and acts not alone through you and me, or in our little corner of the world. No one has a monopoly of Spirit. It is the omnipresent good of all humanity—the sustaining breath of that life eternal, by which man became a "living soul."

Do you remember the Eastern fable of a frog that lived in a well? He had never been out of his own well, and consequently thought it the finest and biggest well in the world. The well was his house, his vision did not extend beyond its walls, and he could not understand that there was anything outside of himself and his home, just as good, and certainly not any better. But one day, a frog, whose home was in the sea, came to his well, and, being interested in everything, jumped in.

"Who are you and where do you live?" said the frog in the well.

"My home is in the sea."

"What is the sea, and where is it?"

"A very large body of water, not far away."

"How big is your sea?" asked the frog of the well.

"Oh, much bigger," was the reply.

"Why the sea in which I live is bigger than your entire well, it would make millions of wells, such as yours."

"Nonsense, you are a deceiver, get out of my well—I want nothing to do with such frogs as you."

The House and Its Master

We may not like the comparison, but there are many people in the world very much like this little frog in the well. It is difficult for them to see beyond their own mental horizon. To them the world is bounded by their own petty limitations. Their little well is the biggest and most important thing in Christendom. Can we not see why their houses are twisted and warped out of shape?

They do not understand how to build, but one day, when they have learned the law of construction, they will indeed be master builders. The old bricks of smallness, avarice, envy and jealousy, will be ejected, and in their niches will be placed the imperishable bricks of a far-sighted generosity and tender kindness. Faith in God and love for humanity, "the chief corner stone." And behold, then, the "house beautiful" and its master glorifying God.

The master of the house beautiful is never harsh, he does not judge nor condemn his fellows, but ever is he kind, courteous, and gentle. If he must rebuke, it is always in the spirit of love and helpfulness, never in criticism. Being human, he sometimes makes mistakes, it but makes him all the more compassionate, and we love him all the more, for it gives to his

humanity a diviner touch of understanding, a tenderer chord of sympathy. Trust in his standard—every act of his life is guided by principle. Honor and love dwell on his right hand. Around his door is the sound of happy laughter, within his threshold good cheer abounds, he has built his house upon the sunny slopes of life. The windows of his house are clear like crystal, he has washed them clean of spot and blemish, that he may look out upon the beauty of the world, and see the goodness and sweetness of life.

Such is the master of the house whom you and I may be. Building the house of the body, with thoughts constructive and true, with words that are strong, with the strength of kindness, and acts that are leavened with tender compassion for the frailties of others, living the life that is worth while, that is sweet and unselfish loving.

A little thought for another's woe, a little smoothing of the way for tired feet—a little giving of ourselves in service, with the soul of faith and the heart of love, that the world may be the happier and humanity more blessed. It is thus, that we become as little children, and it is thus that we enter the Kingdom of Heaven.

THE LITTLE WORLDS

By Katherine I. Davis

The folk that pass my windows,
Each one is a little world.
Some are mean and sordid spheres,
Where sit the green-eyed gods enshrined.
Others are radiant orbs of health,
Vital with love and eagerness to serve.
In others all the winds that blow
And all the tiny, playful, zephyrs
Strike but a doleful or disgruntled note.
Some are like pools
That, in their cool, unruffled depths,
Softened to comely form surrounding ugliness.
Some are worlds of art where stately
buildings,
Unrestrained by steel and granite,
Rise to ethereal grandeur—or
Wordless poems to celestial rhythm throb.

I watch them going everywhither,
The worlds that pass my windows.
I know not whence they come nor whither
bent;
But this I know, that each one, at its center,
Bears a spark—caught from that
Inextinguishable flame that radiates eternally
Out from the universal heart—
Burning its slow, inevitable way
Up from the bright red of jungle passion
To the violet borderland of this earth's
spectrum.
Yea, and farther! On to that
Steady brilliance of white light
Upon whose peak, too radiant for human
vision,
Glow the torch of Truth!

"HELP THE BLIND"

By Meta Fuller Keene

IN one of your walks through the crowded thoroughfares of the city, has your attention ever been arrested by the pleading and doleful cry, "Help the blind"? It came from a voice out of the shadows, and you have no doubt stopped to drop a few pennies in a proffered hat held by a figure seated in a doorway.

You may then have continued your pilgrimage, and the question might have presented itself, "Who are the blind?" And as the crowd surged around you and you came to a sudden stop on the street corner awaiting the signal of the traffic policeman, perchance you would take an inventory of your surroundings. Let us say it is midday on the corner of 42d street and Fifth avenue. You will find a diversified mixture of hurry, bustle and color. Each person has his eyes wide open, looking anxiously up and down in the hope that he will get a half second start ahead of his neighbor. Most of them have not heard the cry of the blind; they are too busy looking with eyes that see not. They are concerned with multitudinous problems such as their lunch, their new dress or their matinee tickets, or some illusive or vanishing dollar. And then suddenly you may be overwhelmed with a great sense of pity for them and for yourself as you realize the meaning of the word blindness. For real blindness is that narrow scope of vision which takes in, primarily, only the external conditions, and which is dominantly concerned only with the consequences dependent upon them. We are not aware that so often these are but the obstructions that shut out the light, and so we anxiously consult our bank account to see how rich we are and the almanac or the thermometer to diagnose our feelings.

As babes we are all born blind, that is, functionally so. And slowly as physical sight develops, we learn to see our own hand and the lovelight in our mother's face. And then as we grow older, the many beauties of the natural universe reveal themselves to the observer, showing to the sensitive soul the moving finger of the Great Artist, but to those constituted like Wordsworth's Peter Bell:

A primrose by the river's brim
A yellow primrose was to him
And it was nothing more.

When the Master Metaphysician first appeared among mortals there were some who saw him as the great Messiah for whom they had been waiting for centuries. Others saw him as a great king or ruler destined to establish the supremacy of Israel. And a few saw him as the Son of God though they were not all precisely clear as to just what this meant.

One, Saul of Tarsus, was stricken with complete physical blindness before he could see clearly the spiritual vision of the Christ. And it is said that he never beheld Jesus in the flesh.

It is clear from the teachings of Jesus that it is not a structurally perfect visual organ that enables one to see the important things of life, and it is quite possible that the blind man on the corner may understand the Truth better than some of the rest of us whose eyes are physically whole. The exhortation to "help the blind" need not apply only to the unfortunate beggar. It is an admonition that should be heeded by each and every one of us.

As the outer physical visualization develops, in each individual there should be a corresponding inner unfoldment of spiritual vision, but as a rule there is not. Reared and trained as we are, to look only at externals, to

Help the Blind

regard them as of supreme importance, the sense of spiritual sight has in most of us become atrophied.

There comes a time in the lives of all of us when we awake to the fact that "having eyes we see not," and then we must often begin to grope our way up the hill of understanding. For spiritual vision does not usually come in a burst of revelation, or if as in rare cases it may, its permanency depends upon earnest and continual effort on the part of the one so blessed.

As with most of us who are born into Truth, like the babe in the cradle, we gradually learn to behold and distinguish the spiritual realities about us. And so as we try to live the spiritual life, as we strive to develop our spiritual senses, we find that a new world is opening to us, unlimited as to scope and capacity. Sometimes when the vision first comes, some of us in our enthusiasm think that we can fly at once, and often with the effort comes the great disappointment.

"All things are yours," saith the prophet. So they are in reality. So are all things potentially the babe's, to be claimed as he grows to a realization of his powers. But he must learn to walk before he can learn to fly and before he can even walk he must learn to see. And as with him so with us in the awakening of our spiritual sight. We must learn to control and co-ordinate our vision: we must learn to distinguish the shadow from the substance as they are in Truth, "times

We can always turn to the thirteenth chapter of first Corinthians, and it would seem that until we have learned the meaning of this chapter there is no use in trying to go farther. No less a person than Henry Drummond considered that this chapter contained the whole secret of the Christian Life. For the foundation of the vision of the righteous is Love, and this includes everything that makes human life worth while. Love is indeed, as Drummond said, the prism of spirit and contains all the illumining colors of the soul, Love not only brings color to our visions of Truth but also gives definite form and vitality to our thought, making us above all forgiving and compassionate in our actions to our fellow men, making us patient with our own and other's mistakes, and enabling us to recognize another's need and to help each other over the ditch whenever we can, not as "the blind leading the blind," but as joyful travelers on a journey of common fellowship, thankful that we can behold even the first faint streaks of the dawn of spirit which promises the fulfillment of a radiant day.

QUO VADIS?

(From the N. Y. Times)

What is to become of the Armenian nation? Where is this exiled people to find its homeland? What is our national obligation in the matter? Have we done our whole part when we have furnished the wanderers with that which will but keep them alive in their miseries and anxieties and have gathered some tens of thousands of the orphans of the martyred in temporary shelters?

Along the road which they have traveled, a million or more have perished from massacre or from the consequences of exile. There have been at the roadside of their exile frequent sign-posts of promise that have become

records of deferred hopes. Not to go back of 1916, after the Armenians had refused as a nation to work for the cause of Turkey and its allies, Mr. Asquith, then Prime Minister, promised "an era of liberation and redemption for that ancient people." In 1918 another guide-post carried this notice, signed by Lloyd George: "Arabia, Armenia, Mesopotamia, Syria and Palestine are in our judgment entitled to the recognition of their separate national conditions." Later in the same year the French Premier, M. Clemenceau, posted French sympathy along this way of misery: "The Government of the republic like that of the United Kingdom, has not ceased to include the Armenian nation among the peoples whose fate the Allies count on determining according to the supreme laws of humanity and justice."

The end of the war came, and the end of their exile seemed near, but was never quite in sight. Late in April, 1920, Lloyd George said: "We cannot dissociate ourselves from the responsibility that is cast upon us by our pledges in respect of the Armenians. If the United States of America feel that they cannot take direct responsibility, we shall have to consider the whole position and will undoubtedly take our share in the matter of helping the Armenian community to equip themselves for their very difficult and perilous task." Still further on, in July, 1920, was another sign-post of sympathy, in French, a message signed by M. Millerand, now President of the French Republic, in which he said it would not be just that large numbers of non-Turkish nationality "should be forced to remain under Turkish rule." But the message along this way gave most hope was undoubtedly of President Wilson. It was one of his "fourteen points" and insisted that "the other nationalities which live under Turkish rule should be

absolutely unmolested opportunity of autonomous development."

Cheered on in their perilous, suffering journey through the years of their exile by such expressions of international sympathy, and kept alive by the millions of dollars given by Americans in food and clothes and medicines, the remnant of this shattered race still goes on; but whither? The latest guide-board is that set up by the Foreign Ministers of Great Britain, France and Italy less than two months ago, stating that an agreement has been reached that the "territory now inhabited by the Armenians shall be under Turkish sovereignty," and this despite the explicit declaration by Turkey in the Treaty of Sèvres that it "recognizes, as the allied Powers have already recognized, Armenia as a free and independent State." This would seem to point to national extinction, were it not that by the side of this guide-post stands another with the last faint word of hope: "The aid of the League of Nations is sought" with a view to satisfying the traditional aspirations of the Armenians for the establishment of a National Home for them." But America, to whom this dispossessed people has looked above all others for aid, has repudiated and weakened the very international agency to which the heart-sick wanderers are at last referred. Is there not a responsibility upon us to co-operate with the League, whose existence we cannot ignore.

TITHING AND PROSPERITY

GOD IS SUBSTANCE

We who are in the Truth say that "God is Life, Love, Wisdom, Substance." Therefore we believe that God is the Substance of all things. Substance is limitless. Substance is about us in such abundance that no one should ever complain of lack. Yet as we find our social world organized there seems to be as the chief object of life a grand effort made to pile up substance. When God supplied manna for the Israelites in the desert He ordained that no one should take of it more than one day's supply. For if it were hoarded it rotted. At the same time there was a time for gathering it, for if it were not gathered one must go without it until the next morning, as the sun caused it to disappear. What a lesson in economics this is. If we but knew, it is divine in all of its aspects. Unfortunately men cannot see this matter of supply in its divine light and hence the childish scrambling for wealth, property, things, substance, with the result that wealth gets into a few hands and the many have to go without the necessities of life.

Now under these conditions, what better method can be advised than the admission of God into a partnership in economic matters? This can be effected through the tithe, the payment into the Storehouse (the church) of one-tenth of one's earnings, not net but gross. We have our life from God; we have our mind from the Divine Mind; we commune with God in our thought; and to be wise and consistent we should, praying for prosperity, share with for God's purposes. Do we think this is too much of a sacrifice? Do we think so it would be well to practise the payment of tithes. We shall soon find out that the we retain will go as far as

the ten-tenths without the intimacy in financial matters of admitting God to a practical share in our affairs. And besides this natural economy we thus learn, we are certain to have directed to us that Abundance which is characteristic of Substance.

God has given us the earth to take our supply from, and with what bounty are we not thus supplied! If the supply is not properly distributed, that is a human matter, a gross and widespread sin of selfishness and fear. He will not till the earth for us. A tree receives 95% of its sustenance from the air. We are unconscious of all that we receive from the air, but we do know that without it we could not live. And see how the air is constantly being purified and enriched for us! There is no question of God's abundance here, in this great essential of life. No one wants to hoard the air, primarily, of course, because it cannot be hoarded, but specifically because of its enormous abundance. What we must labor for are food, clothes and shelter, and if we are deprived of any of these, in their equivalent of money, it is manifestly not God's will but man's insensate selfishness and greed. The whole question of supply is with God. Should we not recognize this by placing with Him a part of our own supply so that God's work shall be prospered in a human manner? The question answers itself. The tithe is the sanctioned method.

GIVING OF ONE'S SUPPLY

The person who does not tithe but distributes here and there as he feels called upon to do so adopts a practice of great convenience to himself, but it is doubtful if it bears as good results as the tithing practice. By the latter a definite amount is set apart weekly, or monthly, or otherwise as one receives

Tithing and Prosperity

one's compensation or income, and sent to the church, which always has pressing calls from sources that the individual is ignorant of, and, if vital, is always building and going forward. The tithe settles the apportionment of income definitely and leaves the tither satisfied as to the effect of his generosity or fairness. It is scientific. If we give freely but keep no count we always solace ourselves with the thought that we are doing well, yet if we did keep count we would learn, perhaps, that we are not doing as well as we thought.

We receive many tithes for purposes definitely named by the tithers, such as the Near East Relief, the Armenian

Committee, the French orphans and so on. And this is a good practice. The gift of the individual goes forward with the sanction and prayers of all of us and is freighted with a general and collective blessing. But as many people feel that they cannot determine for themselves what is the best way of applying the tithe we have simply recommended the text, Malachi: 3. 10, "Bring ye all the tithes into the storehouse," etc.

We believe in the effectiveness of this practice and are desirous of helping to build it up into consciousness. Therefore we have a Tithing department, and will always be glad to hear from those who are interested in the subject.

"BY THEIR FRUITS SHALL YE KNOW THEM"

(The Silent Helpers know no vacation in their work for those who seek their aid and co-operation. All those who are sick, in distress of mind or circumstances, or who are desirous of achieving some object in prayer, may have the assistance of this earnest band of petitioners by application to the Secretary of the Silent Helpers, No. 113 West 87th street, New York City. We are publishing a few of the letters received from those who have good reports to make after appealing for assistance from those who have consecrated themselves to this high form of charity and love):

Out of Danger and Doing Well

... "Both B. and little B. are now out of danger and doing well. Just the daily reading and prayers have helped my health, poise and happiness. . . . Thanking you as ever." (G. S. N. Y. C.)

Improving Day by Day

... "Am happy to say that my brother, Mr. T. E. L., is still improving day by day. Please continue treating him. Am very grateful for all you have done." (M. I. H., N. Y. C.)

Overcoming Fear and Nervousness

... "I am feeling better and feel grateful for your services. I am

overcoming my fear of people and am not so nervous about things. I study THE GLEANER and the Bible references. Also the meditations. With renewed thanks." (L. J., Newport, R. I.)

Benefited Physically

... "Physically I am sure that I have benefited and hope when the time is ripe my property question will be settled as I would wish." (H. R. D., N. Y. C.)

Normal Again

... "My mail brings a letter from Aunt B. In it she says: 'I surely want to join with the Silent Helpers and am going to write and send the card. I have learned most of that to memorize. It has helped me already.' I have a feeling that she is really normal again. You may discontinue treatments until you hear from me to the contrary." . . . (J. W. H., Brooklyn.)

Physical and Financial Progress

... "I am pleased to state that I am making progress, altho

"By Their Fruits"

there are times when it is a struggle to overcome the feelings of depression that heretofore assailed me so strongly, but I believe that with your help they are becoming less strong and not so numerous. As to financial matters they have improved somewhat. I have undertaken temporary work for the past month and hope by continued effort to place myself permanently in the near future." (J. H. B., Astoria, N. Y.)

The Feeling of Elation

"I am still continuing to improve. I have had a feeling of elation due to the fact that I am beginning to realize that I may be entirely healed. I have always believed I could be helped, but for a number of years have given up the thought of being cured. I take THE GLEANER and could not do without it. Thanking you a thousand times," (J. B. B., New Canaan, Conn.)

The Seed Sprouting

"A tiny extension of work came last week, so the seed is sprouting. . . . Plans are in process of formation in which I am suggested for active and fruitful work." . . . (E. W. H., City.)

Breathing Much Better

"I thank you so much for your kind letter received yesterday. Am most grateful to say that my breathing is much better this week and know that your prayers are helping me." (Mrs. F. A. C., City.)

Side is Much Better

"Your letter came last night. Thank you for it. It means much to me to know that you are so interested in my case. My side is much better and I am not so nervous. I have had great relief. I am trying to do my part to the best of my ability. My faith is strong." (Mrs. A. J. G., Sherman, N. Y.)

Know that All Will be Well

"My sincere and very deep thanks go out to you for the wonderful aid you offer and the help already received, for I am feeling better physically and know that all will be well in that respect. Please stand by me during the summer for there are conditions that I must meet, that will try the nerves, and these I need your prayers for." (M. E. S., Monteagle, Tenn.)

Peace and Harmony Restored

"I have felt your help wonderfully and the peace and harmony I asked you to pray for me for have been restored, thank God." (J. H., City.)

Secured a Nice Position

"I am so very happy to tell you that you may discontinue the treatment for me as I have secured a nice position. I went to work yesterday. They promised to 'try me out' for a week, but with God's help I will hold the position as long as I need it." (N. C., City.)

Sale of Land

"The last two weeks have given promises of changes for the better. Recent developments are bringing about what we have long wished for, the sale of some land. This has come up quite suddenly, and when consummated will mean immediate relief in a pecuniary way. . . ." (M. A. W., Short Hills, N. J.)

Chronic Trouble Entirely Gone

"I find that although I began with no special intention of a physical cure I am getting startling results in that way. For instance for ten years I have had a slight trouble which I had come to think of as chronic. It was nothing that I bothered much about but it had its annoying

features. From the time I began to work with you this began to improve until today I made up my mind it is entirely gone, as far as any evidence I can discover." (E. A. H., Passaic, N. J.)

Recovery Most Marvellous

"I wish to express my gratitude for the help my father received through your prayers. His recovery was most marvellous and I was able to take him

home on Thursday, one day less than a week after he was so critically ill. . . . We thank God for his recovery." (E. J. O., City.)

Secured a Position

. . . "I have a position at last and you may discontinue working for me. The position is a good one, with good possibilities. . . . I thank you very much for your kind assistance and help." (R. M. C., Norwich, Conn.)

POEMS—Original and Selected

THE UNASSAILABLE

Thou Unassailable! Power Omnipotent!
Help us more clearly Thy Oneness to see!
Long we have fancied in legions of shadows
Powers pertaining only to Thee.

Though we have sung that there is none
beside Thee,
To gods without number we constantly bow.
To Famine and Pestilence, War, the Grim
Reaper,
Homage and tribute we pay even now.

Baal, Osiris, Neptune and Woden,
Hollow their sceptres, forms of a dream;
But Envy and Passion, Worry and Sickness,
These too must go, if Thou art supreme.

The words that we learned from the lips of
our mothers,
Shadowy symbols, to us but a name,
Patient we wait now the flash that illum-
ines
The Light of Thy Truth, to touch them to
flame.

KATHERINE I. DAVIS.

CONSOLATION

"He is gone," they said, and they called
him dead,
As I gazed on his lifeless form;
The one I loved above life itself
Was felled, like an oak in a storm.

They laid him away, dear clay to clay,
My head bowed low in grief;
When a tender voice from the deep Within
Said: "Child, is this your belief?"

I raised my head. "There are no dead;
He is chang'd in his form alone
To a misty, airy entity
Who will guide his loved ones home."

This is my thought, so dearly bought,
The grave is indeed no goal;
We towards the resurrection walk
To the change that will make us whole.

The cloudless blue, all Nature, too,
Re-echoed with vibrant breath,
"Thou knowest, God, Thou speakest Truth,
Behold! There is no death."

GRACE ANN BROWN.

I AM

I am eternal Principle,
Untouched by all the varied strains
Played on the vibrant strings of life,
Sounding the notes of many joys and
pains.

I am a ghost, invisible,
Unknown, unseen by all excepting God
With Whom I am one; indivisible,
All thru the many lives that I have trod.

I am the all of life,
I hold within myself the power
To radiate perfection thru the strife
That sweeps and surges round me hour
by hour.

DOROTHY THOMAS.

BE BRAVE

Be strong, be brave, and do thy part;
Leave to the Lord the rest;
For doing all that lies most near,
Will bring thee all that's blest.

ELEANOR GREGG THOMPSON.

ON TRIBULATION

By an old English Poet

TRIBULUM—*Latin for flail.*

Till from the straw the Flail the corn doth beat

Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, the worth is not so much,
Because—like wheat in straw, they have
not yet

The value—which in threshing they may get.

For, till the bruising flail of God's corrections

Have threshed out of us our vain affections;
Till those corruptions which do mis-become us

Are, by the Sacred Spirit, winnowed from us,

Until from us the straw of earthly treasures

Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay
To thresh the husk of this our flesh away
And leave the soul uncovered—yea—yet
more

Till God shall make our very spirit poor
We shall not unto highest weal aspire,
But then we shall; and that is my desire.

GEORGE WITHERS

"DEMONSTRATE SPIRIT!"

All of this seeming
Is error screaming,
Voicing its lie that pain is real;
Whereas 'tis nothing.
Only that's Something
Which reflects God and Wears His seal.

God is our Father,
We are His offspring.
Image and likeness, which we all bear.
Striving for nothing,
Missing His Something
We fail to reflect the Immortal we are.
Love is Perfection,
We Its reflection.—
When from the senses,—the mortal,—we
turn.

All that's eternal
Make men fraternal—
Hear! "Know the Lord!" Divine Science
learn!

"Demonstrate Spirit"
As Jesus did it,
Knowing, abiding, under God's Dove.
Wakened and watchful;
Mortal mind's limit
Yields to our Principle—Life, Truth and
Love.

GEO. O. TOMKINS.

INDIRECTION

Fair are the flowers and the children—
But their subtle suggestion is fairer;
Rare is the rose-burst of dawn—
But the secret that clasps it is rarer;
Sweet the exultance of song—
But the strain that precedes it is sweeter;
And never was poem yet writ—
But the meaning out-mastered the metre.

Never a daisy that grows—
But a mystery guideth the growing;
Never a river that flows—
But a majesty sceptres the flowing;
Never a Shakespeare that soared—
But a stronger than he did enfold him;
Nor ever a prophet foretells—
But a mightier seer hath foretold him.

Back of the canvas that throbs,
The painter is hinted and hidden;
Into the statue that breathes,
The soul of the sculptor is bidden;
Under the joy that is felt,
Lie the infinite issues of feeling;
Crowning the glory revealed
Is the glory that crowns the revealing.

Great are the symbols of being—
But that which is symbolized is greater;
Vast the create and beheld—
But vaster the inward Creator;
Back of the sound broods the silence,
Back of the gift stands the giving;
Back of the hand that receives
Thrill the sensitive nerves of receiving.

Space is as nothing to spirit—
The deed is outdone by the doing;
The heart of the wooer is warm—
But warmer the heart of the wooing.
And up from the pits where these shiver,
And up from the heights where those
shine,
Twin voices and shadows swim starward,
And the essence of life is divine.

RICHARD REALF.

DAILY LESSONS 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 limitations 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 these had denied him thrice! Yet Jesus, understanding that the kingdom of heaven is within the heart and knowing that nothing could keep the door closed but the will of man, knew that this kingdom was ever open to all believers, and so he preached in word and deed. In the journeys 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 have been abrogated. John says that "perfect Love casteth out

Daily Lessons with Meditations and Correlative Readings

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. 8:23-27; 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 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, 8; I Peter 5:10, 11.

ASTOR LECT.: Page 303, first 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, here, 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 hypocrisy—a word which, to this day, is synonymous with Phariseism. 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 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 pages 100-101.

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 cannonade."

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 shouldest, then love likewise thy Brother. Is he not sailing, lost, like thyself, on an ocean unknown, and may he not be guided by the same stars that guide thee?"

Hath thy husband neglected his duty toward thee? Forgive him; it was a moment in which he had forgotten his divinity. Hath the thoughtlessness of thy child brought quick tears to thy tired eyes? Forgive, for he knew not what he did. Hath 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.: p. 147 to end of page 148.

Daily Lessons with Meditations and Correlative Readings

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 confounded "the likeness of Christ" with 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 child. The use of the rod is the parent's admission that he has more faith in muscle than in mind—the faith to which may be attributed the extinction of kingdoms—and he who wields it tacitly admits that he is spiritually impotent.

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 of 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 of 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, on 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 "an hungred" 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 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 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; 16:16.

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 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 sur-

roundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part of Himself which God appointed or consecrated, for your use and enjoyment, before the foundation of the world. There is only One Power, and 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."

There is no greater proof of the oneness of existence than the similarity of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as a shepherd boy, than is 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 limpid 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: first par.

Daily Lessons with Meditations and Correlative Readings

August the seventeenth

The susceptibility of people to mental influences is so great that days of anxiety are not infrequently attributable to the chance remark of an unthinking person, for as the "foliage of some wavering thicket" is shaken by the tempests, so are people agitated by the images which words convey to them. Disquisitions on inharmonious subjects are more provocative of the mental discord to which disease is always traceable than the most malignant germs. On the other hand, gruesome mental pictures may be 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

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emotion of the human mind which produces such dire consequences. A moment of anger is sufficient to so 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: Psalm 14:17, 29; 15:1, 2; 145:8; I Cor. 14:33.

ASTOR LECT.: Page 50, first par. to middle page 52.

August the nineteenth

The entire world still groans 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 an Era of Peace is begun! 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 voice of the cannon will be stilled 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 tumult and make ready to receive the King of Glory for "Thou art my King, O God."

MEDITATION: "He that taketh away the sin of the world, is the Ruler of my life."

BIBLE: Psalm 24:9, 10; 47:7-9; 95:3; I Pet. 1:3-5; Rev. 21:24-27.

ASTOR LECT.: Page 322, first and second 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 332, first and second pars.

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.

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.

Daily Lessons with Meditations and Correlative Readings

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.

August the twenty-fifth

The mind formulates its 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 Actual-ity, 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 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 *n.* which is the habitation of God, ritual 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 in 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

The mind has power 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 ephemeral character of the things of sense makes them seem insignificant when placed in a 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? Believe that 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 throw-

ing out sunshine. That we do not always see its pure reflection of light is a limitation which exists in ourselves, not in the sun. The artist sees a statue where the artisan sees a block of marble. Why? Because the statue is in the artist's thought, and he sees it objectified in the stone. 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 those things 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.

August the thirty-first

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

These words have resounded down the centuries, yet few there are who have aspired to be sons of God and have refrained from condemning those to whom Omnipotence itself has given the freedom of choice, or have sought to bring such a great Light into the world that the world through them might be saved! Jesus understood the positive forces in human nature so well, that he refused to recognize any negative forces, so he admonishes all true sons to waste no time in condemnation or fault-finding, but to be diligent in serving the Lord, to the end that all the world may come into a knowledge of that Christ which has not the capacity to suffer limitation, and in Whom abides the fulness of all joy, life, love and abundance. Why should you condemn your brother for his shortcomings? You cannot solve another's problem, and who knows but, given like numerals, your sum in the scale of life would have been even less! You have enough to do to 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.

CHILDREN

By Conrad Hasselriis

Children are the ideas of God projected, so that echoes of His love may resound in the hearts of parents. And in order that His scheme of life may be more fully expressed.

It is the inherent good in children that keeps up our faith in the inherent good in man.

We may find faults with the "Love is blind" that fails to correct. But we shall find no fault with the love that refuses to see evil in children in spite of errors. For if we did, we should find fault with the love of God.

The respect for children is the respect for good. The child is one of the greatest moral forces in the world. Between men there are words and contracts broken every day—but who would break a promise to a child? Where is the man—no matter who he is, who can keep his heart-strings hidden from the nimble hands of a little child?

What is there in the eyes of a candid boy that makes man fear more his verdict than that of a jury?

I heard a three year old girl sing this little old song:

Seep, baby, seep!

Ly farer guards le seep.

Ly moller shakes le dreamland tee,

Seep, baby, seep.

An tom it falls sweet dreams for lee.

Had she had the world for an audience, the world would have paused. Perhaps the world did pause. At any rate, when five minutes later the little girl had slipped into the land of sleep, tugged away in the care of angels, and the tired body of mother relaxed from the strains of a day of a little chatter-box, then it seemed that the world did pause to gather new strength for the morrow.

PRACTITIONERS

- MR. D. M. MURPHY, 113 West 87th Street, New York City. Telephone, Schuyler 4145. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, 601 W. 180th Street, New York City. Telephone, Wadsworth 323. Private Tel., Wadsworth 2241. Appointments: Thursdays, 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1010 Hartford Building; Telephone, Dearborn 4990. Office Hours: 10 to 4. Residence, 7517 Paxton Avenue. Telephone, South Shore 5693.
- MRS. M. F. BORNEFELD, 139 W. 75th Street, New York City. Telephone, Schuyler 10419. Appointments: Mondays and Thursdays, 2 to 5.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone, Bingham 0150, Apt 53.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st Street, New York City. Telephone, Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, The Touraine, 1520 Spruce Street, Philadelphia, Pa. Telephone, Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th Street, New York City. Telephone, Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Park Avenue Hotel, New York City.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32d Street, New York City. Telephone, Madison Square 4640.
- MRS. ADDALENE MENZEL, 222 W. 72d Street, New York City. Telephone Columbus 6478.
- DR. GEORGE TOMKINS, 14 East 36th Street, New York City. Tel. Murray Hill 7229.
- ANDREW L. MASSON, 260 W. 107th Street, New York City. Tel. Clarkson 0235.

SILENT HELPERS

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

THE REALM OF REALITY

This is Mr. Murray's latest publication. It is probably more complete than any of his preceding books and contains those addresses which have been most generally inquired for, correlated constructively to bear upon the subject of Reality. These addresses carry over in a striking manner the great attractiveness that characterizes their personal delivery—a rare effect. Hence they not only present a vital and interest-compelling discussion of each subject treated but reflect the many different shades and forms of the speaker's personal charm. Those who are close students of Mr. Murray's teaching, as well as those who read for information merely, will find in "The Realm of Reality" lucid and often exquisite interpretations of the New Thought, or Divine Science, philosophy.

Send for Book List.

The Realm of Reality, cloth binding.....\$2.00

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

Vol. 13

SEPTEMBER, 1922

No. 12

TABLE OF CONTENTS

Messages from Mr. Murray.....	403
Wishing and Willing..... <i>W. John Murray</i>	407
The Ancient Fool..... <i>Sara Van Alen Murray</i>	411
The Bread of Life..... <i>Henry Victor Morgan</i>	412
"Death and Its Mystery"..... <i>Michael Fane</i>	414
In Philadelphia.....	418
Business Men's Department.....	419
Tithing and Prosperity.....	421
A. D. 1918..... <i>Meta Fuller Keene</i>	423
"By Their Fruits Shall Ye Know Them".....	424
Daily Lessons with Correlative Readings.....	427

Copyright 1922, by W. John Murray. All rights reserved

Entered as second-class matter April 4, 1919 at the Post Office at New York, N. Y.
Under the Act of March 3, 1879

Yearly subscription, payable in advance, \$1.50. Single Copy, 20 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING ASSOCIATION

113 West Eighty-Seventh Street, New York City

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth St.

REV. W. JOHN MURRAY, Pastor

Residence, 113 West 87th Street

SERVICES are held every Sunday morning at eleven o'clock in the Waldorf-Astoria Hotel, Fifth avenue at Thirty-fourth street, New York City.

There is always excellent music. All seats are free.

A Healing Meeting is held Mondays, Wednesdays and Fridays during the summer months, between twelve and one o'clock, at the Waldorf-Astoria.

Month by month an increasing number of friends find this Church home a place of brotherliness, service and inspiration, as they receive here a message that liberates and upbuilds them.

**YOU ARE CORDIALLY INVITED
TO ALL OUR ACTIVITIES**

SPECIAL NOTICES

During Mr. Murray's absence in Europe for the summer provision has been made for the regular continuance of the Sunday morning service and the Healing Meetings at Noon on Monday, Wednesday and Friday of each week until October 1st, the date of Mr. Murray's return.

The Rev. HENRY VICTOR MORGAN of Tacoma, Washington, internationally famous as poet and author, officiates at these services and will continue to do so until further notice.

The Sunday School session, discontinued for the summer, will be resumed October 15th. Parents are re-

quested to have their children report on that Sunday for enrollment.

The Wednesday evening meetings have been discontinued during Mr. Murray's absence.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are \$25,000 a year. Weekly, monthly or quarterly envelopes will be furnished to those who wish them. "Freely ye have received, freely give." When we shall have attained to the perfect demonstration we are striving for, all passing of collection plates or baskets will be abandoned.

BOARD OF TRUSTEES

MR. S. D. SCUDDER, President
MR. H. R. HOSBACH, Treasurer
113 West 87th Street
MR. J. W. OVERTON
MR. C. HERBERT HALCOMB

MR. ENNO GREEFF, Vice-President
MRS. J. BRADY, Secretary and Auditor
111 East 80th Street
MR. DAVID B. BARCOCK
MR. THOMAS G. PATTEN
MR. GEORGE SIMPSON

THE GLEANER

Vol. 13

SEPTEMBER, 1922

No. 12

MESSAGES FROM MR. MURRAY

To the Gleaner and My Friends:

On Board the CARMANIA, June 15, 1922,
12:15 P. M.

I have just waved my last handkerchief signal to the dear friends who came to see me off. What wonderful people! They are spoken of in the Scriptures as "peculiar people." Whenever I leave America there is a moment of great sadness, for her people have been so good to me. It is not that I shall not see them again, but that I dislike so much to leave them at all. Only yesterday, at the noon service, I was with them in person. Today, at the same hour, I am with them in spirit, realizing that Eternal Presence which holds the sea in the hollow of Its hand.

* * *

What a wonderful and blessed season our dear church has had, and what glorious prospects it has for a larger mission and message next season, for this has been the experience of the Church of the Healing Christ since its foundation, an ever-increasing spiritual power over those arch-enemies of mankind, sin and sickness.

* * *

The call for luncheon interrupted my chat with you. Since noon I have been reading "Slippy McGee," and I know now that the mutilated safe-cracker is on his way to emancipation through Love and the capacity on the part of Father De Raneé to bring out what "Slippy" has "inside"; that other "me" he calls it. Mary Virginia has found a butterfly which she calls an "Underwing," but which the Padre calls the Catocala. "I got to thinking," said the little girl, thoughtfully, lifting her clear and candid eyes to John (John Flint is "Slippy's" assumed name):

"I got to thinking when he (a butterfly which she had caught) threw aside his plain gray cloak and showed me his lovely underwings that he's like some people—people you'd think very common, you know. You couldn't be expected to know what was underneath, could you? So you pass them by, thinking how ordinary and matter-of-fact and uninteresting and even ugly they are, and you feel rather sorry for them—because you don't know. But if you once get close enough to touch them—why you find them out. Don't you reckon," said she naively, "that plenty of folks are like him? They're the sad color of the street dust of course, for things do borrow from their surroundings, didn't you know that? That's called 'protective mimicry,' the Padre says. So you only think of the dust-colored outside—and all the while the underwings are right there, waiting for you to find them. Isn't it wonderful and beautiful, and the best of it all is it's true."

In this short quotation I find my lesson for the day. I must look for the best and the beautiful in men and I shall find them, for they are always underneath, no matter what the outside says. Marvelous Muster of mine, who tells me daily: "Judge not after appearances."

* * *

June 16th, 9 A. M.

I have found time to read, in addition to many little things I have had to attend to, more of "Slippy McGee," that strange admixture of slang and philosophy—profound philosophy—the philosophy which, while it cannot explain why a blue-jacket robs the nests of other birds of their eggs can at

least devise means to in some way and to some extent prevent it. The lesson of the birds is carried over into the affairs of men, so that men who have eyes to see may be led to protect the weak against the materially strong. Speaking to the blue-jay, whose beak is covered with the unborn babies of the birds who will never see the light, Slippy says:

"There ought to be some way to save the mothers and the nests from your sort—without having to kill you either. But good Lord, how? That's what I want to know!"

Here is a plea for the substitution of justice for injustice and the enforcement of the Law of the Garden, "Room and food for all—pillage for none." The blue-jays of the economic world must be taught that they cannot rob with impunity. Society is like a garden in which every man has his place so long as he behaves himself, and this pertains to the man who robs his employes of their just dues as it applies to the man who robs his employer of cash, or such service as ought to be rendered for fair wages. "You see, the idea is not to reform blue jays—it's to save the other birds from them." This of course is only one side of the shield, for we believe that when the blue-jays of the world are reformed the other birds of the world, the sick, the poor, the dependent, will be protected automatically. The Christ-method is a two-edged sword which protects the weak by educating the strong. But if the strong will not be educated then the weak must be protected at all costs. The strong who pillage must be kept out of the garden. They must be shooed away and not permitted to enter until they prove their worthiness. They must not be permitted to enter clubs, churches or fraternal societies except to be of service. To seek to join such for purely selfish reasons is one way of robbing nests or preying on other men through scraped-up acquaintanceship. The object must not be to "kill" these blue jays but to prove to them that the price of initiation is not to be considered from the standpoint of cash but from the standpoint of conscientiousness. Better a small club, or church, or fraternal society, which is composed of conscientious men or women, or both, than a

large one which is being used by the unscrupulous for mercenary motives. If we cannot contribute to the peace and harmony of the Garden our place is on the outside, until we *can*, according to "Slippy."

* * *

June 17.

I have been reading with great interest what seems to me to be the explanation of evil, and I fancy it is the ignorant use of that which is in the reality of its nature, Good. When Slippy McGee, ignorant of his divinity, discovered certain faculties, he could think of no better use to put these faculties to than the uses suggested by environment. In an atmosphere of poverty and squalor of what value was a quick wit and nimble fingers, save to appropriate by stealth what no man would give him on request. He was hungry, and like the Prodigal Son, "no man did give him to eat." He was young and no man did employ him. Therefore he could employ himself, and this in ways not countenanced by the police. That alert mentality and those sensitive fingers of his provided him with cash on the one hand and a "quick-getaway" on the other, until a frightful accident occurred—and he fell into the hands of a big-hearted doctor and an understanding priest. What a stupid society had not been able to prevent Divine Love could cure, morally and physically. That native wit and those sensitive fingers were set to work during the long days of his convalescence on making rag dolls for little girls and wagons from cigar boxes and spools. Deprived by his afflictions from picking locks and discovering the combinations of the most modern safes he commenced under the careful tutelage of Father De Raneé to study "bugs." Butterflies became a passion with him, so that in process of time he became an authority whose contribution to the science of entomology put "Appleboro on the map." Then it was that John Flint, erstwhile "Slippy McGee," was invited to be one of the speakers at a gathering of noted entomologists from all over the world. He who was never afraid of the New York "bulls" became terrified at the thought of having to speak before men of science, not because he was afraid of them, nor of his own ability to speak to a few on his pet subject—it was the *many*

Messages From Mr. Murray

which frightened him. What would he say, and how would he say it?

"Suppose," he said, "I tell the truth as I see it; that most so-called authorities are like cats chasing their tails—because they accept theories that have never been really proven—run after them, and so never get anywhere? And that facts dug up under the sunlight don't always fit in with notions hatched out in libraries under the electric light? Suppose I say that after they've run everything down to that plasma they're so fond of beginning and ending with, there is still something behind it all that their theories cannot explain away? Protoplasm doesn't explain life any more than the battery explains electricity. Instinct? Evolution? The survival of the fittest? Well, nothing is tagged for fair, and I'm more than willing to be shown. For the more I find out from the living things themselves—you can't get Truth from death, you've got to get it from Life—the more self-evident it seems to me that to exist at all insects must have arrived on the scene complete, hand-finished, with the union label of the Great Workshop on them by way of a trade-mark."

Does not this substantiate the rapidly-growing idea that "all things were made by God" in their *perfect* state and that evolution is not a process by which a thing becomes what it never was before, but a method by which a thing returns to its natural state? * * *

Sunday, June 18, 11 A. M.

They are holding service in the dining-room and while I am "listening in" my thoughts are with you, my beloved. The Waldorf is nearer to me at the present moment than the "Carmania." Space and time are abolished and I kneel with you in spirit and feel the pressure of your love and the power of that Truth which Mr. Morgan is voicing to you. You are in the Silence, where soul speaks to soul and where the Oversoul speaks to all, and I fancy I hear it say to all and to each: "Behold, thou art my beloved child, in whom I am well pleased," for God beholds in man nothing but the reflection of His own glory. In His eyes man, made in His image and after his

likeness, is neither sinful nor sickly. Let us see ourselves, then, as He sees us, and let this true view of ourselves externalize itself, as it must if we are true and remain true to the "heavenly vision." Peace is yours.

* * *

June 22d.

Several days have passed away without writing to you, but not without thinking of you, for my thoughts travel back to New York more frequently than they go forward to London, notwithstanding that it looks now as though I should not arrive in time. In the Old Thought this prospect would be distressing. In the New Thought it is merely an opportunity to prove that "All things work together for Good." What loads of anxiety and apprehension Faith prevents, not to speak of the loads it removes.

I must trust God, and not seek to push the ship. I must maintain my calm lest I unfit myself for the work of contributing my mite to the success of the Conference. . . . It is a joy to see the young people on board extracting from life the sweet pleasures of innocent amusement. They dance, they sing, they play, but they do not carouse, as one is so often told they do by those who believe that all sorts of things go on outside of the "three-mile limit." It looks as if Prohibition had revealed the fact that there is no need to be drunk in order to have "a good time." There is a well-stocked bar, but few patronize it. I am struck with the marked change which has taken place, in the last two years particularly. There is scarcely any drinking at the tables in the dining rooms. I speak of these things because I have taken pains to observe, for I am one of those who believe that the world is steadily improving. It is not that I "look for the best and find it as a consequence," but because the worst is not seeking to assert itself as in former years. This I know, for I have looked for the worst; that is, I have not closed my eyes, and if "the worst is yet to come" it will have to hurry, as we shall be in England in a day or two. "The best is yet to be," and I feel it in the air. One does not have to be an unreasoning optimist in order to see facts as they are. Common-sense is all that is necessary. The power that heals the human body through applied Truth and Love is healing

the world body of its discords and distresses. To recognize this is to be glad, and to be glad is to be patient, and to be patient is to be serene, and to be serene is to invite the things which God has promised to them that believe.

* * *

We are near England, from whence I shall write you again concerning what takes place at the I. N. T. A. Conference.

* * *

London, June 28.

I arrived at Liverpool three days later than the time we were scheduled for and had to rush off at once to London, to catch, if possible, the opening of my meeting there. I reached London ten minutes after the first lecture was to have begun, and as it required twenty minutes to reach Mortimer Hall the audience was kept waiting for me thirty minutes. But it was such a kind and generous audience that the embarrassment I naturally felt completely melted before the warmth of its hospitality, and I felt at the close of the lecture that I was quite forgiven. After a hurried luncheon I went at once to the beautiful home of Lady Palmer, where I was scheduled to lecture at three o'clock. This was on the 22d, last Thursday. Here there was a large audience—and a kind one. I had a full day of it but it was all most encouraging. The week which has followed has left me little time for letter writing, and so I am hoping that my friends in America will accept what I write for THE GLEANER as if it were addressed to them personally. Last year I wrote hundreds of post-cards, but as our congregation has increased tremendously, and my time is fully taken for work planned ahead, this will be impossible for this year.

* * *

The first very busy week is over and now comes a busier one, for, in addition to the work that is distinctly my own, I am down for many sessions at the Conference of the I. N. T. A. The three days of delay consumed in coming over I had hoped to use in preparing for the Conference, but now shall have to manage to compress work into shorter time. There are representatives from all sections at the Conference and it is a wonderful occasion. Each speaker brings with him, or her, a distinct message of Truth, so that I am pleased to enjoy the privilege of being one of the audience when I am not otherwise engaged. There

is a seriousness in the English mind with regard to New Thought which is the prophecy of a large and strong movement. As one day follows another, and one speaker follows another—sometimes eight speakers in one day—one observes the unity in variety of that same eternal Truth which is leavening consciousness here in England as it is in America. And not only here and in America, but in Scotland, in Ireland and in France. And now comes a call from Rome where I expect to go as soon as I have stopped over at my Italian home for a little recreation. Mrs. Hasbrouck, a Philadelphia student located now at Rome, has gathered around her a group of Truth-thirsty people, which, like all other groups of Truth seekers, will grow and grow in spirit and in numbers.

* * *

July 7th.

The Conference is ended and my bags are packed, and I am leaving for Paris with Mrs. Murray and Mr. and Mrs. LeBarbier of our New York church. Mrs. Murray assisted me greatly during the two weeks of my work at London, and it was a joy to have her with me.

* * *

Paris, July 10.

Here we are, after as severe a trip across the Channel as I have ever known. It seemed at times as if the vessel could not stand another awful crash of that liquid, angry force which seemed bent on crushing in her stalwart ribs and revealing through the aperture the all-spent human contents of her great insides. One thought of the shipwreck in which Paul found himself, and took comfort from the thought that "God holds the sea in the hollow of His hand; therefore there is nothing to fear." It was a time to pray, and we prayed.

* * *

Muzzano, July 14.

Arriving in Paris, we had dinner at the Majestic and then proceeded to Turin, where we spent two days, and now I am writing you from my little refuge in the Alps. There is much correspondence to answer, some brought from England and some found here on my arrival. I shall rest in action and re-create in change of occupation. I know that my loved ones in America, to whom I have written post cards in the past, will understand that this letter form of communication is chosen because in this way I can reach a greater number with less labor.

In our morning lessons and meditations in the garden we shall send our thoughts across land and sea to America, knowing that Love will speed them on her airy wings to those whose devotion and sincerity make us all kin in Truth.

Affectionately,

W. JOHN MURRAY.

WISHING AND WILLING

W. John Murray

THERE is a vast difference between wishing and willing, though both are faculties of the mind, and it is because of this difference that one succeeds where another fails. There are many who are wishing for the things that they ought to have but which they do not get for the simple reason that they are merely wishing for them. A man may wish for something without the slightest desire to do that which will bring it to him. A man may wish for the thing which cannot be acquired without labor, but who is unwilling to perform the work required to secure it.

There is the same difference between wishing and willing that there is between dreaming and doing. Wishing is a passive occupation and takes itself out in sighing for things while willing is active and is not satisfied till it gets things. That is one of the reasons why Jesus demanded that men should wish to be well before he healed them. Then, as now, there were those who wished to be well, but had no desire to do their part in making the wish come true.

I am quite well aware that there is an opinion that the will is not a necessary factor in the healing of the body by spiritual means, for the reason that a very fine distinction is made between the Divine and the human will, so that one is true and the other is false, and because of this teaching students are often in a quandary as to whether they are right in using the will for any purpose whatever.

They want to do the right thing, and whereas they have done great things by the strength of will in the past, they are afraid to use will-power now lest they be working in their own strength and not in God's. This attitude of mind leads to confusion instead of clarity, and the consequence is a gradual loss of force and a not infrequent loss of property.

The wholesale condemnation of the human will is as foolish as the wholesale condemnation of riches, for neither is bad except as it is being used badly. It is not the use of will or of riches that is to be condemned, but the abuse of both.

It is very evident that Jesus did not condemn the use of the will, for on more than one occasion he asked those who sought healing: "What wilt thou that I should do for thee?" and when one said: "That I might receive my sight," Jesus said to him: "Go thy way; thy faith hath made thee whole." Bartimeus not only wished for sight, but he would not be silenced until he got it.

Doubtless other blind men in Jericho were wishing for sight, as every blind man is wont to do, but, like so many others, they wished for sight as men idly wish for fortunes, without any purpose of getting them. Such wishing is fruitless, as fruitless as the wish of a child for the moon as a plaything.

Wishing is like sitting in a boat, drifting with the tide. Willing is pulling against the stream and reaching a destination, even though one is exhausted in the effort. Better the fatigue of accomplishment than the ease of non-achievement.

Two men may make good resolutions at the same time. One will bring all the forces of his thought and purpose to the carrying out of his resolutions, while the other discourages himself and gives up before he begins. One grows strong by using his strength, while the other holds back and loses the little strength he has.

The will of a man is like the rudder of a boat. It gives direction to those thought forces which are necessary to the working out of his salvation from the rapids and the whirlpools and rocks and eddies by which he is likely

to be sunk unless he steers clear of them.

One cannot condemn the rudder if a drunken sailor does not use it properly and disaster occurs, and foolish men, drunk with their own importance, often seek to impose their ill-regulated will on those who have to be associated with them. It is for other people to use their own will, in accordance with right, to prevent this domination.

Pythagoras taught that God is that Universal Mind diffused through all things, spreading itself in all directions, but concentrating itself in no particular direction. He regarded the will of man as the directing agent of the undirected energy of the universe, the mental dynamo, so to speak, by which divine energy is converted into human force, such as force of character, and which may also convert force of character back again into that divine energy which makes for health and healing.

We have an illustration of this function of the will in the dynamo-electric machine which utilizes mechanical power and produces electrical currents, or which utilizes electrical current and produces mechanical power.

It is for this reason that every desire to help humanity sets in motion the force which works to this end—that is, if the desire is a real desire, and not a mere wish, for if it is a real desire to be of service it will find a way, according to the law that “where there is a will there is a way.”

When the desire of John B. Gough to save drunkards became a direct driving of his will he started in to lecture and organize and saved his thousands. Millions were wishing to do that, even as millions are wishing it today, but we cannot make it a reality by wishing.

When Florence Nightingale wished to be of service to the boys of her time on the battlefields of the Crimean war zone she used all the force of her will

to prove that women could be helpful in binding up the wounds of the stricken soldiers and bringing in a hospital service to save the dying. She worked out the method and established hospital service on battlefields, a custom that has made more for humanity in warfare than any other factor ever known.

Will is to healing what motion is to machinery. It starts up the whole works.

The truly spiritualized will, or the will acting in its Christly capacity, is that mental dynamo which utilizes spiritual love for the production of human happiness. Certain that our desire is to aid and bless the sick and suffering, we may be assured that we are acting from the highest motives, and when this is the case the will becomes the most efficient servant of man.

Now it is well to remember, and never to forget, that the will is dependent on something higher than itself, just as the rudder of a ship is dependent on something other than itself, namely, the hand of the steerer and the waters in which it operates. Thought, pure thought, is the element that carries us on to victory or defeat according to the direction we give to it by means of the will, or rudder. Man thinks before he wills. It is from Thought that the will receives its power, for without Thought the will would be like a dynamo without any electrical energy to draw upon and convert into mechanical power.

It is because of this that the will, when it would be something of itself, becomes unruly and disobedient. When Thought is attuned to the Infinite and working in harmony with the laws of God in Love and Truth it guides the will as the hand guides the rudder. The will can never influence Thought, but Thought, good or ill, gives direction to the will for weal or woe. Thought is active. The will is reactive.

Wishing and Willing

It follows from this that the will is strengthened by faith in God, so that a man can do by will-power, strengthened by faith, what would be absolutely impossible without it. This accounts for all the heroic acts in the world.

When God thought Creation, Will converted Creation into manifestation. Therefore Creation is the reaction of action upon itself. Hence Creative Mind and created Idea are one and the same thing. One is the outer of which the other is the Inner.

A man may think brilliant thought, but if he doesn't put it into execution by an exercise of the will it will be like a still-born child—it will have all the appearance of the thing but without the life of the thing which gives to the thing its only real value.

A leper came to Jesus one day and said: "If thou wilt, thou canst make me clean;" and Jesus replied: "I will, be thou clean," and instantly the leper was cleansed of his disease. The Thought of Jesus was the Thought of the perfect man, and his will or healing intention gave such direction to that thought that a perfect restoration was the natural result. It could not have been otherwise, any more than it can be otherwise, given all the electrical energy in the universe to draw upon, for a dynamo not to convert that energy into mechanical power.

If the dynamo works according to the law of mechanics it will accomplish that for which it was constructed. Herein lies the significance of the words: "If we ask anything according to His will we know that He heareth us." If the dynamo serves its true purpose electrical energy will respond to any demand that is made upon it. In like manner, if we *will* anything that is according to His will we know that the unmanifest will become manifest in the thing we desire with sufficient intensity.

Desire alone is powerless, and Thought alone is inadequate to express itself. One is the female, the other is the male, and until there is a union of these there will be no offspring in the form of those desirable things which make for health, happiness and harmony.

I suppose that every bad man desires at some time or other to be good, but unless there is the will to be good he will never become good. This accounts for all the moral weaklings in the world. I suppose that every invalid in the world desires to be well, but if there is not the will to be well he will remain an invalid despite his desires or even his prayers to be well.

The man at the pool of Bethesda desired to be well, otherwise he would not have gone to the pool year after year, as men now go to Lourdes, but he never became well until the pure thought of Jesus united to the will of the man himself made for that irresistible combination which cures disease and defeats death itself. If he had refused to pick up his bed when Jesus commanded him to do so he would have remained there with his disease uncured.

There is a force in every man which needs only determination to liberate it, just as there is gas in the earth which needs only to be drilled for to secure release. This force is the force of the God-implanted germ of divinity which needs only man's intelligent co-operation with divine law to cause it to germinate and produce fruit according to desire.

The indwelling force or divine energy is like a spiral spring which is held down by a great weight and which can only attain to its full height and capacity as the weight is removed and it is permitted its normal functioning. It is the tendency of a spring to rise. All that is required is that undue or unnecessary pressure be removed.

The spring is not the cause of its own inaction. It is the victim for the time being of external weight, and so it is with man unacquainted with his own divine nature—he is the victim of conditions over which he may have easy control when once he realizes the presence of the God-power at work in his soul.

There is in nature an illustration of this irresistible force in man. One sees it exhibiting itself in those delicate blades of grass which force themselves through an asphalt or concrete pavement. The grass wants to express itself, and its will to do so, accompanying its thought of self-expression, penetrates the impenetrable cover of concrete above it and forces a gap in the pavement that must be repaired to prevent the overcoming of the dense structure by the tender but determined force beneath.

Who that has ever seen a tiny toadstool force its way through the hard earth, carrying with it the clod that has oppressed it most heavily and wearing it like a crown, can fail to grasp the idea of the potency of will?

The blade of grass and the delicate fungus growth contain within themselves the power of their emancipation from darkness into light, but they would remain forever in their earthen envelope if their desire to attain to freedom of expression were not accompanied by determination and persistency of purpose.

Now in Truth we are learning that we are potentially already that which we long to be, but our longing must be accompanied by our striving, but without force.

This striving must be a striving after ideal perfection, first within as inner spirituality, and second without as the result of the spirituality in terms of health and prosperity. Removing from

ourselves the weight of sin and fear and worry, the spring of that Eternal Christ which is the Real of ourselves will assume its normal activity in our lives. The will to be well and clean and wholesome will triumph over every obstacle, and, like the toadstool in its emergence, we shall wear as a crown the remembrance of the obstacles we have overcome through our devotion to Truth.

One victory over error through Truth will do more to strengthen our faith and endue us with power than all our wishings or readings without the will to make our wishings come true. If our readings and wishings do not strengthen our wills they are failing of their purpose.

He who, with calm, undaunted will,
Ne'er counts the battle lost,
But, though defeated, battles still—
He joins the faithful host!

He who is ready for the cross,
The cause despised loves most,
And shuns not pain or shame or loss—
He joins the martyr host!

“O Lord, my God, I cried unto Thee and Thou hast healed me. Weeping may endure for a night, but joy cometh in the morning. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise to Thee and not be silent.”

“O Lord, my God, I will give thanks unto Thee forever. My soul shall be satisfied as with marrow and fatness, and my mouth shall sing forth Thy praise with joyful lips. When I remember Thee upon my bed in the night watches, because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee.”

THE ANCIENT FOOL

Sara Van Alen Murray

IN a psalm of David's, written at a time when a tide of social corruption was inundating the world, it is recorded that there was a fool who said in his heart: "There is no God." According to Bacon, the denial of God destroys man's nobility—in that he is physically related to the beasts of the field, if he be "not kin to God, by his spirit, he is a base and ignoble creature."

But as it is not stated that this person thought in his heart that there was no God, neither said so with his lips Bacon was led to believe that the fool's omission to express his sentiment verbally proved it to be merely a fleeting emotion, which he neither believed in his heart, nor was persuaded of in his mind.

And herein lies the difference between the ancient fool and the modern, who, without hesitation, denies the existence of a Supreme Being, as a matter of convenience, taking it for granted that his denial of God permits him to live as he lists and escape the verdict of that "still small voice" which never acquits a guilty man; or, in other words, to sow a harvest of tares without qualms of conscience concerning an inevitable reaping.

The greatest of Greek philosophers were united in the belief of the existence of a Supreme Being, which they proclaimed to be the oldest, as well as the most universal, of all accepted Truth; but they concurred in saying that no race, notwithstanding the degree of its barbarity or the depths of its savagery, had ever ignored the existence of God: what they had ignored was the Divine nature.

This no doubt accounts for the opprobrious title conferred by the

Psalmist on the absurd one who did violence to his own intelligence by an emotion which would have been disdained by an aborigine.

Truth is the illumination of the Spirit, or that innate, irresistible divinity of the intellect which enlightens the subjective plane with an effulgence similar to that with which the sun illuminates the objective world.

The impressions that reach our minds through the senses are all that we know of material conditions; hence color, shape, etc., are mental phenomena, which exist only in that mind that perceives them.

Truth is that which is, as opposed to that which *seems*, and to know the Truth is the goal of existence, "the end of reckoning," and the nearer men approach Truth the closer they draw to "the summit of things."

Uninstructed by Truth the senses deal with half truths. They testify to the existence of the sun and bear witness to its rising and setting.

Truth sets the seal of its approval on the first testimony, but refuses to confirm the second, by denying diurnal comings and nocturnal goings to the stationary pontiff in the sky.

The senses acquaint the hunter with the fact that the burning sand bears the impress of the lion's footprints, while the man's intelligence reveals to him the presence of his prey.

In like manner the impressions of transient nature point mankind with irresistible certainty to the fact that they derive their being from a principle or cause which is eternal, and which gives to each thing its determinate nature.

It is thus that "The invisible things of Him are clearly seen, being understood by the things which are made."

THE BREAD OF LIFE

Henry Victor Morgan

THERE is a large element of receptivity in all true prayer. The part must become conscious of the Whole. There must be an in-flowing before there can be an out-giving. Every devout thinker whose thought has passed beyond the superficial into the profound becomes aware of his utter inability to do any lasting good until the vision of the Eternal is upon him.

A stream can rise no higher than its source. There is a world of difference between man-power and God-power; between what a man can do while thinking of himself and what he can do while thinking of God.

Strictly speaking, we can do nothing by ourselves or for ourselves, as interdependence is the law of life. In reality no man can live to himself. The most selfish miser is compelled by the very nature of things to serve all men; he robs himself of great joy and ennobling influences by not being aware that he is so doing.

We cannot push aside Nature, nor can we break one of her laws. We may fall, breaking every bone in our bodies, but the law of gravitation still holds. The laws of God are forever inviolate and unbreakable. His universe is forever permanent and perfect; in it there is neither loss nor lack; all that ever has been still is; all that ever will be is now. Giving does not impoverish God nor does withholding enrich Him.

Jesus, living as he did in the realization of the kingdom of God on earth, was forever seeking to make men aware of what has been well called "Man's Supreme Inheritance." He knew that as soon as man lifts his thought to God, realizes the divine nature and becomes a partaker thereof, he passes from the human sense of limitation into that of the limitlessness of Being.

Prayer is therefore not beggary but

realization. It is an influx of the Divine. It is an awareness of the Eternal. It is the part seeking the wisdom of the Whole. This awareness of God forms the great psychological background of all that Jesus said and did; he never departs from the vision that man is in God's image and likeness, and that when man knows himself as God knows him he will be free from every limitation.

In his consciousness there was no fear of lack or need for hoarding. "Give us this day our daily bread" breathes an atmosphere of Infinite trust. In it there is no planning for tomorrow, no laying up for a rainy day, no fear of old age. These are the hobgoblins of mortal mind and the grave diggers for the race.

Give us the consciousness that realizes God as everlasting supply for every human need so that we really live in today, and earth will be transformed. Our fears are our prison-keepers that keep us from realizing our inheritance of power. They belong to our three-dimensionally constituted minds and are of the earth earthy. There is a fourth-dimensional plane of consciousness wherein we realize the nature and share the perfection of God.

Prayer is the method of approach to this limitless area of consciousness. It has been described by Emerson as: "The contemplation of the facts of life from the highest point of view; it is the soliloquy of a beholding and jubilant soul; it is the spirit of God pronouncing His works good." And again he tells us that when the mind of the devotee is caught up, so that he sees the thing as it is in God, then is the miracle wrought.

This ability in man to lift his eyes above the plane of sense and see the thing as it is in God constitutes what Jesus meant by "knowing the Truth."

The Bread of Life

It is the vision of the Absolute and transcends the tyranny of the relative and temporal. The knowledge thus gained at first seems to be an affront and a scandal upon our sense perceptions. He whose mind functions only in the world of phenomena will never know that Truth which Jesus said would make him free. Nor will the metaphysician, whose mind functions in the temporal, and who treats the appearance and deals with the symptoms, ever really heal the sick. Nor will we escape the tyranny of poverty by dwelling upon our limitations.

Great is the emancipating power of an idea that takes root in the great Within. Of one thus inhabited Jesus said: "Whom the son makes free is free indeed." It is all contained in the first two words of the Lord's Prayer, "Our Father." It is the vision of permanency. Will God be less sufficient or reliable tomorrow than He is today? Nay, does not a moment's entrance into the region of the Absolute assure us that with God there is no tomorrow and no yesterday, but an everlasting Here and an eternal Now.

Our yesterdays and tomorrows should be very dear to us children of time, as they belong to our earth life only; let us therefore enjoy these things of sense heartily for what they are, knowing they belong to time, while the soul belongs to eternity, and can at will push aside the curtains of time and space and enter the boundlessness of Being.

Truly this insight constitutes "The Bread of Life," and we may well count that day lost wherein we have not made conscious contact with "The wise silence, the universal beauty, to which every part and particle is equally related."

This is the true bread that comes down from heaven, and he who partakes thereof will never know want. This insight of the Soul, while not law-

less, transcends the law of the three-dimensionally constituted mind. Jesus could very easily feed five thousand people with actual bread and fish through quite extraordinary means. There were no fish-nets, no millers, no bakers necessary in the process. It was the mind of man working on nature with all his powers that enabled him to perform the seemingly miraculous.

We should always be aware of this fourth-dimensional area of consciousness when we pray: "Give us our daily bread," else we will limit the Holy One of Israel to the things of sense. It should mean to us the consciousness of God as full supply for every human need. Inexpressibly dear to me is the expectedness of the unexpected. The awareness of "a Rock that is higher than I" constitutes the armor of righteousness. It is the child's love for and trust in a good Father. Our part is to love and trust and to work for the things that we feel are dear to the heart of God. God's part is to supply and bring into fulfillment that for which we work. John Wesley saw this when he said: "I will work as though there were no God, I will trust as though God were all."

James said: "The earnest, effectual prayer of a righteous man availeth much"; and what he means by a righteous man is one who is in right relation to God. The man who is instructed in heavenly wisdom knows that while thinking of himself he can do nothing, but that when his mind is in tune with the Infinite, all things are possible. There is a lower plane of consciousness wherein God is known to be a very present help in time of trouble. There is a higher state possible through daily communion with "The I Am that I Am" wherein trouble ceases, and we come to God, not for deliverance from trouble, but for communion and for rest. Of such an one the Hindus say:

"Seeking nothing he gains all;
Forgetting self the universe grows."

While Emerson declares: "As soon as a man is at one with God he will not beg. He will then see prayer in all action."

I covet earnestly for each reader of this lesson the fulfillment in consciousness of my own favorite realization; one that has lifted me out of sickness

into health; out of failure into fulfillment; out of the bondage of poverty into the glorious liberty of a son of God." I know that the things I stand for are dear to the heart of God; therefore God is my sufficient and everlasting supply. I am fed from unfailing fountains and draw at my need inexhaustible power."

"DEATH AND ITS MYSTERY"

By Michael Fane

If there be those who doubt the existence of the soul, or who will not accept the belief until they have scientific authority for it, this new book by Camille Flammarion should furnish them with all that they could desire.

Mr. Flammarion is now an octogenarian. For years he has been known to the world as one of the foremost of its great astronomers. This book contains material that he has been assembling for over sixty years and it would seem as if he had deferred its publication to a time when he felt that he might appropriate everything within the domain of scientific knowledge calculated to bear upon the subject and at which he might give out fully and finally the fruits of his desire to establish on a scientific basis the study of the spirit of man. In previous works, notably "*L'Inconnu*," he has shown that while he has in no way abated his studies in the astronomical field, he has worked untiringly upon all the mysteries involved in the economy of man that come ordinarily within the province of the Society for Psychical Research. I have heard the claim made by Spiritualists that Mr. Flammarion is a member of their cult, but it would not so appear from his treatment of the subject of the spiritual in the life of man. His attitude appears to be entirely scientific, that of a questioner, a relentless pursuer of facts, incontro-

vertible facts, facts that can be nailed down with an authenticity totally undeniable.

He makes this attitude very clear, it seems to me. In the first chapter of this present book he presents his problem in this way:

"A thinking atom borne on a material atom across the boundless space of the Milky Way, man may well ask himself if he is as insignificant in soul as he is in body; if the law of progress can raise him in an indefinite ascent, and if there is a system of order in the moral world that is harmoniously associated with the order of the physical world? Is not spirit superior to matter? What is our true nature? What is our future destiny?"

Until today, he declares, this subject has remained outside the field of scientific observation, and he asks if it is not possible to approach it by the principles of "experimentation," to which humanity owes all the progress that has been realized by science?

"May we not essay," he asks, "to find whether or not certain facts, if carefully and correctly observed, are susceptible of being scientifically analyzed and accepted as real by the severest criticism? We want no more fine words, no more metaphysics. Facts! Facts!"

"Death and Its Mystery"

It is not cold reason alone, he says, that demands an answer; it is not only the mind; it is our longings, our heart also. The universal religion of the future, he declares, will be founded upon science, and especially upon astronomy, associated with the knowledge of physics. He says that we must not be surprised if one day we find that psychical research is associated with astronomical research, as the problem of each is the same. The physical and the moral world are one and it is the business of science to give equal attention to both. But he deplors the almost universal ignorance of mankind. Out of sixteen hundred million human beings on the planet there are about one million that read astronomical books out of curiosity or through a desire to secure information. As for those who study astronomy their number can be placed at fifty thousand. "We can therefore conclude," he says, "that out of every 1,600 human beings there is one who knows vaguely what world he inhabits and out of 160,000 there is one really well-informed." Men who think, he says, are the exception. "The need of living by the spirit is felt by no one, or almost no one."

However, this pessimistic view as to knowledge is hardly to be sustained when one comes to consider the universal hunger for spiritual light. Mr. Flammarion is silent as to this, but his book appears to be a recognition of the fact that the desire for this knowledge is universal. And his postulate that psychical research will be coupled up with astronomical research, while fascinating, is rather unconvincing, save in the large meaning of the study of the universe.

The first task that Mr. Flammarion sets for himself in this book is that of determining whether the soul exists in itself, independent of the physical organism. He reviews the school of thought of the Positivists and pro-

nounces Materialism an erroneous, incomplete and insufficient doctrine. He denies that thought is a property of the nervous substance, declaring that the doctrine that the unconscious can create the conscious is contradictory in principle. "The spirit overrules the body," he says; "the atoms do not govern, they are governed. The same reasoning can be applied to the entire universe, to the worlds that gravitate in space, to vegetables and to animals. The leaf of the tree is formed, an egg that hatches is formed. This formation, itself, is of the intellect in its nature. The universal spirit is in everything, and that without the intervention of a brain." He raises the question concerning man: "Does the soul exist?" and answers it logically and with scientific certitude in the affirmative. In doing so he gives us one of the best dissertations on the subject of "appearances" that students of Truth may ever encounter, since there is no field of human knowledge in which one finds so many illusions as in that of astronomy. Physics itself, he says, teaches us that appearances, even when they have all the force of the most irresistible evidence, ought to be held in suspicion and severely examined. What is more evident than the passage of the sun and the entire heavens above our heads? Have not the eyes of all men in all times proclaimed this as evidence? Could there be anything more imposing? And yet it is only an illusion. Astronomy has proved it so. The idea of an object implies a sensation, a perception, a conception. But these are no part of the object. Face to face with the object felt, perceived, apprehended, there is something that feels, perceives, apprehends. All that we are able to think about reality exists in our mind, in our brain. He quotes Berkeley and Malebranche but he does not completely follow them, differing with their conclusion that the material

world may very well not exist at all. Illusion forms the unstable basis of our ideas. Our first illusion is as to the immobility of the earth. Nature's organization does not help us to learn anything of reality. Our senses deceive us in everything. Scientific analysis alone brings some light to our minds. In nature, outside of our senses, there is no light, nor sound, nor odor; it is we who have created these words in response to our impressions. As it is granted, and proved, that our organs of perception do not reveal things to us as they are, and often give us false and erroneous impressions concerning movements of the earth, the weight of the air, radiations, electricity, magnetism, etc., we are not justified in thinking that what we see represents the only reality; we are even invited to admit the contrary. "There are about us," he says, "vibrations of ether or of air, forces, invisible things which we do not perceive. That is a statement of our order which is absolutely scientific and incontestably rational."

As to the soul, we cannot consider a human being as merely a tissue of flesh about a skeleton, a combination of molecules of oxygen, hydrogen, nitrogen and carbon, or a bundle of nerves. Flammarion prefers the definition of Bonald: "Man is an intelligence served by organs." Man is essentially a spirit, whether he knows it or not. Each of us carries within himself a sense of justice. It is not the brain that has created the normal conscience, especially the sense of justice which is innate in children. We can pretend that it comes first from ancestors, then from education. But this education belongs to the world of spirit. There is no common measure between this intellectual, spiritual, moral world and the physico-chemical operations of the brain substance. "The study of a star through the telescope cannot be legitimately attributed to the instrument,

nor to the eye; nor to the brain, but only to the spirit of the astronomer which seeks and finds. The human will, in itself alone, would suffice to prove the existence of the psychic world, of the thinking world, that differs from the material, visible, tangible world." Finally thought proves the soul. "You can torture the body, imprison it, drive it by material force, you can do nothing against thought. Nothing you do, nothing you say, can compel it. It laughs at everything, scorns everything, dominates everything. When it acts a sham part, when worldly or religious hypocrisy causes it to lie, when political or commercial ambition puts a deceptive mask upon it, it remains itself, despite and against everything, and knows what it wishes. Is this not convincing evidence of the existence of a psychic being, independent of the brain?" Stoicism in adversity, the energy displayed in escaping poverty, the devotion to noble causes, the sacrifice of one's life for the welfare of one's country, the will to conquer, the apostle of either religion or science, the martyr for the triumph of what he believes to be true—these are all just so many manifestations of the existence of the soul.

Mr. Flammarion passes on to the supra-normal faculties of the soul, so little understood. After the question of the soul's personal existence has been physiologically settled its existence can be proved from manifestations of its faculties that cannot be attributed to the material properties of the brain, or to organic, chemical or mechanical combinations—faculties that are intrinsic. Among these are presentiments, the power of foreseeing the unknown. Presentiments are too numerous to be fortuitous. They form part of an immense field of psychic phenomena. "One chance coincidence, yes; but twenty, a hundred, a thousand? No. There is no superstition in analyzing

"Death and Its Mystery"

these mysteries." So too with visions, voices, apparitions, telepathic communications and the power of suggestion, as also manifestations of the dead, at the moment of death, and after. The author presents an immense mass of evidence covering these phenomena, much of it puzzling because of the projection of phantoms by the living as well as by the dead. The value of this evidence is impressive because the most important narratives presented are those given to the author in documentary form by the principals themselves. It would be very difficult to find, outside of the publications of the Society for Psychical Research, so complete and comprehensive a display of proof concerning the supra-normal.

The author's style is charming. One has the sense of listening within the precincts of his study to an old scientist who is endeavoring to show one how illusory the senses are and how real the spiritual life of man. He appears to be a scholar and a scientist who has turned away from the practical and the strictly scientific as something that is unsatisfactory in its rewards to the domain of psychic phenomena with a sense of impatience with the futility of studying the physical at all times instead of devoting one's thought to the supernal. Mr. Flammarion has no patience with the scientists who follow the manifestations of the physical world only. The great rewards are to come to those who blaze the way into the realm of spiritual operation. After all our scientific progress we know so little, have so little that is of real value to us in the solution of the oldest of all problems, the nature of the life and spirit of man, that it would seem as if our educational tendencies were all wrong. "The actual existence of the human soul," he says, "is revealed by the evidence of psychic powers that cannot be attributed to matter and which are still far from having been

sufficiently studied. Man does not yet know his true nature. He is endowed with hardly suspected powers, which his gradual evolution will develop. The classical schools of learning have taken the wrong path." We live in the midst of a world of which we know only the surface, and we can barely guess at the inner realities. There exist between these realities and our souls affinities, relations, and intercourse that are still unknown.

At every point in his recital of psychic phenomena and his comment thereon, Mr. Flammarion insists that his attitude is purely that of the scientist. Nothing has been submitted by him in the way of proof that has not been subjected to the most rigid tests of veracity and authenticity. All of his selected documentary proofs are not only convincing but stimulating to the intelligence, inasmuch as they take us far out into remote realms of consciousness. His conclusion is that if, as he proves in every reasonable way, the soul is not a production of the brain, if it is distinct from the cerebro-spinal nervous system, if it exists in itself, there is no reason why it should disintegrate with the body it inhabits. If the spirit survives death it still exists somewhere, and if our spirit can discover hidden things during its lifetime there is no reason why it should lose this power after death. Psychic observations prove that the universe is not limited to things that can be reached by the five or six senses derived from our animal inheritance. There are other orders of creation.

Thus, while the book pertains principally to the psychic, it is valuable to those who believe in the immanence in the human soul and in the universe of Divine Mind. It is interesting because of its manifestation of the fact that the dominance of Spirit in everything that is mundane is becoming so evident to

the scientific mind that few who consciously observe it can resist the prediction that we are entering upon an era of investigation that is certain to produce an era of demonstration. While Mr. Flammarion's preoccupation is almost entirely with the psychical he sounds notes that are very familiar to most of us who see in the psychic only

a manifestation of Divine law. There is a great difference between the psychical and the spiritual, and one who understands it can only wonder at the mental confusion of those who associate the one with the other. It is the confusion of the light in a shadowed spot with the open, uninterrupted light of the sun.

IN PHILADELPHIA

"Due to the continued efforts and loyal co-operation and leadership of Rev. W. John Murray of the Church of the Healing Christ, New York City, and John Herman Randall, of Community Church, New York City," writes a Philadelphia friend, "the New Thought movement in Philadelphia has made rapid strides in growth of vision and scope of service. Two representatives from each of the various centers formed a committee, working under the name of the United New Thought Association, and held afternoon services each Sunday at the Garrick theater, beginning early last fall, and continuing until spring, with Mr. Murray and Dr. Randall leading. Hundreds of thinking people, dissatisfied with the dogma and quibbling of creeds, yet not sufficiently enlightened in regard to the platform of the newer Science, were glad to meet in a neutral place and investigate the message that men of such caliber as these leaders gave them. In a very short time the sympathy and enthusiasm of the Philadelphia people were seen in a marked degree. Those seeking and those professing affiliation found their vision broadening until it eliminated all personality, and the down-town centers, namely, the Divine Science Truth Center, the Unity Center of Practical Christianity, the United New Thought Association, the Women's Club and Men's Club of Divine Science, gave up their identity as individual bodies,

joined hands together and merged into a unified organization known as 'Unity Center of Truth.'

"This effects a Unity that embraces a brotherhood service which we are better able to accomplish from the practical viewpoint, and as the leaders keep their eye single to the cause of self-less service, a new inflow of power will manifest.

"It is the desire now to locate in a home in the central part of the city, with an auditorium large enough for the new work, with rest and silence rooms, library and reading rooms, and a corps of workers on duty daily to comfort those that are troubled; visiting practitioners to answer calls that are growing in numbers and to take care of the social service work.

"In addition to these plans, a well-organized Sunday School is rapidly growing under the loving and efficient leadership of Mrs. Kenton Warne."

"The entire work is supervised by a Board of Seven and an Advisory Committee of Twenty-five."

This information will be of great interest to the readers of the *THE GLEANER* who have realized the earnest efforts made by Mr. Murray in behalf of the upbuilding of the movement for Truth in Philadelphia. It will be seen from the foregoing that a union of all forces has been effected and that growth is now about to be crystallized in a single body, conscious of its powers and aware of its great possibilities.

BUSINESS MEN'S DEPARTMENT

AS TO PRAYERS FOR PROSPERITY

(From a Personal Letter)

You ask me if I, as an apostle of the New Thought philosophy, can indorse all the peculiar claims that are made by many who promise such earthly things as wealth, health, and happiness. In reply to this I must say that these earthly benefactions are all too frequently used as baits, but there is another side of the story which we must consider from the point of view of Him who said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." If we believe in the Scriptures at all we must believe that the promises are susceptible of fulfillment, and, therefore, we must learn to rely upon these promises if we would enter into the fulness of the measure of God's goodness to man.

Take, for instance, this promise contained in the book of Is. 35:5: "The eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." And then again, from the greatest of all teachers, in John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This, of course, to my sense of things, means whatever is necessary to our well-being whether it be means wherewith to meet our daily requirements or health and strength with which to carry out our responsibilities. In speaking to his disciples and through them to us, He says in Mark 16:17: "And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with tongues; 18: they shall take up serpents; and if they drink any deadly thing, it shall not

hurt them; they shall lay hands on the sick and they shall recover." Again we are told in Deut. 28:12: "The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow."

It is from such statements as these that I take comfort in the belief that if we do that which is lawful and right, we shall surely enjoy the fulfillment of God's promises and God's protection. We are not, however, to extend these promises either to ourselves or to others, except on the condition of "Living the Life." When it becomes known that God is not person in the sense of being a very distant ruler, but that He is Principle in the sense of His being the immanent, as well as the transcendent Energy of the universe, we shall begin to understand how to work out our own salvation with love and wisdom. Each day the knowledge of the Lord is covering the earth as the water covers the sea, so that one day we shall rejoice in the setting up of His kingdom upon the earth.

Let me quote two verses which comfort me in the hour of my personal needs. The first is from II Cor. 9:14: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work"; and the second is from Phil. 4:19: "But my God shall supply all your needs according to his riches in glory by Christ Jesus." HORATIO N. DRESSER.

TRUTH TALK FOR SALESMEN

(From a circular issued by the Joseph M. Herman Shoe Company of Boston, to its salesmen.)

We quote several strong paragraphs from a recent article written by Roger W. Babson, the famous statistician, on

the subject of Hospitality. If any of our salesmen would like to read this very helpful article in its complete form, send to R. W. Babson, Wellesley Hills, Mass., for a copy of "Special Letter of January 24th, on subject of 'Hospitality.'"

"Efficiency is a very temperamental factor. Efficiency and happiness are largely synonymous. Happiness is the result of truth, hopefulness, and most of all hospitality. The relation between hospitality and production, the great factor that hospitality is in connection with distribution, is little realized today. The prosperity of our nation is more closely allied with the word hospitality than any other word. Hence, the economic importance of the teachings of Jesus and a very practical reason why business today needs more true religion. For true religion is in the last analysis simply the spirit of truth, hopefulness and hospitality.

"... Hospitality is not only the great factor in production, distribution and consumption, but is the greatest money-maker that we know of today.

"During the past few years I have been analyzing the characteristics and assets of America's great captains of industry. In beginning this investigation, I thought that the important things of business were capital, technical training, physical endurance and those other material forces which we so much seek. Careful study, however, convinces me that these tangible factors are of little value. The real assets possessed by our captains of industry are the so-called intangible assets, among which are thoughtfulness, kindness, sympathy, hopefulness, all of which could be summed up in the one word hospitality.

"... The great manufacturers are not those possessing vast mechani-

cal knowledge, but rather those who have visions and dreams, the men with faith, courage and hopefulness.

"When it comes to the distribution of goods and various forms of merchandising, hospitality is indispensable. The whole structure of salesmanship is interwoven with the word hospitality. None of us buy our goods in the cheapest market. We buy our goods of people whom we like and these people are the hospitable ones. Mind, you, I don't refer to bluff or flattery or any of these imitations of hospitality. By hospitality I mean a genuine love of the other fellow and a desire to do by the other fellow as we would like the other fellow to do by us. The greatest mine of undeveloped resources in America today is to be found in the word hospitality.

"... No merchant ever made a success selling commodities who had not the spirit of hospitality.

"Every one today is tired, hurried and troubled with cares. The one thing for which we all hunger is hospitality. We naturally gravitate to the place we can get it. The manufacturers, merchants, hotels and restaurants which are dispensing hospitality are getting the business. . . .

"If we know the world is ruined by feelings rather than by figures, cannot we teach it to others? I believe that we can and that if we ourselves were convinced as to the value of hospitality and its intimate relation to financial success, we could interest our employees in the idea. Nothing today would do so much to bring about better conditions than a resolve on the part of every one to be hospitable and try to make all with whom we come in contact feel happy. I repeat: efficiency and happiness are largely synonymous!"

TITHING AND PROSPERITY

The subject of tithing is one on which the enthusiast never tires. "If you give to God, God gives to you. You establish prosperity. Prosperity is established in you." This remark made in a recent Noon-Day address by Mr. Henry Victor Morgan puts the matter in a nutshell. There is no questioning the correctness of the philosophy. God expresses himself not *at* you but *through* you. Therefore in giving you are giving for God's purposes. It is one way He circulates in tangible form. "Freely ye have received, freely give" is the commandment. Whatever you give comes back to you. Just how it will come back you do not know. No one knows, for the reason that no one can tell how the good action will react. But that it does react beneficially is an established fact as all those who give freely are agreed in saying. The returns come out of the air, out of the unexpected, out of a situation that you had no hand in devising and which as a consequence contains so much of the element of surprise that you are left in awe and wondering.

If one is convinced that the principle of giving contains the principle of receiving one is apt to be generous in a bestowal of the money that one needs so much for one's self. The prayer of nearly every one who asks for supply is "more." There is no one who cannot use "more." We can find any number of places daily in which we can place money to our advantage, either by way of securing a much-needed necessity or comfort or in adding to one's income. But we ought not to give so that we may get more. That is a poor reason for giving. Giving should be established because of the feeling that in sharing what we have with those who have not we are doing a service for God, and if it is necessary to have the assurance that

we shall be repaid well and good. We may have it. But it were better to give in love entirely and rest entirely in the satisfaction that comes from doing the right thing. Those who give from their abundance do not part with much. What they give can well be classed, at the close of a year, say, with what has been spent. If it had not been given it would have gone anyway in some form of selfish indulgence. But those who give out of their actual need, who part with a material portion of their supply, they are giving indeed, and this form of giving is inevitably repaid.

Much depends too on where we give and to what purpose. We may give to a cause that appears to be worthy but later is found to be unworthy. The fact does not alter the virtue of the act of giving. Give, and God takes care of the rest of it. This is the philosophy of the giver, as a rule. Nevertheless, as a matter of prudence and foresight one should be wise in giving. One should also be orderly and systematic. It is for these that the principle of the tithe has great value. Many people stand in the street before a beggar and search their pocket or their pocketbook and finally bring up a coin which they give with great relish and go away with a warming sense of their own goodness. It is often a question whether this form of giving is wise. Were we to analyze the situation we would find that as a rule the beggar is a part of a systematized mendicancy, paying perhaps for his privilege of a stand as a news-vendor might, and in the pursuit of his business amasses a comfortable fortune. Or money is given to a man or woman in the street who is in apparent hunger and distress. One cannot well refuse such appeals, but it is always well to give in small sums since it is fair to assume that the giver is not the only one ap-

proached and solicited and that the solicitor while he is at the work will find a sufficient number of givers to supply his needs. Or giving is turned to a poor family where the gift is undoubtedly needed and appreciated, but which, repeatedly given to, acquires a sense of dependence.

The tithe method establishes complete confidence in the wise bestowal of an offering, since it goes into hands that are trained in placing gifts. Just as when banks need money they call on insurance companies, building and loan associations, private fundings and endowments, all looking for safety and a profitable interest return, so the managers of great charities turn to the churches and religious organizations of the country for first and immediate help. The starving and oppressed and devastated families of Europe have drawn on American generosity through large "drives" by specialized relief committees, and these do not depend so much on spontaneous giving by the public as on those agencies that are organized to give and give wisely.

Scarcely any one can contemplate the wonderful work done by the "Friends" and Quakers in Europe and elsewhere without hearty and wholesouled admiration. Should there be a calamity in this country in which destitution appears the Friends and the Quakers are as prompt in their response as the Red Cross, perhaps more so, since they are more closely organized. But where do their funds come from? Do they wait until suffering occurs before starting out to raise money to relieve it? Not at all. Money is given in first as tithes or in some similar form and this goes into the treasury for application to relief purposes when the emergency arises.

There is no giver who is as comfortably conscious of the full performance of his duty as the habitual tither. The tithe is a wonderful solace to the child

of God who wishes to do his full duty toward his brother man.

Trusting the Banker

"I cannot write for publication, for at first it seems like letting the right hand know what the left hand doeth. but if it will help any one else to know the value of the tithe I am more than willing to give you our experience," writes one of two sisters who tithe regularly. "My sister and I are engaged in managing a home for paying guests. (I refuse to call our home a boarding house as we make it a home in every sense of the word.) This summer two of our permanent guests were leaving for a two-months' vacation, so, after usual business methods, we advertised for others to take their place. After several weeks went by and we had received no application it came to me one day like a flash that we were not trusting fully, so I suggested to my sister that we take out our advertisement, which we did. Within a day or two came a telephone call from an old friend, asking if we could take her son and herself for the summer. Ideal guests they are. So we have learned a lesson. We were paying our tithe but not trusting our Banker. Then all through this summer, although our income has seemed uncertain, each week has averaged up to meet every need. Let me add to this, if it will help any one to grasp the value of trusting God absolutely, an experience of many years ago, when my personal income was extremely limited. I had barely enough left in my pocket book to pay my fare to the city from Staten Island, where I was engaged in business. On two occasions there came a call for help from those in great need and, while feeling that I was doing almost a mad thing in responding I gave the little I had, and before the week was out it was all returned, with interest. If these little experiences will help any we are glad to pass them on to you, but please do not use our names."

A.D. 1918

Out of the caverns of a deep devotion,
Slowly they come, the martyrs of their
cause,
Crowned with the triumph of a high
emotion;

At this procession, unbelievers, pause!

Not theirs, the doubting of the treasured
story,

Not theirs, to measure as a fleeting
breath;

They are His comrades, sharers of His
glory,

They are delivered from the fear of death.

But they have paused upon a field of battle,
Mutely they gaze, a question in their
eyes;

"Are these," they seem to say, "brave men
or cattle

Sent to the slaughter, worthless now as
flies?"

"Then was our sacrifice so vain a giving,
Not worth the saving of our brothers
here;

Did we not die to prove that Christ is
living,

His rule unbroken and His kingdom
near?"

The flowers bloom where once were fields
of terror,

And pale forms sleep beneath the sapling's
shade;

Oh let not history repeat the error,
And mock the value of the price they
paid!

META FULLER KEENE.

THE INNER SHRINE

"Life of my Life, I shall ever try
to keep my body pure, knowing that
thy living touch is upon all my limbs.

"I shall ever try to keep all untruths
out from my thoughts, knowing that
thou art that truth which has kindled
the light of reason in my mind.

"I shall ever try to drive all evils
away from my heart and keep my love
in flower, knowing that thou hast thy
seat in the inmost shrine of my heart.

"And it shall be my endeavor to re-
veal thee in my actions, knowing it is
thy power gives me strength to act."

—From "Gitanjali."—RABINDRANATH
TAGORE.

I'D NEVER GET THROUGH

"We all sat together in prayer
meeting, and the sweet old saint who
had not seen the face of a man or
woman for fifty years sat on the front
row. The pastor gave out the hymn,
'Count your many blessings one by
one.' Now we all knew the dear old
man had blessings; we had heard him
say so. But none of us thought he had
so very many. It was just after he
was married that an accident cost him
his sight. He had earned a living for
himself and his wife through nearly
the whole of a half-century by scrub-
bing other people's clothes clean at
the washtub in their little kitchen, the
wife standing by to tell him when they
were spotless. Not content to provide
this way for two—they were childless
—he adopted and raised an orphan
niece. Now in his old age he had lost
his wife, and about the only earthly
satisfaction that remained to him was
the faithful care of this foster child
and her husband. But they were not
rich, and what they so gladly shared
with him could not be more than a suf-
ficiency. But the pastor had given out
'Count your many blessings, one by
one.' We heard the blind saint sigh:
'I can't do that!' What calamity
had befallen here? Had the blind man
lost his faith? No—wait—he is finish-
ing his sentence: 'I can't count them
in that way; I'd never get through if
I did!'"

Seek refuge in thy soul; have there
thy heaven! BHAGAVAD GITA.

Man's refuge and strength is in God,
his heaven is in Mind.

"They that wait upon the Lord
shall renew their strength." "In
quietness and in confidence shall be
your strength."

“BY THEIR FRUITS SHALL YE KNOW THEM”

(Each person has his or her problem to solve. With one it is ill health, with another lack or limitation of some kind; with some a very desperate crisis where help is needed to reinforce one's own appeals. The Silent Helpers, a group of sympathetic souls who are consecrated to their work, stand ready at all times to serve those who require spiritual aid and companionship in prayer. This department never wearies in its work and is always ready to help those who are sick, or in distress of mind or circumstances or who have some special object to achieve through spiritual methods. Address all letters to the Secretary of the Silent Helpers, 113 West 87th street, New York City. Each month THE GLEANER publishes extracts from letters showing the results of the good officers of the Silent Helpers and the gratitude of those who benefit from their service of love.)

Needs Met Unexpectedly

“I deeply appreciate your prayers and am glad to say that I am getting an understanding of Life and Truth that is gradually changing my whole outlook. I think the Astor Lectures are most inspiring. Though I have read New Thought publications for some time past, nothing to my mind has given me such practical help as this book. Last week there was completed for me a splendid demonstration of the Father's care. I had financial obligations to meet and nothing in sight to which I could turn. Before the end of the period my need had been fully met quite unexpectedly. I felt that everything must come right according to God's law and the demonstration and proof have been like new life to me. . . . May God bless your work as He is doing.” (G. A. B., N. Y. C.)

“We Can Never Forget You”

“We wish to thank you for your help. It is wonderful. Please discontinue your work on our behalf. We can never forget you. Are most grateful and wish you the best in all things.” (E. M. W., Sherbrooke, Que.)

Entirely Healed

“My back is entirely healed. Thank you so much.” (M. G., Brooklyn, N. Y.)

“Truly Wonderful”

“You will be glad to learn that after several weeks of the most severe pain he ever suffered he is getting along beautifully. Sleeps well at night and is able to be around the house. This is truly wonderful when it is considered that the doctors at the hospital sent him home saying that absolutely nothing could be done for him.

It is almost divine to be able to relieve such suffering. Thanks to God and to you for your prayers.” (L. M. P., Brooklyn, N. Y.)

Secured a Position

“I am happy to tell you that there is a great improvement in my affairs and thank you for your kind help. I am most grateful. I have obtained a position which promises interesting work and a good salary. Will you continue treatment for me for wisdom and understanding? Also for physical and nerve strength? Always gratefully.” (G. C., Atlantic City, N. J.)

A Great Change

“Am most grateful to say that my condition is showing a steady improvement. The swelling has diminished in my limbs and for the first time in about four months I am able to put on my own shoes. I study my lessons every day and know that with God's help and your prayers I will be well within a short time. Again thanking you for your wonderful help.” (Mrs. J. P. C., N. Y. C.)

Better Physically, Mentally and Financially

“You may discontinue your prayers for me after this week. I am better physically, mentally and financially. May God bless you in your work.” (S. E. M., Flushing.)

"By Their Fruits Shall Ye Know Them"

In Unexpected Ways

... "This is to report that I am still being wonderfully helped by your prayers for supply. It seems to come in unexpected ways, and although the sums are not large I have no longer the fear of lack which I had before your help and my own small knowledge of Truth. . . . Thanking you for your help which I hope you will continue to give me during the summer. . . ." (J. L. D., N. Y. C.)

Rapid Return to Health

... "You can never know how happy I am to report to you the good news of my sister's rapid return to health. I am enclosing the first page of her letter so that you may imagine how happy I was to receive it. Please send a prayer to her for this operation. She is to have a bone removed from the nose, and, before I wrote you to help her, the doctors had told her she was too weak for the operation and that since she had been unable to breathe enough air into her lungs she had developed tuberculosis. You have cured that, thank God. I am so grateful to you that I cannot begin to express myself in words." (N. C., N. Y. C.)

Good Returns

... "Have been made much happier since I wrote you. It was the first-aid treatment I needed to get me started back on the road I set out for but could not reach. . . . I am faithful to my prayers and today I had the best business day in three months." (E. B. C., Jersey City, N. J.)

Wonderful Progress

... "I had my clothes on for the first time in five weeks last Wednesday and can walk some with crutches, but hope to very soon discard these for good. I wish to thank you for the interest you have taken in me and I will keep you posted as to my progress." (G. W. F., N. Craftsbury, Vt.)

Secured a New Position

... "I am sure you will be

glad to know that I have my new position. I hope you will not mind giving me occasional prayers along the line of prosperity and the strengthening of my faith, even though this particular objective has been accomplished. . . ." (E. A. H., Falmouth, Mass.)

The Consciousness of Abundance

"My fortnightly letter is now due and I am so glad to be able to tell you that at the crisis of our finances we were allowed an overdraft on our bank in England which will tide us over until my husband draws his first pay for an engagement he has just obtained. We know it was God's answer to our and your prayers. . . . My mother went up to London a fortnight ago to see and hear Mr. Murray." (W. J., N. Y. C.)

Both Helped

... "It was my intention to write you in a day or two giving particulars of progress. Uncle is almost well and indeed I might say cured, for he has only occasionally a twinge of pain. It is astonishing, too, though not to you, no doubt, that I have not been stammering so much nor have had any fear of it. The realization of this only dawned on me a day or two before the receipt of your letter, for I have not been thinking of myself, but am now looking forward to great opportunities for service if I should be so placed." (L. D., Devonshire, England.)

Deep Appreciation

... "Am so much better that I am planning a trip to Boston, starting this Thursday. With deep appreciation." . . . (E. H., Tarrytown, N. Y.)

Not to Be Applied but Claimed

... "Your kind request to report concerning my progress in spiritual healing meets with ready acquiescence on my part, especially since I can send in so favorable a bulletin. In many respects I am in much better

condition, which encourages me to believe that 'in Him I live, move and have my being,' and since He is perfection in all things we may approach to such a state if not altogether able to fully attain it. The healing power of the Christ Consciousness has been a firm conviction on my part for years, but the difficulty lay in knowing how to apply it. I am learning now that it is not to be applied but simply claimed, with full faith as to results. The greatest gain I can report is regarding the nervous trouble in meeting which I asked you to stand by me. I have had quite a severe test in this regard and to my great and inexpressible relief I found myself calmer and more able to meet conditions than I could have believed possible, a result which neither exercise of will power nor quiet and forcible reasoning as to the falseness and foolishness of such fears could ever secure. To say that I thank you for all that you have done, and are doing, seems but a poor attempt at expressing my deep gratitude." (M. E. S., Atlantic City, N. J.)

Good Words

... "My son-in-law is quite well again, much to the surprise of the physician, who feared complications. My daughter is also well. Please discontinue treatments. I thank you and feel most grateful for help received." (D. S. B., Ronkonkoma, L. I., N. Y.)

A Great Change

"I am grateful to say that my cold has disappeared and your prayers have helped me wonderfully. I do not suffer any more from shortness of breath and the dropsical condition is rapidly disappearing. You certainly have demonstrated what can be done by prayer and faith. The last three weeks my condition has improved so much that it is the first time in over a year that I

have known what it is to be without pain. Doctors made my condition worse by experimenting and giving me opiates, although these did not relieve me. Since the first of the year I have not seen a doctor but previous to that visited their offices three times a week for over a year. Please continue your ministrations for me and believe me, etc." (Mrs. J. P. C., N. Y. C.)

"Truly Marvellous"

... "The improvement in my condition since putting myself in your care has been truly marvelous. I consider myself cured and with many thanks you may discontinue your prayers in my behalf." (E. R. P. N. Y. C.)

Marked Improvement

... "Thank you very much for your help. The healing began last Monday and the improvement has been marked during the week. In fact I feel quite well again, but think it would be wiser to have you continue your helpful thoughts awhile longer." (R. H. D., Ocean City, N. J.)

The Spirit That Aids

... "It is with great pleasure that I sit down to write to you once more. Everything is going lovely with me at present; all is peace and harmony in my surroundings. This temporary situation ends at the close of August or middle of September. Needless to say I have faith that God will have another position for me to take up when this terminates. I have been with you in thought daily. Even during my working hours I have found time for a little relaxation and I know within myself that you have been praying earnestly for me. . . . I realize the joy that you have brought into my life." (R. E., Androssan, Scotland.)

DAILY LESSONS 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.

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 during the war the percentage of sick folks 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's 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 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 possible.

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, second and third pars.

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 fullness of spiritual joy in this world and have not yet succeeded to a higher plane of consciousness. It was foretold that the spirit of the Lord should rest upon Jesus and he should have wisdom and understanding and should fear the Lord. As the Lord of Love is not to be feared, in the accepted sense of the word, we must go back to Proverbs to find the definition of fearing the Lord, which is "to hate evil." 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.

ASTOR 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 his 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 thy

Daily Lessons with Meditations and Correlative Readings

self;" 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, third par., 307 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 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 lovelight brighten your eyes, instead of that appraising look which now steels them?

MEDITATION: "I love all men as my brothers."

BIBLE: Prov. 14: 31; Gal. 5: 13-15; 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 lose his life in order to find it, how can you expect to be found worthy of fellowship with the saints unless you 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: 21-25.

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 coincide, 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 practise the precepts which he exhorts others to keep! The strange part of it is, that we do not hesitate to practise any sort of duplicity and yet expect to be numbered with the "saints in heaven!" We preach unity, and practise separateness; we exhort others to live in peace and love, yet we are swayed by prejudice and ruled by selfishness! The principles of one organization may be the same as another, yet, unless they work in one fold, they have become "lost sheep." Where is the unity which we preach? Are we not "one body in Christ, and every one members one of another?" Ah, my brethren, until we exemplify this teaching of the Master, we have not known the

Christ. "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of the Father." It is actions 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 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 fullness 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, "And silence like a poultice falls to heal the wounds 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 "hedgehogs dressed in lace." "Going into the silence" has become a popular catch phrase, but we know its blessed possibilities, and that it is as drink to a famished soul. Let us daily use this means of refreshment and cleansing from all that intrudes and obtrudes upon our direct contact with the Spirit.

MEDITATION: "I AM one with the Spirit of Life and Harmony."

BIBLE: Prov. 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 has he progressed along his destined way? Has he "bet-

tered his instruction?" Man, in his turn, has created a God after his own faulty image and endowed Him with attributes that are anything but true or complimentary to His Maker. His God is susceptible to flattery, a prey to 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 vindictivenesses 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 98; I Cor. 2:12.

ASTOR LECT.: Pages 251, 252, 253 to last 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 did not find it; none was weary that did not find rest, and none was sick that 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, Jesus 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 plunged in defeat, and he saw the cruel thoughts of hate shaping the cross of 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 savior 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.

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 overgrown paths to duty and soften the touch of toil-worn hands. Let us place less emphasis on the fault and more on 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 our-

selves we would neither utter them nor indulge in contemplation of them. Is it not likely that we detect easily that which is most familiar to us? Are our minds stayed in imperfections, fancied or visible, or upon the things which reflect the glory and beauty of God? Look within to the hidden glow of the Holy Spirit; give your sister a kindly glance or a cheery word which will quicken her trembling impulse to better endeavor, where you, with your rarer endowment and clarified vision, undoubtedly dwell. Look unto the great Exemplar and then see what he would have seen.

MEDITATION: "Through every appearance, I see the radiant identity of every soul."

BIBLE: Matt. 6:14, 15; 7:1-2; Gal. 6:1, 2.
ASTOR LECT.: Page 58, first par.

September the eighteenth

It is not so much what we say as what we do that affects the lives of other people. Because all men are the same in the sight of God it does not follow that all men are alike in the sight of each other. The fact that one person falls short is no legitimate reason why you should not be staunch. The fact that you have consciously entered upon a more constructive pathway of life, that you have lifted the latch in 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 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. 14:11-15; I Cor. 8:3.

ASTOR LECT.: Page 90, first par.

September the nineteenth

"And I, if I be lifted up from the earth 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.: Page 36, last par., page 90, second par.

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 206, 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 two thousand 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 was 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 receive God's gifts of love and understanding."

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-nor-

mal. 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. A 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: Psalm 145.

ASTOR LECT.: Page 80, page 117.

September the twenty-third

For the mind of man to know that God is the fullness of all Mind is the gateway 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!

MEDITATION: "The Spirit of Infinite Love is my Guide."

BIBLE: Psalm 107:1-15; I John 4:16, 17.

ASTOR LECT.: Page 90, last par., ending on page 91.

September the twenty-fourth

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him."

How limited the vision of mortals to believe that He Who is "the same yesterday, today and forever," and Who is "rich unto all that call upon Him," could abase Himself to the extent of showing partialities or favors 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 LECT.: Page 144, second par., page 146.

September the twenty-fifth

How often does any one of us 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 paymaster. 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 Shepherd without, that the glorious radiance of the Christ within has failed to penetrate the mist and reveal to him that he is already in the fold of the Good Shepherd 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.

Daily Lessons with Meditations and Correlative Readings

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 religious reformer kept himself in a wholesome and proper sense of humility and perspective by means of this realization: when he saw a criminal pass his window one day he exclaimed: "There, but for the grace of God go I." 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. 2:9.

ASTOR LECT.: Page 150, second par.; page 285, last par., 286.

September the twenty-eighth

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 door. 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 doorway to this kingdom are printed in blazoned letters, "Love, Joy, Compassion, Loving-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 10:15; 14:6-11.

ASTOR LECT.: Page 127, second par.

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. Are you an example of that godliness which you proclaim? Do you follow the rules which you lay down for others? Be sure that your teachings are given by example as well as by precept.

MEDITATION: "Conscious of my unity with God, I do only those things which please Him."

BIBLE: 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. Is it not the hour, my brothers, for us to enter into our "place"?

MEDITATION: "Neither time nor space can separate me from the Father."

BIBLE: Luke 15:17-32.

ASTOR LECT.: Page 115, page 119, last par., page 244.

PRACTITIONERS

- MR. D. M. MURPHY, 113 West 87th Street, New York City. Telephone, Schuyler 4145. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Vanderbilt 4211.
- MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.
- MRS. ROSALIE M. BEATTY, Elm Court, 164 22d Street, Jackson Heights, Elmhurst, L. I., N. Y. Telephone, Newtown 3927, Extension 43. Appointments: Thursdays, 1-5 P. M.
- GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, North 4493. Office Hours: 10 to 12 A. M.
- MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; 8 South Dearborn Street; 1010 Hartford Building; Telephone, Dearborn 4990. Office Hours: 10 to 4. Residence, 7517 Paxton Avenue. Telephone, South Shore 5693.
- MRS. M. F. BORNEFELD, 139 W. 75th Street, New York City. Telephone, Schuyler 10419. Appointments: Mondays and Thursdays, 2 to 5.
- MRS. JANE SPRACKLING, 1605 University Avenue, New York City. Telephone, Bingham 0246.
- MRS. ELIZABETH L. GAVITTE, 158 W. 81st Street, New York City. Telephone, Schuyler 9223.
- MRS. MARY L. S. BUTTERWORTH, The Touraine, 1520 Spruce Street, Philadelphia, Pa. Telephone, Spruce 2030.
- MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.
- MRS. JULIA S. TRASK, 229 E. 68th Street, New York City. Telephone, Rhinelander 3643.
- MRS. FRANCES DANFORTH LEWIS, Boulevard and 5th Avenue, Queens, L. I., N. Y.
- MRS. FREDERIC ESLER, Stratford House, 11 East 32d Street, New York City. Telephone, Madison Square 4640.
- MRS. ADDALENE MENZEL, 222 W. 72d Street, New York City. Telephone Columbus 6478.
- ANDREW L. MASSON, 260 W. 107th Street, New York City. Tel. Clarkson 0235.

SILENT HELPERS

THE SILENT HELPERS represent the Healing Department of the Church of the Healing Christ.

THE SILENT HELPERS will pray for you and give you instruction so that you may help yourself.

Address all communications to SILENT HELPERS, 113 West 87th Street, New York City.

THE REALM OF REALITY

This is Mr. Murray's latest publication. It is probably more complete than any of his preceding books and contains those addresses which have been most generally inquired for, correlated constructively to bear upon the subject of Reality. These addresses carry over in a striking manner the great attractiveness that characterizes their personal delivery—a rare effect. Hence they not only present a vital and interest-compelling discussion of each subject treated but reflect the many different shades and forms of the speaker's personal charm. Those who are close students of Mr. Murray's teaching, as well as those who read for information merely, will find in "The Realm of Reality" lucid and often exquisite interpretations of the New Thought, or Divine Science, philosophy.

Send for Book List.

- The Realm of Reality, cloth binding.....\$2.00

VOLUME 13
NUMBER 12

SEPTEMBER
1922

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**

Price: Twenty Cents

**THE DIVINE SCIENCE
PUBLISHING ASSOCIATION
113 WEST EIGHTY SEVENTH STREET
NEW YORK**

Telephone Bryant 1925

SEYMOUR SCHOOL *of* MUSICAL RE-EDUCATION

57 WEST 48th STREET

NEW YORK CITY



Summer School Courses

MUSIC TAUGHT ACCORDING TO METAPHYSICAL PRINCIPLES

Tel. Plaza 5177

MISS M. DOLSON

HATS

and

GOWNS

111 East Fifty-Sixth Street
New York

ALSO RECONSTRUCTING

The VANDERBILT HOTEL

Thirty-fourth Street East
at Park Avenue
NEW YORK CITY

**An Ideal Hotel with
an Ideal Situation**

The Haynes Studio

146 Central Park, West

Phone: Col. 6700-Apt. 911

Lessons in

**Expert Dancing
French
Elocution**

Moderate Prices

Minna Gale Haynes

Dorothy C. Haynes

ENGLISH NURSERY GOVERNESS

Desires position. Four years last
post in New York City. Willing to
travel. In best of families. Answer
to X-Y-L, care of GLEANER, 113
West 87th Street, New York City.

We vouch for our advertisers, and recommend them to our readers

CHARLES DE LANCEY ALLEN

Announces the following Tuesday evening lectures at the 57th Street Y. M. C. A.

September 5

Character Analysis and Personal Efficiency

September 12

How to Analyze Your Boss, How to Treat Him and Your Associates

September 19

Character Analysis and True Success

September 26

How to Analyze and Plan Your Life Work

All Young Men are cordially invited

Private consultation by appointment

Tel.: Wadsworth 7978

ALLEN STUDIOS

549-51-53 W. 156th Street, New York City

Ephraim M. Youmans, formerly President of Youmans, Inc., having severed his connection with the management of that company, announces the opening of a new store at 405 Madison Avenue, near 48th Street, under the name of

EPHRAIM M. YOUNMANS, Inc.

Telephone, Riverside 6269

LUDMILA

VOJÁCKOVÁ-WETCHÉ

Teacher of Piano

Pianist for the

Church of the Healing Christ

Accompaniste

Coach

206 West 99th Street

NEW YORK CITY

HAWLEY SCHOOL OF DEVELOPMENT

SYNTHETIC EDUCATION
FOR
RETARDED AND UNDEVELOPED
CHILDREN

53 Strawberry Hill

STAMFORD, CONN.

LEARN HOW
to GET WELL
and KEEP WELL

*You will have Sympathetic
and Considerate Treatment at*

Maple Rest

Forty Minutes From New York

Tel. Dumont 29 W

DUMONT, N. J.

HEALING and SPIRITUAL
GROWTH

MRS. C. E. BENNETT, Teacher

Take the Erie Ry. to Tenaflly or the West Shore
to Dumont. Equally Convenient to These
Stations. Free Transportation to and from Trains

"THE TRUTH"

Published by

THE CHURCH OF THE TRUTH
Spokane, Washington

A Journal devoted to the Truth that Jesus said
would make free.

REV. A. C. GRIER, Editor

\$1.50 a Year

Sample on Request

DAILY STUDIES IN DIVINE SCIENCE

A monthly Magazine devoted to the daily needs
of the Spiritual Life. Contains helpful sugges-
tions for thought, with fitting Bible Selections and
readings from "Truth and Health."

Yearly subscription, \$1.50

Single copies 15 cents

The COLORADO COLLEGE of DIVINE
SCIENCE

1819 East 14th Avenue Denver, Colorado

We vouch for our advertisers, and recommend them to our readers

THE WILLIAMS PRINTING COMPANY, NEW YORK

MR. MURRAY'S BOOKS

The ability to carry the personality and charm of the spoken address into the printed page is very rare. Mr. Murray possesses this gift to an unusual degree. Hence his books not only make good reading, but they deepen their impression by re-reading and stand the severest test of all, textual study. One chapter stands out so supremely that we hesitate to go on for fear of losing the power of the message only to discover that the succeeding chapters are every whit as forceful and memorable. His flow of thought is crystalline in clarity and his illustrations and symbols are rich and stimulating. The student of Truth need go no further than these to possess teaching in all of its vigor and purity. Requests for the reprinting in pamphlet or booklet form of special chapters and addresses have led to the publication of the booklets, each of which is especially valuable as forming a pocket medium for ready reading and reference. The list and prices follow:

LIST AND PRICES

Astor Lectures (Paper).....	\$1.25
Astor Lectures (Cloth).....	2.00
Astor Lectures (Leather).....	3.00
Astor Lectures (Leather, spec. I. P.).....	3.50
New Thoughts on Old Doctrines.....	1.00
Sanity of Optimism.....	.75
Life25
Prayer in Divine Science.....	.25
God the Banker.....	.25
The Changeless Reality.....	.25
Atonement25
Self-Discovery25
Making Good.....	.15
Law of Supply.....	.15
How to Demonstrate.....	.15
Abundance15
Concentration15
What Think Ye of Christ?.....	.10
How to Get Well.....	.10
Heredity10

Postage extra: 10c for books, 2c for booklets

SPECIAL OFFER FOR ONE DOLLAR

New Thoughts on Old Doctrines.....	\$1.00
Making Good.....	.15
What Think Ye of Christ?.....	.10
	\$1.25

SPECIAL OFFER FOR TWO DOLLARS

Astor Lectures (Paper).....	\$1.25
Sanity of Optimism.....	.75
Prayer in Divine Service.....	.25
Law of Supply.....	.15
Heredity10
How to Demonstrate.....	.15
	\$2.65

Postage free

The Divine Science Publishing Association

113 West Eighty-Seventh Street, New York City

The publications of the Divine Science Publishing Association may be obtained at the following Book Stores, Centers, Reading Rooms, etc.:

Bruntano's, Fifth Avenue and 27th Street, New York.
 R. H. Macy & Co., New York.
 League for the Larger Life, 222 West 72d Street, New York.
 Divine Science Efficiency Club, Hotel Bossert, Montague and Hicks Sts., Brooklyn, N. Y.
 Divine Science Association, Truth Centre, 1507 Walnut Street, Philadelphia, Pa.
 Boston School of Divine Science, 483 Beacon Street, Boston, Mass.
 Buffalo New Thought Society, 795 Elmwood Avenue, Buffalo, N. Y.
 Cleveland Truth Centre, 322 Lenox Building, Cleveland, Ohio.
 Office of Alice R. Ritchie, D.S.D., 1010 Hartford Building, 8 South Dearborn Street, Chicago, Ill.
 Colorado College of Divine Science, 730 East 17th Avenue, Denver, Colo.
 Metaphysical Library, 165 Post Street, San Francisco, Cal.

In remitting for subscriptions or books please send check or money order or stamps. Do not send currency as we will not be responsible for losses incurred in that way.

UNIVERSITY OF CHICAGO



105 125 945