VOLUME 15
NUMBER 1

NOVEMBER
1923

THE JOHN CRERAR
NOV 3 1923
LIBRARY

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

Digitized by Google

THE REALM OF REALITY

By W. John Murray

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 exquisite interpretations of the New Thought, or Divine Science, philosophy.

THE

CORRESPONDENCE COURSE

of

Lessons in Divine Science

For the Study and Application of the Principles of Truth to the Problems of Human Life

Prepared by W. JOHN MURRAY

An Ideal Course for Individual or Group Study

For Particulars Write

HOME STUDY DEPARTMENT

113 West 87th Street New York City

THE SANITY OF OPTIMISM

By W. John Murray

This little book, handsomely bound, contains besides "The Sanity of Optimism" addresses on "The Glorification of Humanity," "Idealism Applied" and "Pre-Existence." In the first Mr. Murray differentiates between the optimism of popular conception and the optimism that is true—which is a belief in the essential goodness of life with a desire on the part of the individual to externalize the goodness personally. In the second we have a profound study of the effort of Jesus to glorify God in his humanity; in the third the importance of Truth in thought is beautifully expounded and in the fourth we are given a serious study of the doctrine of pre-existence as applied to the Spirit that is within us. The characteristic of this book is healthful thinking and the right interpretation of the facts of life.

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 NOVEMBER, 1923 No. 1

TABLE OF CONTENTS

Thanksgiving ..... *W. John Murray* 1

Small Voices ..... *Selected* 8

Mind ..... *Daniele Cortes* 9

Supply ..... *W. John Murray* 14

Myths and Miracles ..... *A Hebrew Myth* 16

Messages from Mr. Murray 21

Notes from the Field 23

Daily Lessons With Meditations and Correlative Readings 24

How Shall I Tithe? 29

Copyright, 1923, 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. $2.00. Single Copy, 20 Cents

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

Digitized by Google

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth Street

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 o'clock Mr. Murray gives Bible interpretations and short talks on Truth.

A Healing Meeting is held daily, except Sunday, between 12 and 1 o'clock at the Waldorf-Astoria Hotel.

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

SUNDAY SCHOOL—The Sunday School meets every Sunday at 11 a. m. Teachers work earnestly to instill into the minds of the children the truths of Divine Science. Have your children registered as Sunday School members and bring them with you each Sunday. We have specially prepared lessons. We earnestly desire the co-operation of the parents in our work for the children.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are $30,000 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. David B. Babcock, President
Mr. S. D. Scudder
Mr. J. W. Overton
Mr. George Simpson
Mrs. Walton Marshall
Mr. R. S. Trimble, Vice-President
Mrs. Byram Winters, Secretary, 1200 Madison Avenue
Mr. Enno Greeff
Mr. Thomas G. Patten

Mr. H. R. Hosbach, Treasurer
284 Lexington Avenue

Digitized by Google

THE GLEANER

Vol. 15 NOVEMBER, 1923 No. 1

THANKSGIVING

W. John Murray

"And Jesus lifted up his eyes and said, 'Father I thank Thee that Thou hast heard me,' and when He had thus spoken, He cried: 'Lazarus, come forth!'"

In a few days it will be our privilege to mutually and almost universally partake of a holiday in our country, a holiday which has been set apart for the offering up of Thanksgiving, for personal as well as for national blessings. This day originated as you remember, with the Pilgrim Fathers. It was set apart by them for a feast of Thanksgiving as a result of their first harvest. It was the restoration of an old custom which prevailed among the Hebrews almost from time immorial.

The pity is that it should have degenerated into a sort of an annual feast. If God should withhold blessings for three hundred and sixty-four days of the year and then suddenly pour forth an avalanche of them on the three hundred and sixty-fifth, we should be a sorry and discontented lot. The lesson which seems to me to be derived from Thanksgiving Day is the lesson of a persistent habit of gratitude.

The psychology of gratitude and what it means to the individual, how it works in the soul, the intellectual and the financial life of the individual is its most pregnant aspect. Gratitude is not beaming with emotion. Back of it there is a law, a principle, life. The more gratitude we have, the more life we have. It is astonishing what effect gratitude has upon a child. It has been my custom for years to set one day in each week apart for certain extra kindnesses to children, and candy has been one of the extra kindnesses. I have watched the effect these extra gifts have had upon the mentalities of the children. I have seen some whose eyes would sparkle with delight the moment they were handed out their portion of confectionery; others who would take it and walk quietly by themselves and dispose of it; others who would critically examine it, indulge in comparisons, compare it to the other children's candy, fail to enjoy it because it was not like the other children's; these had what they did not value; then there would come attempts to make exchanges, to 'swap' candy, and failing in this attempt, there would come unhappiness. Some would become positively angry, others sulky, and as I watched the effect of this upon the system, I have been able to trace, at least to my own satisfaction, many of the childish ailments that would spring up in these particular children owing to this momentary, and at times, protracted sense of ingratitude. The cases have been far too numerous to be classified under the head of mere coincidence.

Indulgent parents foster ingratitude in their children. They cater to it. How often we have seen at Christmas time a child surrounded by innumerable presents, and because the one thing he wanted, perhaps a gun or some other toy was not there, everything else would be pushed angrily into the discard. Now, this is true not only of children, because if this habit is not corrected, it follows us on through life and we find ourselves as young men and women, quite unmindful of our blessings because certain other things we want are not in our lives. The things we want seem to overshadow the

194163

Digitized by Google

things we have, and hence it is that we cultivate a habit of thanklessness. It begins first as a tendency, then it becomes a confirmed habit, of which many of us are not conscious until we are told of it by others, and then we resent it. We seem to think we are the most grateful people in the world. If we are told we are selfish we are not at all pleased.

Some years ago a man was brought to me from one of the most prominent sanitariums here in this country, from which he had been discharged with the recommendation that he be placed in a state institution as soon as possible. This man had two sisters, and the reason for this advice was that he might at any time become a menace to their physical well-being—not only a disturbance in the house, but a positive danger to their physical lives. This was rather a serious step for the two sisters to take, and so they talked with friends who had been helped and healed in Divine Science, who recommended that the course in Divine Science might not be the worst thing in the world, that if they could possibly keep him at home to be cared for by a trained nurse and give him the advantage of these treatments, they would at least be satisfied that they had done all that had been recommended before they placed him in an insane asylum.

So he was brought to Divine Science, a poor, demented, miserable man with just enough sense left to deplore his situation. Acute melancholia had developed into chronic melancholia and finally into dementia. I talked with him and found no apparent response, but his sisters urged a continuation of the treatment. They brought him personally to the office. For days and days I worked without any apparent result. One day it occurred to me that I was not getting the co-operation that I should. I asked a few questions of his sisters, found out something about his life, about his mental attitude before he came down with this mental disease, and then began to make my own diagnosis and act accordingly.

The co-operation that I felt I must have was a certain new train of thought, of ideas—not a mere mental vacuum, but a certain phase of mental activity on the part of this poor fellow. And so, the following morning when he came, I told him that his future treatments depended upon his obeying me to the letter, that I was going to prescribe something for him that he had not been accustomed to indulge in, and that it might not be pleasant, but if he would persist in it, that he would win out. After the treatment I prescribed this very silly thing, as it seemed to him; I told him that when he left the office, he must begin at once to thank God. He looked at me with the little intelligence he had left, as if he thought I was more stupid than himself. The idea of thanking God! What had he to thank God for? His present predicament was due to a life of inglorious labor, unremitting toil, personal deprivation—the money which he had earned was now being spent in ministering to his mental needs and his physical needs, —everything going out, nothing coming in—why should he be grateful?

I tried to remind him of his success, that he had this money with which to meet the requirements of the present predicament. His argument was that any man might have it if he were willing to do what he had done, to sacrifice personal comforts, personal happiness, to work like a dog and almost starve at times in order that he might accumulate it. What reason had he for gratitude? Was not his money the result of his own personal endeavor, and what an inglorious end had come of it all! He had lost his health seeking wealth, and now he was losing his wealth seeking health, and presently he would be incarcerated in some institution.

He seemed to think that this was his last hope, that if this did not do the thing, some terrible fate would befall him. He was under a constant pall of suspicion. He watched his sisters night and day, because he was always wondering what they were going to do with him.

Digitized by Google

He was walking the floor constantly. And so I said: "You must when you leave this office begin at once to thank God, and unless you do it, I am going to ask your sisters not to let you come back here again." I made it very clear that this was the thing I wanted him to do. He began mechanically; several days went by and I didn't talk to the man at all. I simply treated him when they brought him there, and never spoke to him except to say "Good morning," and "Good bye." Nearly a week went by, and one morning I said to him "Have you found anything out during the week? Have you found any reason for gratitude?" Some moments went by, and he did not reply, and then I said, "Tell me, is there not something in your whole experience that you can really feel thankful to God for?" He heaved a deep sigh, and said, "Yes, I am thankful that my sisters have not sent me back." He did not realize that they could not send him back, that the next home he was to have was Ward's Island.

But he was thankful. After nearly forty years of physical existence, he had started the ball of gratitude rolling. He kept it up, and one of the first physical signs I noted as a result of this habit and the treatments, was that he began to raise his head and to look about him. His habit had been to look on the sidewalk as he walked, never to look at people. He shunned people. Now he began to look in shop windows, began to take cognizance of new buildings that were going up on sites which had held other buildings when he went away—and, to make a long story short, he kept up this "Thank God" habit for over six months. Before the year was out he was back in business. This was nearly ten years ago, and so far as I have learned he has never had the slightest suggestion of his old malady from that day to this.

I merely cite this, because it leads up to what I want to say upon the medicinal value of gratitude, the healing of thanksgiving not an annual thing, but a daily practice. There may be times when in your experience you don't see, any more than our poor demented friend saw, any reason for gratitude. There are so many things you need, so many things that you feel you cannot possibly get along without, so many demands that are being made upon you for your present expenses and your past excesses. There is nothing in your life you are grateful for; it is made up of one long series of struggles, unrequited affection, unremunerative toil—why be grateful for a life, for an existence, that is so fraught with anxiety and apprehension and suffering?

It is a reasonable question, and yet back of even your life, no matter how sad your depression, or gloomy or unfortunate or unhappy it may be, there is nevertheless reason for Thanksgiving. We must cultivate the habit because it is a habit that may be cultivated even by the seemingly most ungrateful person in the world. We must, like our friend, say "Thank God," whether we actually feel it or not, whether we really feel we have any cause for it or not, because it sets in motion certain currents called spiritual energy which ultimate themselves in external blessings.

We teach children to memorize the numeration table and the Lord's Prayer, and we often wonder why. The only explanation of the habit is that it is a custom. Let us inquire how the custom originated; why should we teach a child to memorize the numeration table? While the child is memorizing it, it is a parrot-like repetition; while most of us memorize the Lord's Prayer it is so with us. What value has it, if this is all it is? This is not all it is. It may seem to be, but it is not, and this is where modern psychology comes to the aid of mathematics and divine metaphysics, or religion. It tells us that every time we make an affirmation such as, "I thank you God," or "two and two make four," or any other affirmation of truth, we impress it indelibly upon the subconscious mind, or upon what St. Augustine called "the cylinder of memory," and this im-

Digitized by Google

pression is always retained and given out under favorable conditions later on. This is why such memorization on the part of the child enables it later on to solve its little problems in subtraction and addition. This spontaneously comes to the aid of the child by a process unknown to himself, by an unwinding, so to speak, of these subconscious impressions. He was simply obedient.

So it is that the "Thank God" habit must at first, with most of us, be a sort of mechanical proceess or obedience to a divine requirement. We must repeat it, and the time to repeat it really for most of us, is when we have nothing to thank God for. Any one can do it when he is surrounded with everything that is needed for his personal convenience and well-being, and I think that many of these prayers of thanksgiving on next Thursday morning will be of this character—men will stand up in the temples much as the Pharisees stood up in the temple of old, and this will be their form of thanksgiving," Father, I thank Thee because I am not as other men. I thank Thee, O Father, because I live a clean and moral life, and I thank Thee for my personal comfort." There are others who will pray like this: "I thank Thee, O God, for my luxuries, for my boundless possessions, for Thou art the donor of all," but these men will not all of them sit or kneel down to meditate upon the fact which is true in so many instances, that their boundless luxuries are no more than some other men's necessities. That is the pity of it all, that we should thank God for our luxury, when it represents the depredation of other men's necessities.

As a nation what shall we do? When we read the proclamations of thanksgiving in the papers on Friday morning, probably we will thank God that we are not at war with other nations of the world, and we may rather glorify ourselves because of it; we may thank Him for our superior wealth and our superior wisdom in keeping out of the war, forgetful of the fact that at any time our smug complacency and national comfort may be distressed or disturbed by a panic, by a sudden hostile movement on the part of any other nation, by a suggestion of national calamity which may come through a thousand and one channels—all our complacency may be suddenly destroyed. Let us not be so easily satisfied. Let us learn to thank God for the things we have that are really valuable. I would rather thank God for the desire to be of service, than for any benefit that might accrue to me as a result of being so. We should thank God for the spiritual impulse that impels us to do the things, regardless of the rewards that come to us.

I have been struck with two verses in the Bible which reveal the kind of thanksgiving that Jesus indulged in. He said, "Father, I thank Thee that Thou hast heard me, and I know that Thou hearest me always," and then he said, "Lazarus, come forth." Jesus had a persistent habit of thanking God in advance. Any one can thank God after things arrive, but he thanked God in advance. He did not wait to see His blessings pour into his lap before he offered up thanks. He thanked God while the blessings were on the way; "I thank Thee, O Father, that Thou hast heard me, and I know that Thou hearest me always"—*there* was a sense of spiritual assurance!

What does it explain to us as students of Divine Science? It is just as if Jesus had said, "I am grateful because I know that I am co-operating with the law of my divinity, and through this co-operation I know that there must be of necessity and according to law manifestation or compensation. I co-operate, and I know that I shall realize." He was sure that if he started the thing properly the end would be forthcoming in its own good time and its own good way; that is, he thanked God for the blessing that was in transit, for the thing that was about to take place, of which he was absolutely sure. We do that sometimes without realizing that we are doing the

Digitized by Google

very thing that Jesus did. Some one writes to us and tells us that he is sending under separate cover something we very much desire, a book, a bit of jewelry. It does not always come at the same time that the original letter arrives, but we have no hesitation in writing to our friend to tell him how grateful we are for his remembrance of us. We don't wait till we receive the thing because it may be coming from California or by second class mail or slow freight. We sit down and write at once to express our gratitude for the thing which has not yet arrived. Why do we do so? Because we are so perfectly sure that our friend would not write such a letter if the gift were not going actually to take place. Our gratitude is the recognition of a fact; it is not based upon the reception of the article, and the thanksgiving of Jesus was based upon this same law. The Heavenly Father had promised him, as He has promised you and me, that whenever we co-operate with His law, we shall ask what we will and it will be done unto us. It does not say "may"; it says "shall." Jesus was affirming that life was the eternal reality of Lazarus, and when he asserted it, he knew that it would come to pass, and he said, "Father, I thank Thee that Thou hast heard me," just as if he said, "O Infinite Principle, I know that whenever I work results follow inevitably; I know that that which I said in truth shall be brought to pass in manifestation, and therefore I say unto Thee, 'Lazarus, come forth,' and Lazarus came forth." We have called it a miracle, perhaps one of the greatest miracles in the Bible, but when you study it under the lens of spiritual psychology, you will see that it was nothing but the working of a spiritual law.

You see it working out in gratitude in men's minds. When men are grateful, there is a new light in the eye there is a new energy liberated. We can easily account for a blemish on the body as being due to impurities of the blood, but unless we push our inquiries further than this, we are not going to see that even the humor in the blood is due to some other antecedent cause, to a state of mind, "ingratitude," repressed thankfulness perhaps.

I think I am safe in asserting that a very large percentage of the cases I have been called to treat within the last twenty years are due to this almost universal disease, the repression of fine instincts, of perhaps the sweetest thought in life, the thought of gratitude. It shocks us sometimes to be told we are committing that daily sin, and yet until we do realize it, we are not going to rise above it, we are not going to be as healthy as we should be. Most of the cases of acute and chronic melancholia have been due to the long-continued repression of this emotion, the unwillingness, the inability apparently to see something in life to joy over, to be grateful for; the closing of the door of appreciation, the shutting out of the light of the gladness of things that comes from the spontaneous gratitude which one should always feel for blessings which no man is without. Even in our afflictions there are blessings. If we could in the hour of our direst tribulation sit down and think over things, when it seems as if every door is closed, as if all opportunities had suddenly stopped, if we could even then sit down and think, we could find some reason for gratitude.

There is a story, and a true one, told of an incident which occurred the morning after the great Chicago fire. A man well along in years with a wife nearly as old were sitting on the ashes of their once magnificent home. The wife was cooking something over the embers which proved to be coffee. Between them they had a loaf of bread and this coffee without milk; the man sat there with his head between his hands, rocking to and fro and bemoaning his fate—absolutely penniless, the achievements of a long lifetime swept away. He looked occasionally at his wife and wondered how he was going to minister to her, seeing his own poverty and about him the same

Digitized by Google

thing everywhere among other people. And suddenly he spoke and said: "This is the end." "Oh," she said, "dear, don't say that." But he said: "We haven't anything left, not a thing in the world." "Oh," she said, "dear, you have me." Then he said, "I have you," and something in his nature which had long been repressed was stimulated, that thing by which and through which man is differentiated from the animal, this spirit of gratitude. The remark had aroused it again, had fanned into flame the dying embers of a habit, the "thank God" habit, and he silently thanked God that he had her. Notwithstanding the fact that she was old and that they were poor, they were both well, and they had their coffee. They walked down through the ruins of that once glorious city, and met a man with whom they had had many business transactions, a director in many of the banks of Chicago. It was the old and common question, "How is everything with you?" And the old man said, "Everything is gone—not a thing left." "Well," he said, "Now don't be so utterly despondent about it, there must be a way out of this. You come to see me to-morrow morning. There is a committee at work and it may be that they can help you." On the following morning the old man went down and the committee had discovered during the twenty-four hours that they could raise a great deal of money in New York, and so they said to this old man: "You have been a long depositor with us, and whatever you want in reason you may have, and later on, perhaps more. Don't let us regard this as an irretrievable calamity. We have to rise up and build a new Chicago." Five years from then the old gentleman was richer than he had ever been, as was the case with so many of the people of Chicago.

We sit down so often upon the ashes of our discontent. We think we have only this one thing left in life, it may be a husband or a wife or a child, but if we have that is not that something to be thankful for? Is there not always something in our lives to be grateful for? Of course there is, and we should cultivate the habit of gratitude from a purely medicinal point of view, if we wish to be selfish, and putting religion out of it altogether, regard it as a panacea for our ailments. You can't cure ingratitude with pills. You can't cure the consequences of ingratitude, such as depression, discouragement and melancholia, by sending people abroad or by committing them to insane asylums. The only possible cure is a spiritual cure. There are no pills in the pharmacopoeia of material medicine that will reach a mind diseased by ingratitude. You can't beget an emotion by injecting serum into the system. It does not work this way.

Our maladies come from the suppression of emotions, suppressed gladness or joy, which make for deposits in the system, produce degeneration and terminate in the things that are unspeakable. They all begin in this spiritual congestion, this inability to let go the word of praise of God, to waken in the morning with thanksgiving in our hearts. We shall begin to recount our calamities at the breakfast table Friday morning, some of us. We shall come home in the evening with tales of woe to our wives and children, or if we are wives, we shall greet our husbands with tales of woe when they come in the evening. Trace it back as far as you will, and you will find it all reposing in this peculiar frame of mind, this tendency to minimize our blessings and magnify our calamities. It should be the reverse—we ought to magnify our blessings and minimize our calamities, to magnify our blessings to such proportions that we won't have any calamities. It will work, by the same law that will produce the "freer step" that the hymnologist speaks of—it is all brought about by the gratitude of the human soul pouring forth thanksgiving.

This is a wonderful season, but it is only a reminder. It is nothing but an annual string upon the finger. Sometimes at our testimonial meetings, I marvel that some people can keep their

Digitized by Google

seats, marvel because I have seen cures effected, because I know that certain things have taken place, because I know in my own soul that there are those who have been healed—and that they can sit there and keep their mouths closed is a marvel. I don't understand it, what is it? It is fear, it is not ingratitude. What is fear? Fear is self-centeredness in another form. Is it a universal malady? How can we overcome it? Those who have shown it by their physical well-being show it by their very financial prosperity. It is the thanksgiving thought working, it is the natural working out of the divinely appointed law. Show me an ungrateful soul and I will show you a shriveled one always, and you know it as well as I.

Now in Divine Science we have come into this thought to overcome mental weakness or error—use these technical terms and phrases, if you please, but what does it signify after all? Nothing more nor less than that we have inherited ingratitude. We have taken it in with our mother's milk. We have cultivated it. I have had people come to me and say, "You know, it seems to me whenever I am especially thankful to God for some great blessing, some terrible thing comes right after it." We seem to feel that we have to repress this emotion lest some awful thing follow in its train. Not at all! Whenever you give vent to it depend upon it that it is going to stir up conditions. Of course it is. It is not that God is punishing you for being grateful to Him; it is that you are stirring something up in your own nature. It is a process of mental chemistry that is revolutionizing you, and so we exaggerate that little thing and we forget the blessings. Oh, I beg of you this thanksgiving to regard it merely as a remembrance, nothing more, and to wake every morning with a song of gladness in your hearts — "I thank Thee, O Father."

I remember one morning going through the streets of San Francisco. I had given up everything to go into this work. Patients were few and far between and most of them were dependents. I was wondering how things were going to come out, how the rent was going to be paid, how necessary clothing and food were going to be provided. Things looked blacker than they ever had before in all my experience, and I was on the point of giving the whole thing up, abandoning it, going back into the world, and then this thought came, "Father, I thank Thee that Thou art not the author of confusion but of peace. I thank Thee, O Heavenly Father, that Thou art not the cause of calamity and catastrophe in my life, that Thou art not responsible for it. I am grateful to know that it does not come from God and therefore I can overcome it." A thing that proceeds from God we can't overcome, but when we know that God is not the author of it and it is not true, we are the masters of it, and so you see we get strength from that.

Let us learn to thank God because within us welling up like a spring of water is life eternal, all the potentialities of the Holy Spirit, because we are now the children of God, exempt from sin, sickness, disease, death and poverty; let us thank God for these great facts. Don't let us wait until they are externalized, because anyone can thank God for that. That is no sign of a religious spirit, to Thank God when you have a thing. An animal can do it. We are not animals, we are men made in the image and likeness of God.

This is a wonderful season and it brings to our thoughts the necessity of this marvelous mental quality that we have subdued, repressed, kept down. As you walk the streets, repeat audibly, if you please, "Thank God." The "thank God" habit is a mental telescope; you put it to the eye and it creates nothing for you; it won't bring you a single blessing that God has not already showered upon you; all it will do is to reveal it to you. It will clear the mental vision; it will enable you to look out upon your affairs and see that things are not so bad

Digitized by Google

after all, it will enable you to see opportunities. Ingratitude is a cataract; gratitude is that which removes it and brings the thing into your actual, practical experience. Try to say every day, and several times a day, "Father, I thank Thee that Thou art not the author of calamity, that Thou art not the author of poverty but prosperity. I thank Thee that thou art not the author of death but of life." Thank God for these great facts and you will manifest them.

SMALL VOICES

THERE is what Matthew Arnold calls the world-deafened ear, that is accustomed to be assailed by the loud noises, and becomes unable to hear the softer, gentler sounds, in which there may come to us those "murmurs and glimpses of eternity" that we must heed if we are to live aright and have our part in the everlasting here and now.

The still, small voice will tell us, if we listen, the things that it is good for us to know regarding the meaning and the mystery of life and its ultimate goal. We shall have sage advice from the inward mentor if we do not stifle it. We shall find distorted vision corrected, false scales and balances set right, the spurious and the pinchbeck determined, as against the true, the beautiful, the real and the enduring.

That small voice, corrective and expostulating, is worth our constant reverent attention. It is our guidance from "an infinitely distant land." A young inventor said that by means of wireless he could steer a boat from the shore with no navigator aboard the vessel. They laughed at him. He proved that he was right; he did the thing they declared impossible. Even so, from somewhere beyond the bourne of time and space there comes to us this spiritual guidance which some have seen fit to repudiate and deny. We commit our lives to it, trusting it to lead us where it will. It is a power we do not control—though within its range it allows us a latitude of thought and feeling we too often abuse. If we insist, we can make a mess of the fine art of living in spite of all the inspiration that overarches and environs what we do and what we are. In the midst of life we may be in death if we choose, by the election of courses that are debasing, inglorious, unworthy.

It is of importance in our human world that the small voices shall not be cried down by the boisterous arrogance, the "loud talkers" of which the radio has no monopoly, the vociferous who think they shall be heard for their "much speaking," the hue and cry of those who must be in front, whoever is crowded out and to the rear.

It matters greatly that there should be room in the world for more than loud trumpets and vast dragons and giants; that the fragile, delicate, perishable, gentle things should have their place and their happy life assured them. There must be a protected space for small, shy animals that cannot fight; for flowers that are not sturdy and burly; for the minor voices in life's orchestra; for the half-lights and the pensive shadows; for the mystic and vague connotations of poetry; for interludes of peace at heart and quiet in the mind. It is not the arrant idlers, the lotus-eating sybarites making of life a confusion and a fever, who find the content that abides in the silences when sound is at an end.

Digitized by Google

MIND

Daniele Cortes

THAT which was from the beginning, is now and ever shall be, is Mind, or "The Everlasting Universe of Things," in whose depths the creative Idea is folded in its own eternity. An idea is that creative essence which not only causes a thing *to be,* but *to be in the way it is;* that is, it not only causes blossoms to be, but to be the particular species, as a cherry or peach.

Form is that which causes things to appear in their individual differentiations or to be the outward manifestation of the invisible essence of that which they are in their substance.

Mind is that substance whose essence is Thought and whose form is pure Act. Mind, the Idea sprang into being simultaneously, thus begetting the duality which breathed forth Form and revealed the Trinity in Unity, which men call God. It is thus that Mind, Idea and Form are forever commingled and conjoined in that Being which has no defect.

The Universe of Mind being the first efficient Cause it follows of necessity that the perfection of all things exists pre-eminently in Mind, and as the one within always gives birth to the one without, it results as an inevitable law that the latter should invariably partake of the nature of the former. Thus it is that the effect of Mind is incontrovertibly mental despite the fact that it may be interpreted by the senses to be wholly material. Mind is the creative principle which gives life to all things; the sovereign realm of Spirit, which contains the universe and all that is therein. It is Mind whose glories transcend the heavens, and the essence of Mind which declares the righteousness of God's Substance, even as it is by Form that the excellency of His handiwork is seen, for it is Form that maintains the system "That makes the Universe resemble God." In Mind, God set the altar for the worship of the Sun of Intelligence, whose going forth is from Spirit and whose circuit is unto the circumference thereof.

Mind is one from Eternity, one Universe of Spirit whose Essence is such,

"That every good which out of it is poured
Is nothing but a ray of its own light."

which might be used as a symbol of Mind in that it represents a unity of cause acting in a manifold variety of ways, for light produces out of itself an infinite number of beautiful images, each of which represents a different degree of activity and a diverse grade of glory. For instance, the play of light by refractions and reflection, or variation in movements, such as circumgyration and interlacing of rays, causes the light to draw out of itself beautiful and varied colors. These radiant tints, by a unique system of distribution, and a delightful differentiation in amassment, comprise in themselves a charming variety of figures which contain forms of unexpected brilliancy, and each exceeds the other in perfection of form notwithstanding the fact that the whole is created out of the same substance, and moved by the same motor —light!† Thus it is comprehensible how the All, which is from the One, is actuated by the all, which is but One,—even Mind.

Mind is Omnipresent because there is no other presence;

"No other where,
Than in the Divine Mind, wherein is kindled
The love that turns it and the power it rains."

It is Omnipotent because it is the only power or might, and controls the universe, whose power

"Is not by another meted,
But all the others are by this."

Mind is Omniscient inasmuch as it contains within its Infinite Intelligence the Idea of all things, and it is therefore the

†Cesari.

Digitized by Google

Triune Being, uncreated and unchangeable,

"Whose omniscience everything transcends."

Incited by the necessity for self-expression, God created man out of the Essence of Mind, and fashioned him after His own glorious image. The eye of Spirit did see His Substance in that Idea in which all His members were imaged, whereas none of them were visible in Form. Therefore Man was established in Mind when as yet there was no matter, and the Essence abode in Spirit before there were depths or fountains abounding with water. Before that the mountains were brought forth, or that the hills had leaped from the laps of the valleys, God made Man. While as yet there *was neither earth, nor dust of earth*— for the world was not made— God created Man in His own likeness; in the image of Mind created He him, as one brought up with Him.*

God created man to be the highest manifestation of Substance and the noblest form of Intelligence, by which sovereign power he is immortal and as eternal as Mind. Man is the equivalent on earth for Mind in its heaven of Intelligence, for the outer form must answer to the inner Substance.

The measure of man's perfection is found in the excellency of his life, and the degree of his spirituality is measured by his conscious attainment in the apprehension of his own divinity. As the light flows to plants, so God's goodness flows to humanity, and the flowing is appropriated by man in the degree of his capacity to receive the benefactions of Spirit.

The inferior things partake of the divine rays according to the disposition of their senses, and man likewise partaking of their effulgence according to his spiritual genius to appropriate spiritual gifts, and always with the comprehensiveness of the intelligence dilating toward perfection, until the glory of the Creator is seen in the creature in all its celestial power and purity.

"The glory of Him Who moveth everything
Doth penetrate the universe, and shine
In one part more and in another less,"

because the appropriation of divine rays by different mentalities which attract their munificence is according to each particular mind's capacity to receive the light of the Spirit.

Under the rays of the sun certain objects possessing in themselves great clearness and transparency are enabled, by multiplying their inherent refulgence by the luminosity in their aspect, to send forth a marvelous brilliancy, as do gold and some other stones. Stained glass, because it is wholly diaphanous, not only receives light without impeding its progress, but by suffusing it with color, renders whatever comes under these transmitted rays the color of the glass through which they pass. Other objects such as looking glasses, are so surpassing in the purity of their transparency that when the sun's rays are focussed upon them ,their illumination exceeds the capacity of the eye to resist them. There are bodies whose opaqueness prohibits them from receiving any great degree of light, as the earth itself testifies.

As it is with the light of the sun, which is one, and is derived from one source, so it is with the light of Intelligence. Earth minds, or such as live according to the senses, peering as it were athwart the darkness of materiality ,appropriate little of the illumination of Spirit, for the vision which is not according to understanding judges after the appearance which the thing presents, and basing its judgment on material sight instead of spiritual intelligence, is transported by false images into 'the forest—of thick crowded ghosts," instead of to the realm of Infinitude whose light proceeds from the "sun which healeth all distempered vision."

Like gold under the sun's effulgence, the senses of the man Jesus took on such radiance from the splendour of his divine intelligence that "Like a diamond wounded by the sun," the objects which they

*Ps. 119:73. Phil. 3:21. Ps. 139:16. Prov. 8:23:24. Ps. 90:2. Prov. 8:26. Gen. 1:27. Prov. 8:30.

Digitized by Google

fell upon were transfigured by their effulgence.

Mind is the antipode of matter for it is the actual Substance acting through its essence and revealing itself in the form of the act, whereas matter is an imaginary material which does not act, but is acted upon by thought. Spirit and its Essence are co-existing and were it possible to change one, it would alter the substance of the other; whereas matter has attributes distinct from itself, and from which it may be separated without altering its identity.

Mind is imperceptible to the uneducated senses, for as the sun is concealed by the intensity of its light, so by its radiance, Spirit is hidden from all but the spiritual eye of intelligence. Matter is apparent to the senses, but turn the lens of pure intellect upon it and it disappears. Mind is knowable, inasmuch as it is the creative principle of Being, and all its principles are ascertainable. Matter is not knowable as it is only a sense fabrication which is produced by thought and is likewise eliminated thereby; like the rod of Moses, matter responds to the thought thrust upon it. Mind, uncreated, is creative, while matter is uncreative, but created. Mind is without beginning or end, and abides

"unhurt amidst the war of elements."
The wrecks of matter and the crush of worlds."

Mind is the universe of law and order while matter is the sense of lawlessness governed by the twin rulers, chaos and casuality which preside so tragically over the estate of man, while they usurp the throne of his short memory. Matter is the stuff of which dreams are made, and when the dreamer awakes, matter disappears.

The world is the shadow of the universe; it may be compared to a sea of concepts, which by certain vibrations and diverse emotions, causes these shades to assume a multiplicity of shapes, all of which are invented out of the same material and animated by the same potentiality, thought.

"As impress us our desires
And other affections, so the shape is shaped."

in the personal world of the individual, for it must be remembered that *each man's world is merely the projection of his own thoughts,* and the shapes that beautify it or the effigies that mar it are merely creations of his imagination.

To the extent that the dream, with its animated ghosts is a projection of the dreamer's thoughts, is the world the projection of the individual's thoughts. The divine poet realized the world's relation to man when he voiced, through Beatrice, who is the symbol of intelligence—

"Thou art not upon earth, as thou believeth;
* * * * * *
Thou makest thyself so dull with false imagining, that thou seest not
What thou wouldst see if thou hadst shaken it off."

As the world is but the scene of sense illusions, man may change his world by changing his mind! "Change your mind," says Dante, by shaking yourself free from ignorance and false prejudices, as you would shake the dust from your coat, for by intelligent knowing the thoroughfares are opened between shadow and Substance, matter and Mind. As the world appears to the senses it is a threshing ground for ignorance and arrogance to ply an ignoble trade and charge the account to God. Shape is that property of matter which determines its nature and signifies that which it is—an appearance. The thought of man designs the images which the world like a tempestuous sea in constant agitation, strews on the shore of his existence and as he views the wrecks, which in his ignorance he has wrought, that no device of man can restore, he attributes them to the will of God, and does not realize that he is libeling the Supreme Intelligence!

The metamorphoses by which the superior power brings the senses to testify to reality, regardless of appearances, proceeds

"From perfect sight, which as it apprehends,
To the good apprehended moves its feet."

by turning from the shapes and modes of matter which are doomed to disappear in

Digitized by Google

the rent made by eternity in time's transitory veil; for the day is at hand on which even appearances must yield their potentiality to the Omnipotence of Mind.

In fact there is no other method but by enlightening the senses through the virtue of Intelligence, whereby the false impressions with which matter is stamped may be effaced, and man's senses raised to such spiritual possibilities as are always latent in the human consciousness, but which he all too often fails to utilize, because of weakness superinduced by ignorance.

Matter is a quality attributed to Mind by ignorance, and it disappears in the proportion that man's spiritual vision becomes exalted by the splendour of his divine intellect, for that which is ascribed by ignorance can be removed by enlightment.

It is the transmission of spiritual rays through mentalities 'Asquint in intellect," which must account for the illegibility of the divine imprint on human hearts, and the deficiency is in the perceptive faculties of mankind which discern shades where substance abides; for matter assumes merely the shapes cast upon it by thought and these impressions can only be corrected to the extent that man changes his thoughts, and by the approximation to spiritual ideas,

"Doth his intention change,
So that from his design he quite withdraws."

and matter surrenders its spoils to Mind.

The thought of Jesus was thaumaturgical; the quality of thought by all the so-called miracles of Mind and matter have been wrought. Hence the thinking man is the only enemy that ignorance can have, as intelligent thought is the only weapon worthy of warfare in the adamant walls of ignorance. By the spirituality of his thought forces Jesus revealed the Godhood in his manhood. He never confounded shape with form, and therefore he knew that the latter would be maintained in its essence when the shape ascribed to it by ignorance would be obliterated. As in the warm rays of the sun the snow loses its color and its coldness without changing its invisible essence, parts with its attributes while retaining its substance, so when ignorance may have dissipated the shape of its victim, in the splendour of the Spiritual Intelligence its divine form untouched will still be mounting toward the eternal stars.

The man Christ saw death as an attribute of existence, and not as a factor in life. He knew it was merely an impression on matter and not a fact of Being. To him, life was the essence of God, was equal with the divine substance, and Lazarus who was formed in the divine Mind before shape was ascribed to him was not dead, and the appearance yielded to intelligent thought, and Lazarus came forth from the most poignant illusion that lurks in the shades of ignorance. Jesus the Christ awoke consciousness, and the widow of Nain dried her tear-blinded eyes.

To discern light, turn from shadow; to find the similitudes of God in the caricatures of ignorance which are nothing if not burlesques, on the superstition that there is pleasure in sin, is as ridiculous as it would be to look for the man in the features of an officer reflected on the concaved surface of his sword. Sin is a marauder of ignorance, a disease which may be diagnosed by its first symptom, excessive self love, and the idolator is not less blinded by the object of his idolatry, than the self lover is blinded by his idolatrous self love. The goal of intelligence is to unite the all with the whole, man with God, whereas the aim of self love is to harness the all to self, and thereby to make man his own center as well as the circumference of his every effort.

This is a species of ignorance which acts in man as motion acts in water, if the vessel containing it is struck from the outside, an action which causes the water to appear to move in aquaeous rings which begin at the circumference of the vessel and travel toward its center in receding circles, which constantly

Digitized by Google

decrease in size until they finally disappear at the center of the water. Likewise self love begins at the perilphery of self-meditation and ends in a self concentration which resembles spiritual atrophy. Reverse the action, and instead of moving the vessel which contains the water put the liquid in motion by dropping a pebble into it at its center, and the formation of circles which begin at the center of the water increase constantly in size until restricted by the walls of the vessel. Intelligence has a similar motion as it moves away from the personal toward the universal in thought waves which ever increase in spiritual power until they blend with Infinity.

There is no ocean so deep that it has not a bed, nor is there a mortal so steeped in ignorance that he has cancelled his birthright to Spirit. Go deep enough and you will find God everywhere, or remove the mask in which a thing appears, and you will find Substance. Man, as he appears active in ignorance and arrogant in proportion, dethrones Substance and enshrines shadow in its stead, and thereby invites a reign of chaos. Then when he is face to face with the vast extent of the wreck which he in the limitations of his thought has wrought, when he sees the face of the earth bathed in blood and tears falling like rain, then he is capable of cursing God! He forgets that the Omniscience of God does not necessitate that He should know appearances, the unrealities, the shadows which man mistakes for substance. God's creation is like unto a glass in which He beholds Himself, and which, like Himself, is perfect, immutable and unchangeable. Outside of God's creation all is nothing, and He is gazing on the perfect round in Mind while man is looking at the broken arcs in matter. He is of sight so pure that He cannot "behold evil, and canst not look on iniquity" as He stands upon his watch in the tower of Intelligence in Mind.

God uses intellectual vision where man uses material sight and therefore he sees shadow where his Maker sees Substance. The man who is looking through the eyes of sense testimony throws a stone in a pond, and he sees the waters move and believes that the motion is caused by the translation of the watery molecules toward the periphery or center of the pond; whereas the eye of science knows that the molecules do not move toward or from the center, *except in aspect*, their motion being limited to the extent that they rise to or fall from the surface of the water.

HILLS

Arthur Ginterman

I NEVER loved your plains!
  Your gentle valleys,
Your drowsy country lanes
  And pleached alleys.

I want my hills! the trail
  That scorns the hollow,
Up, up the ragged shade
  Where few will follow.

Up, over wooded crest
  And mossy boulder
With strong thigh, heaving chest,
  And swinging shoulder.

So let me hold my way,
  By nothing daunted halted,
Until, at close of day,
  I stand, exalted.

High on my hills of dream—
  Dear hills that know me!
And then, how fair will seem
  The lands below me,

How pure, at vesper-time,
  The far bells chiming—
God, give me hills to climb,
  And strength for climbing!

IT must be the change of the mind, not of the climate, that will remove the heaviness of the heart; our vices go along with us, and we carry in ourselves the cause of our disquiets.—*Seneca.*

Digitized by Google

SUPPLY

W. John Murray

"PLEASE explain what is meant by the statement, 'God supplies all our needs.' If one were in possession of four or five hundred dollars with no prospect of more when that was gone, does Practical Christianity teach that if one had faith one could use this money, knowing that as other needs arose, more money would be forthcoming?"

This question from a Truth-seeker is one which many people are asking, and we answer it as we answer all questions, from the basis of our teaching, the Omnipresence of God. Since there is but One Substance, then everything that man can have or need for daily living is this One Substance formed or made visible to us. This Substance is the actual, literal Presence of God. Supply then, is not something which God gives us, it is that which God *is,* and is therefore ever-present.

Where God is, God-activity is. This means perfect circulation everywhere, all the time. Perfect circulation is the law. He who does not recognize this law, who does not see this perfect circulation, naturally tries to hold to what he has. It is just as natural for the unawakened soul to hold to things as for the awakened soul to cooperate with the law of circulation.

The one who does so, tries to hold things, whether it be money, wisdom, position, anything whatever, is obstructing, not Divine circulation, not God-activity, but merely his own perception, his own vision. He is only delaying his own realization of fullness.

Just so long as one believes that this Divine circulation can be hindered, that abundance can be accumulated in one place and another place left void or empty, just so long will he feel that he must hold to what he has. Emerson says "We fear to let go our angels that our archangels may come in." Just so long as one holds anything, he is keeping out something better. The law of individual life is progression, advancement, unfoldment, and at no point of that unfoldment can we stop.

Men live in the midst of opulence, and most of them do not even know it is here, much less how to lay hold of and use and enjoy it. Charles B. Newcomb says that although we talk so much of the Infinite, "yet we treat God as though He were the cashier of a penny savings bank in which we had very small deposits." When one sees and knows and realizes this One presence, this One Substance, this One Power or Activity, he no longer fears to spend what he has, even to the last penny. His faith then is not in the dollar, but in the Substance of which the dollar is but the symbol.

Money is good and needful, and it is right that we should have it in abundance, but the one who has the courage and faith to let go and trust, even though for a time there should seem to be lack, is better off and richer than the one who is afraid to let go. His attitude is more nearly right, more nearly that of realizing the fullness. The wholly right attitude, the attitude of full faith and realization, brings, of course, the full supply, but the one who has faith enough to say, "I will let go and trust," and then does it, is well on the road, and will arrive before the one who is still hanging on. This latter has not yet reached the "letting go" stage, without which no soul ever enters the kingdom.

Trusting God for supply does not mean folding the hands and waiting for supply to fall into your lap. It means a mental attitude of quiet confidence and trust in which one is more able to cooperate, more eager and willing to do his share of God's work; and all the work there is, is God's.

Should lack come to you while you are learning to let go, remember that

Digitized by Google

many strong, earnest souls have gone through the same experience, which is due in a great measure to this: that in their very earnestness and sincerity they have dropped old methods of getting or acquiring, and have not yet fully grasped the new and better way; have not yet thoroughly understood the application of the principle which they see to be the right and true one.

It is merely a transition stage. Many people become frightened, many become discouraged and say there is nothing in it, especially those who have sought it for selfish or personal ends, but the one who really desires the Truth, who stands by the highest he sees and applies it in his daily living, no matter what the appearance, will find himself coming more and more into that consciousness which is more to be desired than houses and lands and bank accounts, for it includes within it not only all that is needed for temporal needs, but the joy and peace and health of body which mean heaven here and now.

FULFILMENT

William S. Eldredge

CICERO said, "Times change, and we change with them." We are constantly learning and assimilating new lessons, or going over the old ones; mostly going over and over the old ones, for we are slow to apprehend Truth. Tennyson sang, "Knowledge comes, but wisdom lingers; and I linger on the shore."

Before us lies the fathomless sea of God's love, but we linger on the shore, at times casting longing looks over the wide expanse, knowing well that it contains marvelous isles of satisfied desires, yet fearful to launch our little barks out onto its full tides. We dream, when we should possess. (We imagine, when the fairy castles of imagination need but the magic touch of faith to be changed into radiant realities.) We cannot imagine an impossibility of good. The beautiful thing we desire is longing for us to inhabit it. The crystal vase is even now glowing and growing in the fires of production; the rare painting is being spread onto the canvas by a master hand; and they but await our bidding to bless us with their beauty.

THE WORLD OF WORDS

THERE'S many a man and many a dame defeated in this worldly game, who might regain the upward track (for has-beens now and then come back), if we would seek them where they stand, and offer them a helping hand. But when we go to help the lost, the beaten and the tempest toss'd, the milk of kindness turns to curds; we merely hand out bales of words. If words were worth but one cent each! If we would do instead of preach! A lot of hearts bowed down with woe would feel a new and cheering glow. How well we like to wag our jaws to help along some worthy cause, and how we hate to bend our backs and get right down to old brass tacks! "Oh, for a thousand tongues," we sigh, "to lecture poor folks passing by; to show them where they've made mistakes, and forty kinds of dizzy breaks; to hand them precepts by the peck, and fill them up, clear to the neck, with admonition and advice, and solemn warnings, off the ice! A thousand tongues we each might use, to air our philanthropic views, but when it came to helpful deed, one finger would be all we'd need.—*Walt Mason.*

Digitized by Google

MYTHS AND MIRACLES*

A Hebrew Myth

That which hath been is now; and that which is to be hath already been.—*Ecclesiastes.*

More than one century, and less than two, before the birth of the Son of Mary, Moses was born and given the title of his adopted mother, which interpreted signifies "Drawer-out." The child grew in wisdom and waxed wise, and became the impersonification of his royal title. Until becoming skilled in all the mysteries, as well as in the wisdom of the land of "Red Mud," he became an adept in the occultism with which the kingdom abounded. And it came to pass that by combining this knowledge with the superior wisdom with which he was naturally endowed, he arrived at a point of perfection in the science of necromancy which excelled in magic that for which the Egyptians themselves were renowned.

Now it was the habit of the Drawer-out in his walk through life to draw some inference from every premise which he encountered, with the natural result that he frequently arrived at original conclusions.

One day he saw a man strike his fellow, an act, which according to the inference which he drew, merited death, so he forthwith despatched the tyrant. Now the Drawer-out was by nature psychical, and his rare gift being augmented by environment as well as instruction, it is not difficult to understand that this protégé of a princess became so proficient in the use of supernatural power that he drew mystical conclusions from commonplace circumstances.

One day, while tending the flock of his father-in-law, the Angel of Intelligence revealed to him in a flash, as it had been flame that the ascent of the soul is upward in the manner of fire; and in that intellectual blaze, the sum of his reason was consumed, and he saw the soul's indestructibility in the figure of a "bush burned with fire, and the bush was not burned."

The Drawer-out mistook his intellectual vision for the Most High Intelligence, and he was afraid. From that day he became a saviour of the souls of men and a liberator of the oppressed, and making use of the occultism which he had learned in the "Land of Ham," he could make a rod appear as a serpent, and his own hand appear to *those who looked* "leprous as snow." He used these signs to convince the Egyptian King that he was endowed with supernatural power, in order that the King might believe him to be God's "spokesman unto his people."

> "And the people believed and bowed their heads. And he cast his rod on the ground and it became a serpent; he caught it, and it became a rod in his hand."

Now the sorcerers and magicians imitated him with their enchantment, and their rods became serpents also, but they were swallowed up by the rod of the Hebrew. Thus in the battle between the oppressed and the oppressor, the man who had selected himself to uphold the standard of righteousness, used his knowledge of the science of occultism as against the enchantment of the sorcerers, but the result invariably was in his favour.

It came to pass that the brother of the man "slow of speech, and of a slow tongue," smote the waters of Egypt, and they were turned to blood. The Egyptians also did likewise.

Then did Aaron stretch out the hand of his power, in which he held the might of magic, and he smote the dust, and it became lice.

> "And the magicians did so with their enchantment to bring forth lice. but they could not."

* Republished by special request.

Digitized by Google

Their star had set, but the star of the Israelite shone with resplendent glory.

It was after this that Moses turned his attention to the art of making books, and in the first chapter of his first book, he drew upon imaginative faculty until he imaged the Creator, acting in the form of Mind, through its idea: and from this Principle of Being, he drew the conclusion that the creation of Mind was the result of an *informing* potency, acting upon the universe as the sun acts upon the world, by informing inaction with action, and animating the inanimate with life. It was thus that Moses came to the knowledge that Mind, moved by the impulse of life, had infused the world with the potentiality of creation.

This day, the human race is strong for the attainment, with which the whole race is endowed—potentiality—and this according to the varied degrees of its spiritual progression, with signs following.

* * * *

One has said that the second chapter of Genesis is a complete contradiction of the first, but it is not so.

Another has said that the second is merely an explanation of the outline of creation touched upon in the first: but neither is this a fact, for both chapters relate to entirely different subjects. The first is a description of the Universe of Mind; the second, of the World of Matter.

In the first chapter, the truth is revealed that Mind created the universe out of Itself: there was nothing else. The earth, was without form, and void; darkness reigned. The creation of the universe was therefore the projection of an *informing* force existing in itself, and in nothing else, which force is Mind. Mind,

> "Whole and self-generate, unchangeable. and illimitable. Never was, nor shall be its birth; all is One from Eternity."

And it was this invariable substance which "brought forth fruit, whose seed is in itself, after its kind."

His work ended, "God—rested," and the shade of His power overshadowed the world. It is this shadow which owes its birth to light, the shade which is called "Matter," which supplies the theme for the second chapter of the book of Moses.

Matter, then, constitutes the domain of nature, which is, therefore, in more than a poetical sense, the shadow of God. And it is nothing, if not a stupendous revelation of eternal progress wrought by transformation—the art in which nature excels. Even the soil is in a constant state of change, in which the elements are the insensible allies in the chart of God, by whom the elemental forces are directed towards the goal of perfection.

It is a law of nature that effect and consequence are as inseparable as they are inevitable, but the cause is mind, operating by means of transformation towards the establishment of a higher order of being. Nature is inimitable in her power of transformation, for all her forces are concentrated in one effort, the effort to change a lower shape into a higher, in the realm of matter. And in revealing the unity of cause, Nature is establishing Mind as the universal substance, and the all of creation from a protoplasm to a man, as different rings in the same chain.

Mind infuses its essence from the within out, whereas Nature follows a course diametrically opposed. She creates nothing, but by making the potentiality with which Mind has endowed even the very elements, serve her purpose, she coaxes shapes from the light, and confiding them to the earth, lets that universal mother bring them to birth.

It is then that the sky father comes to the aid of his earth wife in the enlarged needs of their offspring, and from hardly perceptible blades peering through the earth's crust, by the warmth of his fire, the sun attracts plants, herbs and trees, until maturity meanwhile transforming his essence into flower and fruit and seed with which to complete their

Digitized by Google

development. When the soil is incapable of longer sustaining her progeny, by a supreme dilation she again changes their shape, and once more their universal potentiality is seen in a larger place.

"Nature," says Seneca, "always provides for her own exigencies." She works with an eye single to self preservation. Were it otherwise, it would be impossible for her to untilize the forces by which she is surrounded. She builds up, by first tearing down, with the same certainty that snow melts to reveal its essence. She is ever working from the without, inward, and in her iconoclastic method, damp and mold, decay and death, contribute to her scheme with the same efficiency that the sun aids by the law of his attraction towards the fulfillment of her will. The whole book of nature is a stupendous history of eternal progress by the alchemy of ceaseless change, through the art of transformation. She leaves nothing in the shape in which it first appears, but by the route of chemical iconoclasm, she is ever transforming one expression into a higher, with one aim in view—that of bearing her children on forever and ever toward their potential perfection.

The sea also is in a constant state of mutation, in which rain, frost, heat and cold are apparently insensible allies on the side of its transformation.

The goal of nature is spiritual excellence, and under her beneficient direction, even the elements contribute their energy in her behalf. In her curriculum, nothing abides but change, and this only as a means to the end of the establishing a higher order of being. It is her majesty as well as her mystery, that while she consists of one essence, whose variety or modes are undergoing constant mutation, that not one atom, or the least of atoms, are lost.

The earth is indeed "the daughter of the sea;" the peach bloom and almond blossom; the rose and the violet, as in fact all these woven kindred of light are nothing if not the sun turned to blossoms.

But the earth waifs and the air sprites alike are ever destined to succumb to fresh transformation, and their shapes must be changed again and again by a natural process of decay, similar to that which once gave them birth: but this only in that Nature may clothe them afresh in her unresting effort to prove them the natural heirs to perfection. In Nature, as in mind, "all are but parts of one stupendous whole," which is "changed through all, and yet in all the same."

Thus we arrive at the conclusion that as "One sole heat makes itself felt from many embers," even so Mind lends itself to many manifestations of one essence, as transformation is that "touch of nature which makes the whole world kin."

On discovering that transformation was the secret of nature, progression in the material world, the alchemists of bygone ages sought to imitate her method in the Universe of Mind, which is the realm of transmutation. If a transmutation of thought enables Jesus to see through the eye of Mind the substance, of which the shape is merely a poorly constructed evidence, it is shown that even the shape recorded the transmutation, as in the case of the leper; on the other hand, where as through the eye of chemistry, which is a material science, one may see intellectually, that fire and water are the same element, yet the senses do not attest this material fact, and the shape of water remains water; and that of fire continues to be fire. This establishes the truth that the world of matter is the domain of transformation; it is the Universe of Mind, to which the science of transmutation applies.

Shapes or images which are mental suggestions, on being imposed upon the brain, cause it to mistake it's own compositions for the compositions of another, and may be changed into other shapes. As for instance the letter, telegram or book which one reads in a dream, are not in the dream, and therefore the vision in which they present themselves as

Digitized by Google

there, is merely a mental suggestion, or a phantasy, not a reality.

A Greek Myth

In an epoch in which religion reposed in mythologyy, as a butterfly in its chrysalis, there was a beautiful shady island overlooking the sea, where Glaucus, the mythological angler dwelt. Being a fisherman, he spent idle time, not idly, but plying his trade. Then, when his nets were full, he pulled them ashore, and emptying their contents upon the grass which carpeted the island, sat down to separate his catch.

One day he let his nets down into the sea, to be rewarded by so great a draught of fish that as he separated them one by one, laying them upon the cool grass, he became wearied with the monotony of the labor, and was overcome by sleep. How long he slept, he never knew, but when he woke up he was astonished to see that the fish which he had laid upon the grass were moving their fins, as had been their wont in water; and not only were they moving, but they were going in the direction of the water.

Glaucus rubbed his eyes and looked once more, and saw a waif of the waves, which had reached the water, plunge into the deep, and swim away. Bewildered at the strange phenomenon, he watched the rest of these fish follow the example of the first, until finally the whole draught was restored to the sea.

"Surely that was the work of the gods," thought the fisherman. "Or," he hesitated, "Could it be the grass!" Was it possible that there was some hidden virtue in the herbs which had restored the "tipplers of the deep," while he slept?

"It might be so," thought he, and stooping, he picked a blade of grass, and put it into his mouth. No sooner had the juice of the herb touched his palate than behold, his thought was transmuted into another thought; all sense of his former nature was gone. The man was dead: the god survived!

Alone of all the mythological tales, the fable of the sea god furnishes us with the only traditional story evolved from the conception of the possibility of transmuting an inferior into a superior substance. In order to appreciate the figure which this myth conveys it would be well to notice the manner in which the fisherman became a sea god. It was not that fish were transformed into men, that retained their own from a habit—but the man who was transmuted has now been captor of himself.

Nothing was changed, the myth is not a figure of transformation, but of transmutation, which had taken place in the angler's thought.

On the principle underlying the transmutation of substance, Jesus based his life's work; it was the secret of his healing power. When he said: "As a man thinketh in his heart, so he is," he stated a verity of Divine Science, for thought is the substance of which the body is made. It is a transmutation of thought that

> "Doth a diverse combination
> Make, with the precious body that it quickens."

and when the senses are brought, by the superior power of a mental transmutation to testify to truth, a happy physical change takes place. It is thus that the sick are healed, by the transmutation of a lower order of thought, into a higher expression, or a negative physical into a positive spiritual idea of health.

Unity in the mystical sense implies that nothing has been, is, or will be, except Mind, which informs the universe with the potentiality of becoming. God is the One Being, and whatever seems to be besides Him, is "Not-Being;" in which Nature sees herself by reflection, much as we see ourselves in a mirror. Hence all phenomena are fleeting shows of one reality. Health is the normal condition of man: it is sickness which is abnormal. Therefore, to restore health to an individual, is to re-establish primitive order.

If this is true, healing the sick is not the infraction of a Law, it is the neutral-

Digitized by Google

izing, or suspension of a lower law by a higher Equity. If the spiritually uninformed see in the healing of the sick the violation of a man-made law, they do not see an infraction of equity, and it is well to remember that with "righteousness shall He judge the world, and the people with equity."

Jesus raised his thoughts above time and space, which are the dimensions of the world, and by mentally overcoming this illusion, he saw the reality of Being. It was in the reflection of his vision, that his patients saw themselves whole!

There never was a fall of man. That myth has been derived from the fallacious teaching of an anthropomorphic deity who worked miracles which were a violation of his own supposed laws. Neither was there an imperfect man, who fell from heaven a perfect devil. That which was perfect, is perfect; but it was, and is the Divine Mind, not a naked man in a dressed garden. And it is towards the attainment of the externalization of this one idea of immutable life that all which we call Nature is, and has been striving through countless ages.

The theory of the Garden-god, has been interpreted to suppose an infinite Intelligence to have created a finite and fallible man to represent His infallible wisdom; this impossibility is made overseer of a plot of ground, which heretofore was occupied by a talking serpent. And in this treacherous garden, the supposed form of pure intelligence, transformed into the shape of pure animal, is left a prey to appetites which are a conflagration ignited by the Most High Wisdom.

It is a mythological supposition, and its figure does credit to the imagination of its author, but whereas it was adequate to the lack of intellectuality which characterized the stone age, it is insufficient for the progress which Nature has made in the aeons which have evolved since the Hebrew Myth was written.

To have adapted this interpretation of the myth to this age, it would have been incumbent upon Nature to have suspended her evolution for the past aeons, and rest where she began. And if the lack of intelligence, which this false interpretation of the Hebrew Myth, attributes to God, had been attributed to a sane man by His followers, the result would have been a libel suit, with the verdict in man's favor.

Who would create a type of being in the shape of man, who was incapable of self restraint, and then force all humanity to expiate the penalty of his shortcomings? Such an atrocity would justify the Omarian demand:

"When He first moulded into life my clay,
The works thence proceed in black array,
Full well he knew; no sin but He ordained it;
Why burn me, then, on Resurrection Day?"

If such an act were possible, it would establish the intelligence of the Supreme to be on a par with a parent, who would blind all his children because the first had been born unseeing.

Such a parent would be inconceivable. And so it would be well to burn the bridges of superstition behind us. Let us press onward toward the mark of attainment demonstrated possible by the Son of the carpenter, who, by his life, so far outsoared the first son attributed to God that it would have been well if Adam had been effaced from the "ventrile of memory;" at least in the sense that he has been remembered.

The keynote of Nature is a deep sense of immortality, which flows through the world, broken here and there by sudden turns and precipitous falls, but never losing its way until its precious burden of potentiality is born to the ocean of Spirit.

The form of an essence, is the substance begetting that essence. The form of God is Mind. Shape on the contrary, is not that by which a thing is, it is merely that by which a thing appears to be, and it is to substance what an echo is to sound. As the senses, mistake an echo to be sound, likewise a shape may be mistaken to be substance, when in reality it is merely a shadow of a shade. Matter is that shadow, which by the necessity of its purpose, is a kind of vacu-

Digitized by Google

um destined to be the receptacle of the shapes, or figures, which evidence the unseen; *which is* that "enduring substance." The capacity of Mind is unlimited force; that of matter a restricted energy.

MESSAGES FROM MR. MURRAY

London, September 9th, 1923.

Having promised my many friends in America to keep them in touch with my movements in Europe during my absence from them, I wish to say that I am once more in England after spending some very profitable weeks in my beloved Italy. I arrived in London yesterday to find the hotels almost as empty as they were full when I was there in June.

What a movable and uncertain thing man is, after all! Why should we put our confidence in him? Why not take the advice of the Psalmist and put our trust in that which never fails?

Habit is strong and it is a fact not to be altogether set aside that we are still more or less dependent on each other, notwithstanding our desire to be self-reliant. Just as in great storms trees are shielded by other trees, so we men in the storms of life seem more sure of our power to resist these storms if we can only persuade ourselves that others are at least within calling distance.

It is Sunday morning, and Sunday morning in London gives one a queer sensation if that one is alone. There is nowhere to go but to Church and so I am glad that there is nothing in this which is objectionable to me for if it were objectionable this Sunday morning would be intolerable. I do then what every stranger does in a big city and find on inquiry that the most popular preacher is at the Church of St. Martin-in-the-Field. I have heard him and I can understand why he is popular. He deals with those subjects which touch men at every corner of his daily walk and conversation with other men. He made it clear to us that while most of our misfortunes are directly or indirectly traceable to our own conscious or unconscious oppositions to Law, there are nevertheless some misfortunes which come to us through the actions of others.

The one point that was brought out which especially pleased and edified me was that whatever we are called upon to suffer, especially when we are innocent, we must try to see above the momentary interruption in our lives the working of the eternal Plan. "Why should I have to suffer because of my husband's mistakes?" said a suffering wife to me one day. If I had heard this sermon before I might have said to her, "When the pain is gone you will see that you were of great assistance to him and this will help you both." Her husband's cross was a mistake he had made and for which he was paying an awful price. She was in nowise responsible and would have much preferred to have gone on her own uninterrupted way of ease and luxury. The law had no right to implicate her in his misfortunes nor had her friends and neighbors justice on their sides in their sudden changes of attitude and she was bitter and resentful but the day came when the mistake was corrected. Her husband was honorably reinstated and she could say with Simon, "I helped to carry his cross." When we refuse to suffer when another is in trouble and seek to escape suffering at such a time because "It is none of our doing," we are like a person refusing to assist a drowning man. The lesson has helped me and now I must prepare for this evening's talk at Steinway Hall.

September 11th, 1923.

The lecture at Steinway Hall is over and I am glad to report that the attendance was too large to permit of anything but closed doors long before it started. The hall has splendid seating capacity both on main floor and balcony but we

Digitized by Google

must next year have larger vision. Mr. Charles Wase introduced me in his most gracious manner to an audience as intelligent as it was large. I could feel the atmosphere of hospitality not only to me personally but to the philosophy which I represent, and which I wish I represented more adequately. There is such an ever-increasing demand for Truth that we cannot know too much of it nor live it too closely. I shall tell you what takes place at the next lecture on Tuesday evening, September 11th under the auspices of the London Psychology Club.

September 12th, 1923.

Last night I had the pleasure of speaking before the London Psychology Club at Church House, Westminster. The audience was immense and again the "standing room only" sign was at the door. Church House with its magnificent lecture hall is a part of the great Westminster Church work and for this it was doubly gratifying. First, because this historic place was placed at my service and second, because of such a large gathering. I was introduced by Sir Walter Roffey in a most charming manner, a manner which at once placed me in a most comfortable position with the great number who had assembled. And now I learn that what God gave me to say was just what these dear people wanted to hear. "All things DO work together for good." Tomorrow I speak at Sheffield after which I shall write you again.

September 14th, 1923.

My reception at Sheffield last evening was beyond anything I have ever known. Victoria Hall was packed and the *Daily Telegraph* gave a splendid account of it all this morning.

Mr. and Mrs. Mellord and Mr. and Mrs. Fisher of the Sheffield Psychology Club have constituted themselves a Committee on Entertainment with the result that my short stay in the place of my birth has been an uninterrupted feast of good things. They dropped everything in order to take me everywhere where I had roamed as a child and to a great many places which have come into existence since I left there. Such hospitality lightens the heart and when I left them all standing on the platform as my train departed for Nottingham it was with a feeling of wishing I might have stayed longer.

I am now at Nottingham where I lecture at one of the large halls this evening. I am writing this while waiting for the Committee to come to the hotel to escort me to the Albert Hall where the lecture is to be given.

The lecture is now over and the attendance was over two thousand. The Nottingham *Journal* was unusually generous in its report. A kind member of the Club has asked me to tour Yorkshire with him and his good wife and as it is the week-end, I accept. The tour has brought us to York with its ancient city gates and walls and its world-renowned minister where I hope to attend service this morning. After service I shall leave for Leeds where I am to speak in the Coliseum which seats three thousand and which the Leeds people expect to fill.

September 17th, 1923.

It is the morning after. At the Coliseum last evening there was nearly 2,500 in attendance. I was astonished when the address was over to learn that it had taken an hour and a half, an imposition on an audience which was too well-bred to show it, for not a person moved in any way that would indicate impatience. I learned afterward as a result of the general applause that time had slipped as unconsciously for the audience as it had for me, a fact which helped to appease my self-condemnation. Today I leave for Manchester where I speak this evening.

September 18th, 1923.

There was an audience of over two thousand at the Albert Hall in Manchester last evening. I had the extreme pleasure of having on the platform with me, in addition to the Chairman, Mr. Evan Roberts, Mrs. Phoebe Holmes of

Digitized by Google

Los Angeles who has been doing a great work in England during this summer. Her classes have been unusually well attended and on her return to America next month she will leave behind her thousands of grateful students whose interest in Truth will continue.

I have just arrived at the L. N. & W. Hotel in Liverpool to find a reporter from "The Echo" awaiting me. The interview is now over and I am expecting the Committee from the Liverpool Psychology Club to inform me of the place and hour of meeting.

10:30 P. M.

The lecture is over and another splendid attendance notwithstanding it has rained off and on all day long. I am taking the night train for London where I must be early in the morning to arrange for my sailing on the 20th.

September 20th, 1923.

I left London early this morning for Southampton and the "Belgenland" and at this writing I am somewhere between England and France where Mrs. Murray comes aboard at Cherbourg. The "Belgenland" is one of the most beautiful ships I have ever seen and I am looking forward to a most restful and invigorating voyage.

NOTES FROM THE FIELD

Lack of Co-ordination in Muscles

DEAR MRS.:—

Last night as R. was sitting on the side of my bed holding a chair and letting himself up and down, he suddenly said, "I can take a step," and he pushed the chair for three steps before the chair tipped. Then I held it down by the front and he pushed it around the room and back to the bed. He was on his toes, of course, that is the way he stands, but it was a step!

(This is the first step of a child who was born with a supposedly incurable muscular trouble.)

MY DEAR FRIENDS:

It is about two years since I was shown the path to Divine Science through a very faithful disciple. I had been unsettled spiritually since I was about 23 or 24, groping and reaching, studying various philosophies, and trying to find that which should satisfy me spiritually and mentally. Since I entered Divine Science and though I have been unable to attend the meetings often, nor to give much time to study, I have certainly come into the Kingdom.

I am more than glad of this opportunity to study at home, and I will endeavor to take advantage of it to the fullest degree.

Yours in gratitude for all you have already done for me,

H. I. E.

DEAR MRS.:—

I cannot hope to express our gratitude for what, through God, you did for my husband. It was the most beautiful demonstration we have had of the healing power of the Word. He gave the best performance possible in his part, and when I rang you up he was almost speechless, burning with fever and exhausted with overwork. That was at 9 A. M. and he played his matinee at 2 P. M.

W. J. S.

A SORROW your soul has changed into sweetness, into indulgence of patient smiles, is a sorrow that shall never return without spiritual ornament; and a fault or defect you have looked in the face can harm you no more, or even be harmful to others.

—*Maeterlinck.*

Digitized by Google

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

ASTOR LECTURES: 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.

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

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

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

ASTOR LECTURES: 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 SELECTIONS: Luke 22: 40-44; John 3: 33-36.

ASTOR LECTURES: 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.

Digitized by Google

MEDITATION: "The Lord in me understands the Lord in all men."
BIBLE SELECTIONS: Matt. 6:19-21; 28:18-20.
ASTOR LECTURES: 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 SELECTIONS: Prov. 13:11; Rom. 12:5-11, 16.
ASTOR LECTURES: 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 SELECTIONS: Rom. 11:29-36; I Cor. 12:6, 7.
ASTOR LECTURES: 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 thing, and the first law of nature, is to return to its source. Man's pilgrimage upon earth is, accordingly, nothing if not a gradual ascent God-ward.

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

MEDITATION: "He giveth power to the faint."
BIBLE SELECTIONS: Psalm 93; 103.
ASTOR LECTURES: 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 SELECTIONS: John 8:32-36; 14:17-21.
ASTOR LECTURES: 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 SELECTIONS: Isaiah 2:22; Jas. 1:17, 18.
ASTOR LECTURES: Page 165 and 167.

November the twelfth

An appreciative word will do more to

Digitized by Google

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

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

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

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

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

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

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

ASTOR LECTURES: 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 SELECTIONS: Deut. 18:9-22; John 5:24.

ASTOR LECTURES: 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 SELECTIONS: Jas. 1:25-27; Col. 1:10-13.

ASTOR LECTURES: 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 an-

Digitized by Google

nulled and fleshly inheritance set aside, and man is seen as the heir of God, and joint heir with Jesus. Claim your inheritance and don the princely robes of righteousness.

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

BIBLE SELECTIONS: John 5:30; 6:39, 40; Rom. 13:1; II Cor. 5:18.

ASTOR LECTURES: 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 SELECTIONS: Luke 16:10-13; 19:12-26.

ASTOR LECTURES: Page 122, first and second pars.

November the nineteenth . .

Hope grows sweet with age, and often rich in being deferred. It is only in the attainment of the thing hoped for that it retires from the scene of victory, for only in possession do hopes find fulfillment. Rejoice, then, in hope and wait patiently for the harvest that must result from your goodly desire. The laws of God sometimes work slowly, but the outcome is assured.

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

BIBLE SELECTIONS: Psalm 16.

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

November the twentieth

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

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

BIBLE SELECTIONS: John 8:50-59; 11:25-27; Acts 26:8.

ASTOR LECTURES: Page 127; page 129.

November the twenty-first

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

MEDITATIONS "Perfect love casteth out fear."

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

ASTOR LECTURES: Pages 191, 192.

November the twenty-second

As "The eye, seeing in all things what it brought with it, experiences the faculty of seeing," so the intelligence understands to the extent that its faculty of apprehension has been stimulated. Existence is for the purpose of 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 SELECTIONS: Col. 3:4; I John 5:11-15; II John 1:6.

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

Digitized by Google

November the twenty-third

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

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

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

ASTOR LECTURES: 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 or 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 SELECTIONS: Luke 8:51-56; John 11:4; 21-26; Rom. 9:1-10; I John 2:24. 25.

ASTOR LECTURES: 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 SELECTIONS: Luke 15:11-32.

ASTOR LECTURES: Page 249, second par. to end of chapter.

November the twenty-sixth

To revile the body does not elevate the soul; and to attempt to account for the spirit's delayed manifestation by dilating on the weariness of the flesh, is to forget, as Browning says in "Rabbi Ben Ezra," "that flesh hath soul to suit!" As a flower has perfume equal to the completion of its loveliness, so this "rose mash" 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 SELECTIONS: John 1:9-14.

ASTOR LECTURES: 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 SELECTIONS: Phil. 1:27-30; II Pet. 1:3-11.

ASTOR LECTURES: 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 des-

Digitized by Google

tination until God holds it in His hands. Remember then, that if it is but a cup of cold water handed to a thirsty vagrant, it is destined to refresh the lips of the Holy One. Give then, heartily unto the Lord.

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

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

ASTOR LECTURES: 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 is no darkness at all."

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

ASTOR LECTURES: 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 pervades 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 SELECTIONS: Psalm 150; Prov. 4:18; Eph. 4:8-11.

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

HOW SHALL I TITHE?

"Bring me 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 the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Mal. 4:10.

Does this promise really include me, you may ask?

It certainly does, if you will tithe. No matter how poor or how rich you may be. It is a promise direct to you from God Himself, with a challenge to prove Him.

Whether you are a farmer, a fruit grower, a laborer, a mechanic, a clerk, a professional man, a merchant, a lawyer, a doctor, or a manufacturer, an employee or an employer, in any station of life, in the city or in the country, you are included, if you accept His offer.

God's challenge to prove His promise is open to you and to every man, woman, and child in the world.

I Corinthians, chapter 16, verses 1 and 2, says: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." (The custom of the Israelites was ten per cent, or a tithe.)

Deuteronomy, chapter 8, verse 18: "But thou shalt remember the Lord thy God for it is He that giveth thee power to get wealth."

How can God inspire me to prosperity? you ask. In many ways. Job, chapter 32, verse 8, says: "But there is a spirit in man, and the breath of the Almighty giveth them understanding."

God instituted tithing for the good of the tither, because He loves you and wants you to be happy and successful.

It is God's love for us that points to His way for our greater and lasting success; that teaches us to profit—with always an assurance of better things and

Digitized by Google

peace of mind over our personal financial matters.

God is the owner of everything.

Haggai, chapter 2, verse 8: "The silver is mine and the gold is mine, saith the Lord."

You honor God when you accept his promises, and tithe; and God blesses you with plenty for thus honoring Him. Your gift of a tithe is the return of a part of that which God has already given to you —an expression of your loving allegiance to God, and God repays it generously, as He has promised. . .

We never heard of God failing a man or woman who tithed, or of one failing in business who tithes. . . . Tithing is God's infallible and unimpeachable rule for your financial success. But you must keep your covenant with Him and tithe conscientiously.

"How shall I tithe?" you ask. Set aside systematically and regularly one tenth of your increase, if a farmer or merchant (before taking out your living expenses), or one tenth of your wages and income if a wage-earner, a professional, or a salaried man or woman, and devote it to the work of the Lord God and His kingdom, separating your tithe from your own funds fairly and honestly and keeping separate accounts.

"What shall I do with the tithe money?" you ask.

Read Leviticus, chapter 25, verses 30, 31 and 32: "The tithe is the Lord's. It is holy unto the Lord."

It is God's, and you are his steward.

Pay it to the Lord as your loving gift. It is His.

Are you as happy, successful, and as blessed as you wish, or have your own plans failed? Are you in debt?

Follow God's rule and see the blessed results.

Take God at His word and claim the financial and heavenly blessings of His covenant. *Selected.*

THANKSGIVING

By Violet Alleyn Storey

As we have gathered in rich harvest from Thy fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts
So take Thou gratitude from those on bended knees.

We sowed Thy ground with humble seeds, but Thou hast sown
Our minds with wisdom and our hearts with faith and love;
And if, from such a source, our harvest was so fair,
Oh, how much fairer should Thy harvest be above!

We've seen our tiny seeds yield flower and fruit and grain—
A myriad of blossoms in each garden bed;
Frail petals formed into the apple, pear and plum;
And sun-filled wheat from which we'll bake our winter's bread.

So mayst Thou see Thy seeds have borne Thee beauty, too—
Delightful songs and poems, pictures like glad flowers;
And kindly thoughts become great deeds, like ripened fruit;
And thankfulness to give Thee cheer in quiet hours.

As we have gathered in rich harvest from Thy fields,
As we have taken lovely fruits from bending trees,
So gather Thou, O God, Thanksgiving from our hearts;
So take Thou gratitude from those on bended knees!

(By Courtesy of Good Housekeeping Magazine)

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 DECEMBER, 1923 No. 2

TABLE OF CONTENTS

The Significance of Christmas ..... *W. John Murray* 31
Brotherhood ..... *Selected* 36
Miracles ..... *John Lowthian* 36
Life of Christ ..... *Giovanni Papini* 38
Christ in the Child ..... *Markham* 40
The Necessity for Peace ..... *Daniele Cortes* 41
Prayer ..... *R. H. Merriam* 46
The Mystic's Christmas ..... *Whittier* 48
The Lily of the Field ..... *Selected* 49
The Blood of Christ ..... *Selected* 53
Christmas Story ..... *Jean Jones* 57
The Hives of Dreamy Land ..... *Blanche E. Wade* 59
Fairy Frost ..... *Minna Irving* 60
Because He Remembered ..... *Katherine I. Davis* 61
Hath Made Me King ..... *Uplands of God* 62
Daily Lessons With Meditations and Correlative Readings 63
Notes from the Field 69
The Trinity ..... *Daniele Cortes* 70

THE GLEANER ANNOUNCES FOR JANUARY

ARTICLE *By W. John Murray*

PSYCHICAL EXPERIENCES IN THE BIBLE *By Horatio W. Dresser*

DIFFERENTIATIONS *By Daniele Cortes*

This article has come in response to a demand and treats of differences between Christian Science and Divine Science.
Other articles by well-known writers for the Magazine.

Copyright, 1923, 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. $2.00. Single Copy, 20 Cents

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

Digitized by Google

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth Street

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 o'clock Mr. Murray gives Bible interpretations and short talks on Truth.

A Healing Meeting is held daily, except Sunday, between 12 and 1 o'clock at the Waldorf-Astoria Hotel.

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

SUNDAY SCHOOL—The Sunday School meets every Sunday at 11 a. m. Teachers work earnestly to instill into the minds of the children the truths of Divine Science. Have your children registered as Sunday School members and bring them with you each Sunday. We have specially prepared lessons. We earnestly desire the co-operation of the parents in our work for the children.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are $30,000 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. DAVID B. BABCOCK, President
MR. S. D. SCUDDER
MR. J. W. OVERTON
MR. GEORGE SIMPSON
MRS. WALTON MARSHALL
MR. A. R. TRIMBLE, Vice-President
MRS. BYRAM WINTERS, Secretary, 1200 Madison Avenue
MR. ENNO GREEFF
MR. R. C. THOMPSON

MR. H. R. HOSBACH, Treasurer
284 Lexington Avenue

Digitized by Google

THE GLEANER

Vol. 15 DECEMBER, 1923 No. 2

THE SIGNIFICANCE OF CHRISTMAS

W. John Murray

"To this end was I born and for this cause ca me I into the world, that I should bear witness unto the truth."

THIS is the morning of all the mornings of the year when the very air is vibrant with Hosannas. Hosannas to the Highest. It is the time to accentuate once more the old, old story of Jesus and His love. The subject of the Nativity of Jesus will be treated from many angles—the marvelousness of his birth; his immaculate conception; the prophetic utterances through the ages of the law and the prophets, suggesting to the people of Israel and extending to them the hope of a promised Messiah. All of these will be treated in the same sweet way in which they have been treated for two thousand years. It is a story that never grows old, and the birth of Jesus is unique in the history of births. It has done for humanity what no other birth has ever done. Birthdays come and go, but this birthday goes on forever. Great celebrities have come into the world and have gone out leaving their mark: none have left the mark that Jesus of Nazareth has left. It is an anniversary that is accompanied by most unusual emotions, emotions which are never inspired on the birthdays of other men of note. There is no other birthday in all the year, or calendar of birthdays, that is so filled with the spirit of giving. We never give on Lincoln's birthday, nor on Washington's. One of the unique things attached to Jesus' birthday is that it calls for a spirit of generosity.

Of course, there are those who give in order to get as much again, if not more: there are some to whom this ancient custom has become somewhat of a bore; perhaps an antiquated superstition. Fortunately there are not many of this type. There are others who do not profess to believe in Jesus, who are usually generous at this season. I receive cards from devout Jews, wishing me a Merry Christmas, so do you. This birthday inspires a sort of univeral love, good feeling, tenderness, and a desire for peace on earth. Men who fight in trenches in all other seasons of the year suspend their barbarous activities on Christmas. What is this strange influence? Why is it that he, of all men, has inspired this strange sense of the necessity of peace? Napoleon says, "Other men founded great empires,—Cæsar, Charlemagne,—and I, myself, have founded great empires upon what —force." The empires that have ever been founded upon force are transient, temporary, and doomed to dissolution. Jesus alone of all men in history, founded an empire which has endured from his day until the present moment. Upon what did he found his Empire? Upon love. This in a measure explains the secrets of the peculiar birthday of him who founded his Empire on love, and who from that day to this, has inspired men to give.

Studying the psychology of present giving at Christmas time, we discover that this ancient custom which never dies out, and never will, began with the wise men of the East, who brought from the remote corners of the earth gifts of gold, frankincense and myrrh, and placed them at the feet of Mary, who had been privileged to be the mother

Digitized by Google

of Him, who subsequently was to be known as Jesus of Nazareth. In the study of the psychology of this peculiar custom, and wondering where it began and by whom it was originated, and for what reason, I have searched through the Scriptures, because no lesser literature has furnished me with an idea of the genesis, or the beginning of Christmas giving. I find it, I think, in the New Testament. I find that the custom began with him who liberated the children of Israel out of the hands of the Pharoahs; who made a present of a child to Sara, she that was barren in her old age; who healed the leprosy of Moses' sister, Miriam who fed the Children of Israel with manna in the wilderness. I find that it was he, who made the first Christmas present, and made it out of a spirit of great love. "God so loved the world that He gave his only begotten son" that men might not perish, but that all might have everlasting life. The first Christmas present was given to the race in the person of Jesus. God so loved this old world of ours that He gave his only begotten son, that men might not perish, but that all should have everlasting life,—a selfless love!

I said a moment ago that men give frequently in order to receive as much again, if not more. This seems like a very selfish form of giving, and yet perhaps my dear friends there is a law back of it—equilibration; the law which Jesus was speaking of when he said, "Cast your bread upon the waters and it shall return unto you after many days." It would seem as if God were selfish. Is it possible that there is such a thing as an ideal selfishness; a sort of giving, knowing that you will receive again as much, if not more; and doing it not for the sake of receiving as much again, but for the very sake of giving? Might it not be that there is such an ideal method of making presents? It is a sorry thing indeed for us to reflect upon the thought that God gave his only begotten son in order that the world might be saved; if He lost His son as a consequence, that would be a tragedy. But it is a glorious thing to reflect upon the fact that God only gave His son for a time, a brief time, gave one man for a short time in order that he might win all men for all time and eternity. He loaned His Son, so to speak, to this sinful, sick, sorrowing, miserable world,—a glorious loan it was, and it came back with interest. He went out and came back, bringing with him such men as Peter, James, John, Andrew, Matthew, Mark and Paul; such glorious women as Tecla and Priscilla, and all of those who ministered to him, bringing with him these forerunners of all the millions and millions of people who have since proclaimed his glorious divinity in manifestations of unselfish love at this season of the year. It is an unforgettable birthday because, he came down in order that he might rise up. I used to think that the sacrifice of God giving His Son to the world was more than the world deserved. Today I look back on the situation, and I see, that only by giving, can we hope to receive; not only by giving the thing that is easy for us to give; not only by giving the thing that is a little difficult for us to give, but by giving the most precious thing we have. There was nothing more precious for God to give than his only begotten Son; nothing more precious for Abraham to offer up, upon his altar of sacrifice, than his own son Isaac. God gave the first great Christmas present and perhaps this is why the custom is so persistent; perhaps this is why men and women consciously and sub-consciously feel called upon at this season of the year to give, to give out of their abundance, or to deprive themselves of something in order to give. It would hardly look right, say we, to let the Christmas time pass over without giving something to some one; no matter how trifling, how insignificant, how inexpensive it is, we seem called upon by some great divine urge within

Digitized by Google

us to give to some one. I am sure, my dear friends, that the habit of giving to those who are on the same plane of prosperity with ourselves is not a very serious one. I am satisfied that all of the giving at Christmas time is not selfish. The spirit of unselfish giving manifests itself in gifts to the poor; gifts that are given in the sweetest and the most loving spirit. The poor may never know who gave them. All they will ever know is that it came from God, through some one. "Let no one know the giver. It is my way of giving," says these unselfish persons and I think you will agree with me that this *spiritual giving* is greater and more general and more universal than that of giving to those who have plenty, and the habit of giving to those from whom we expect something in return. Humanity is humane, very humane, because in its real essence it is divine, and when God gave Jesus to humanity, he gave Jesus for a purpose. Jesus came to humanity as a Christmas present, and with him he brought another, his own contribution to the race. He laid down his life that we might have peace. He laid down his life in order that we might enter into a glorious perception of the Truth that he came here to enunciate. Let us not forget that which has been emphasized all down through the centuries—the infancy of Jesus,—but rather let us emphasize a certain helpful fact in connection with the life of Jesus. To be born an infant was a glorious thing, but to live as a man among men was even more helpful. I see in Jesus an example not of the unattainable. I no longer see Jesus so far removed from humanity as to be utterly outside of its reach, but I see in Jesus may I say, a struggling soul, one who not only grew in stature, as men do from infancy to youth and middle life, but one who waxed strong in the spirit. I see one who, by reason of his search after Truth and his living of the same grew into Christhood. He was no more born Christ than Lincoln was born President of the United States. He won his Christhood. Jesus of Nazareth was never known as Christ of God until he began his efficient healing ministry. He was always Jesus, the son of Mary; Jesus, the carpenter's son; Jesus of Nazareth. One day he turned to his disciples and said to them, "Whom do men say that I, the Son of man, am?" And they said, "Some say Jeremias; some say Elias, and others say John the Baptist." "But whom do ye (disciples of mine, who have been listening to the Truth as I have divinely and scientifically expounded it) say that I, the Son of man, am?" And the impulsive Simon, said, "Thou art the Christ, the Son of the living God." For the first time the divinity in that race humanity of Jesus had become appreciable to the waiting soul of a devout student. "Thou art the Christ," the anointed, the expected Messiah, the redeemer of the world. It were of little moment to us if Jesus were born a million times in a manger in Bethlehem, if the Christ is not born in our own souls. This, to my mind, is the significance of Christmas,—the necessity of the rebirth, the necessity of man's becoming conscious of his divinity, the solemnization of the wedding feast between pure divinity and exalted humanity.

It is not so much the messenger as the message which should engross our thoughts at this season. I believe, with all orthodox Christians, in the advent of Jesus of Nazareth. But that is not the point. The point is: What is Christ? What think ye of Christ? Because it is according to what we think of Christ as to how we shall spend our Christmas. Christmas is not merely a season of feast giving in a material way; it is not merely a season at which we are to give baubles and presents to humanity. It is a season at which we shall remember certain vital facts, and the most vital fact is the Christhood of the individual, the birth of the Saviour in the awakened spiritual consciousness, because it is only through

Digitized by Google

the realization and the recognition of this divinity within, that we can ever come to any sense of true appreciation of the mission of The Master. In all our Christmas giving and in all the purchasing of our Christmas presents, have we remembered that perhaps this ideal selfishness of God would like a present? Of course there is nothing in the shops that we can get to make such a present. Is there a present that man can give to Him who possesses all things? What shall you give to one who has everything? We are asking the question today among ourselves: What shall you give to one who has everything and is surrounded by all the luxuries of life? What shall we give to him or to her? Love, perhaps; you can't buy it in a shop. Is there a present that God asks of us at this season that perchance we have not thought of? How many of us have thought of giving God a present?

Paul tells us, or gives a hint, so to speak, of a present that we can make to God, not necessarily on Christmas morning, but if we do not make it every morning of the year, let us make it at least on Christmas morning. He says "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Present your bodies a living sacrifice, holy, acceptable unto God," *a living sacrifice*—this is tremendously significant. It is not a difficult matter to present unto God a dying sacrifice in the form of a sickly body. When we have given the world all of our bodily vigor and energy, and when it is depleted and debilitated by excesses of unrighteousness, then most of us are only too willing to hand it over to God, but it is a poor present. Paul says, "Present a living sacrifice," vital, energetic, filled not only with the spirit of a living God, but filled with the health and strength which comes from pure thinking, pure living.

God wants a present! The cattle on the hills will not do, because he owns them and the hills too; the gold in the mountains the frankincense and the myrrh, the pearls, the precious stones. All are His. Of what profit is it to hang medallions around the Madonna's neck, if we present a body that is not a living, vital, energetic present to the Most High? A body healthy because of a healthy, pure mind; a body vibrant with the energy of the Holy Spirit, because of a serene, spiritual consciousness,—that is the present wanted by God. In all of our Christmas giving and in all of the making of our Christmas presents, let us not forget this very important thing that He who gave everything, wants it back with interest. The lesson is told by Jesus. He gives five talents to one and ten to another, and one to another, and he not only wants his talents but he wants the interest upon them. God made a present to the world when you were born. When you came into the world for the same identical purpose that Jesus came, and the words of our text tell us why he came—"I came into the world that I might bear witness unto the truth." That is the glorious thing we have come here for—to bear witness to the truth. What a mission; what a mission! Most of us are bearing witness to error in the form of sin and sickness, sorrow and poverty, and pain, perplexity, doubt, chagrin, anguish of mind and apprehension for the future. Are we bearing witness to the Truth? And because for this reason we came into the world, and for no other, there is no other excuse for our existence; and if we are not bearing witness to this Truth, we are like the withered fig tree; we are positively cumbering the ground, taking up good, healthy space. The mission of every man is the mission of Jesus, and the mission of Jesus is the mission of every man. This is the Christmas message to man, it is the significance of Christmas. Like Jesus of Nazareth we have come into the world to bear witness to the Truth, the truth about God, the truth about our fellow men, the truth about ourselves as the image of that in-

Digitized by Google

finite mind which is God. The message of Jesus to humanity was the glad tidings of divine perfectness. He brought us what no other prophet has ever brought, namely, the glad tidings not only of "Peace on earth and good will toward men," but the joyful impartation of the Truth, which, if men understood, would eliminate sin, sickness, sorrow and death from the world. For the first time in human history Jesus came to men in the world and said, "Ye too are the sons of God."

Theology has separated Jesus from the warm heart of humanity by such an infinite distance that we have come to regard him as an unattainable ideal, but he said, "To as many as believe on me, (understand my principle, grasp my Truth and live it) to them shall be given the power to become the Sons of God." "Ye are the Sons of God." He came to arouse the consciousness of each individual in the world to a recognition of his own divinity. This was the great Christmas present that Jesus came to give to the race.

I love the pictures of the little bambino in the shop windows. I used to love, as a child, to hover around the cribs in my old church, the church of my fathers, and watch the beautifully decorated altars; the stars glinting through the azure sky; the infant reposing quietly and calmly in the crib; the sheep, the wise men, and the Virgin Mary, and Joseph, all of these form beautiful pictures in my mind. They have not lost any of their beauty, but this morning I want to think upon the matured Christ. This morning I want you to think upon this infant grown up, which symbolizes your own awakened soul from toddling infancy to adolescence, to sturdy young manhood, and to wise age. This is the growth of the Christ in you. If it is as yet only a child in swaddling clothes, a faint glimmering of the divine truth, cuddle it, keep it warm, keep it close to you, dwell upon it, ponder it; ponder it as Mary pondered the deep things of God in her heart, nurture it into a healthy childhood, into a strong adolescence, into a powerful manhood. It is all symbolic of the growth of Christ in your own consciousness, and unless we see back of the symbol, we shall all be reverently adoring the infant and not the matured mentality. You have come then to bear witness to the Truth of your own being; affirm often and persistently: I and the Father are one. The Father has made a Christmas present to me of His own being; He has given to me of His own nature; He has conferred upon me His own love; He has blessed me with His own Truth, emancipated me with His own liberty. I and the Father are one; the Christ in me is the imperishable Son of God, incapable of sin, sickness and death, the same yesterday and today and forever, and it is all there is of me, the rest is nothing. Only in-so-far as I am divine am I anything at all; only in-so-far as I know the Truth do I understand Christ at all.

Christmas day is a new day for us. It is the revelation of Christ to human consciousness; it is the explanation of a glorious life; it is the partial demonstration of a Truth which has come to make us free from all ignorance. Jesus went away. Christ remains in you, the hope of glory. Let us celebrate this indwelling Christ by a more consecrated life. Let us from today present our bodies a living, vital sacrifice, acceptable to God; strong with the strength of the spirit; powerful with the power of omnipotence itself. Give back to God what he gave to us, with interest; take back to the great heart of infinite love the remembrance of deeds well done, the remembrance of strength and health and joy imparted to others, because this is what you are here for, to bear witness to the Truth. And if you bear witness to the Truth, you will heal the sick, you will comfort the sorrowing, you will help to abolish war from the world and destroy that greatest of all curses, poverty. This is your mission in life; you are all min-

Digitized by Google

isters of God unto righteousness, missionaries unto the Most High, Christmas presents from God to the race. Reach out to the things that are before you. You are not living in vain and you are not living just to live; you are living just to love, and by loving to heal. Think of it! "For this cause you came into the world, that you might bear witness to the Truth," all of the Truth—The Truth of Love.

BROTHERHOOD

Selected

BROTHER, if your Christ be the Atoning Lamb;
The only begotten of the Great I AM;
The Rock of Ages cleft for you,
And you say *my* Christ would never do:—
Brother, follow your Christ and give me your hand.

Brother, if my Christ be the great Ideal;
The possibility of the Race made real,—
The lowly man of Galilee,
And I say *your* Christ would not help me:—
Brother, leave me my Christ, but give me your hand.

"Brother, if *our* Christs,—both claiming the dear name,—
Turn out in the end to be one and the same,—
The Love Divine that pleads for all;
Would our hearts rejoice to hear him call,
'Brethren, come unto me, and come hand in hand?'"

MIRACLES

John Lowthian

MIRACLES are a kind of equitable lawlessness, or demonstrated opposition to material law, which has come to mean any rule established, whether by custom or the will of a person or power, able to enforce its demands. It is the possibility of enforcement which may decrease the elasticity of law, to the extent that it becomes a kind of legal cormorant, devouring everything.

The fact that when a state is most corrupt, its laws are most multiplied, proves that when laws are made by professional lawbreakers, the greatest injustice is that which parades in the name of the law. Admitting that the savage requires to be restrained, that very necessity is in itself indicative of morbidness, which is all that the need for external force can ever imply. But for the sound mind in the healthy body restraint is always a hindrance, and never a help, and yet law has come to mean a single form of coercion, which deprives the saint of his liberty with the same ruthlessness that it grants the sinner his license. Says Paul: "I had not known lust, except the law had said: 'Thou shalt not

Digitized by Google

covet", and this fact, experienced by others than Paul, reduces certain forms of material law to mere occasions of sin.

Jesus defined law as that principle of love which necessitates the doing unto all men as we would that they should do unto us, and by uniting law with equity, He made of it a principle of eternal justice. But by attempting to divorce law from equity, two things which God has joined together, men have perverted law to the extent that it has become a menace to liberty and an aid to political crime. Thus the greatest miracle is, that rules of conduct, which contribute to crime by violating the principles of equity, should exist in the guise of law.

In whatever age the glory of the celestial has been manifested on a terrestrial plane, that period has been regarded as an age of miracles, and the church, having within its folds men whose knowledge of spiritual law enabled them to quicken natural energy into spiritual force, with signs following, it naturally became the storehouse of miracles.

The result was that when Spinoza made the statement that nothing could happen in nature which opposed its universal laws, if it did not follow from the same law, therefore, if anything in the nature of a miracle was possible, it would make God contradict himself, for the law which is violated by a miracle is as much God's law as the miracle which violates it. The priests, unable to understand that the man intoxicated of the Spirit, recognizing law to be spiritual, did not see law in the rules or material personifications which pass for law; they naturally mistook the affirmation of Spinoza to be an attack upon the validity of the miracles, and indirectly, the church. Forthwith, they began to take up cudgels in the church's defense.

Undoubtedly miracles had been the church's evidence of her divinity. This they admitted, but unable to see that if miracles had attested her sanctity, their absence pointed to her degeneracy, these ambassadors of Christ feigned to see by the conspicuous absence of miracles only the fact that the church had outgrown their necessity. To prove their assumption, they cited the image of Chrysostom, which related how, when a young tree is put into the ground, the gardener bestows much care upon it, because it is tender; he protects it from the cattle by fencing it round; he uses other devices to defend it from the wind; but when he sees that it has taken firm root in the ground, he takes away the defences which have become unnecessary to its development.

Likewise, the church in its infancy needed miracles as the young tree needed defense from the wind and herds, but in the proportion that it waxed strong, these defences, or evidences, were removed as supports which were no longer needed. Thus the Pontiffs, who, by giving over-much room to politics, had crowded miracles out of the church, relegated to a sea of oblivion the evidences of faith which had been the crowns of martyrs. So the most glorious age of the church's history was accounted as little less than spectacular display, with which to bolster the faith of weak believers, which subsequent enlightenment, rendered unnecessary. In this manner Christianity was robbed of its halo by the Pontiffs of the church, with the same nonchalance that characterized Nero when he watched the sacrifice of the Christians in the flames which his diabolical ignorance had ignited.

The question which confronts this age is not a question of miracles, for every one knows that miracles are names given to such events as transpire through the will of man, in accord with the will of God, in the demonstration of spiritual, not material law. It is not brimming God down to nature, it is uplifting nature to that elevation of mind which views all things in the light of God as the only Creator. Miracles only exist for those who are ignorant of the law in operation. Trench illustrates this by the belief of

Digitized by Google

a savage that a telescope has the power of bringing the far instantaneously near.

The question which confronts this age is whether or not healing by spiritual means is or is not the evidence by which the Church is recognized to be the Church of Christ. If it were true, as has been asserted, that spiritual healing was merely the "swaddling clothes" of the infant Church, and not the garments of the full grown, it would reduce the life work of the Master to a failure. More than that, it would place his spiritual understanding of mind as the only substance, on a par with the magic of Simon Magus, who, by deceiving the optical nerve of his audience, could appear to roll about on burning coals unhurt, or transform himself at will into a serpent or a goat. Jesus, on the contrary, enlightened the understanding of his followers to such an extent that the harmony of their physical being testified of the Truth, and their optical nerves bore witness to the mental redemption.

What the sun is to the earth's existence, spiritual healing is to the church, and in the degree that she is dependent upon "the sun's fire that severs day from night," for the preservation of her precious burden, so is the church dependent upon spiritual healing for its divine authority to exist. Now, as in the time of the great king David, the soul of the people "thirsteth for God—who healeth all their distresses." The church of Christ and her ministers, God's ambassadors, whose lives attest the truths they teach, are the true custodians of spiritual healing.

LIFE OF CHRIST

Giovanni Papini

JESUS was born in a stable, a real stable, not the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt. And not the modern Christmas eve "Holy Stable" either, made of plaster of paris, with little candy-like statuettes, the Holy Stable, clean and prettily painted, with a neat, tidy manger, an ecstatic Ass, a contrite Ox, and Angels fluttering their wings on the roof—this is not the stable where Jesus was born.

A real stable is the house, the prison of the animals who work for man. The poor, old stable of Christ's old, poor country is only four rough walls, a dirty pavement, a roof of beams and slate. It is dark, reeking. The only clean thing in it is the manger where the owner piles the hay and fodder.

Fresh in the clear morning, waving in the wind, sunny, lush, sweet-scented, the spring meadow was mown. The green grass, the long, slim blades were cut down by the scythe; and with the grass the beautiful flowers in full bloom—white, red, yellow, blue. They withered and dried and took on the one dull color of hay. Oxen dragged back to the barn the dead plunder of May and June. And now, that grass has become dry hay, and those flowers, still smelling sweet, are there in the Manger to feed the slaves of man. The animals take it slowly with their great black lips, and later the flowering fields, changed into moist dung, return to light on the litter which serves as bedding.

This is the real stable where Jesus was born. The filthiest place in the world was the first room of the only Pure Man ever born of woman. The Son of Man, who was to be devoured by wild beasts calling themselves men, had as his first cradle the manger where the animals chewed the cud of the miraculous flowers of Spring.

Digitized by Google

It was not by chance that Christ was born in a stable. What is the world but an immense stable where men produce filth and wallow in it? Do they not daily change the most beautiful, the purest, the most divine things into excrements? Then, stretching themselves at full length on the piles of manure, they say they are "enjoying life." Upon this earthly pigsty, where no decorations or perfumes can hide the odor of filth, Jesus appeared one night, born of a stainless Virgin armed only with innocence."

Men love the wonderful, the visibly wonderful, the prodigy, the physical impossibility made possible before their eyes. From Jesus they all asked for a Sign, meaning by that, a gigantic juggling feat; but he always refused.

The kingdoms of the earth are founded on force and maintained with deceit. They are satan's own country, they are his paradise regained. Satan sleeps every night on the pillows of the powerful. They pay material tribute to him, and give him daily offerings in thought and deed. But Jesus could have taken away their kingdoms from the kings without bending knee to the adversary. He had only to offer men bread without work. If like a juggling mountebank he had opened a public theatre of popular miracles, the multitude would have acclaimed him. Had he wished to seem the Messiah for whom the Jews had been longing during their dreary slavery, he could have corrupted them with plenty and with marvels, He could have made of every land a country of grace and enchantment and he could have occupied at once every seat of the procurators of satan.

But Jesus does not wish to be the restorer of the fallen kingdom, the conqueror of hostile empires. Authority is of little importance to him and glory still less. The kingdom which he announces and prepares has nothing in common with the Kingdoms of the Earth. His Kingdom is destined rather to bring to naught the Kingdoms of the Earth. The Kingdom of Heaven is in us. Any day when a soul has turned to righteousness the Kingdom of Heaven is enlarged because it has acquired a new citizen, snatched from the Kingdom of Earth. When every one is good and righteous, when all love their brothers as fathers love their sons, when even enemies love one another (if there still are enemies), when no one thinks of amassing treasure, and instead of taking away from others, every one gives bread to the hungry and clothing to those who are cold,—where on that day will be the Kingdom of the Earth? Where will be the need for soldiers when no one wishes to enlarge his own land by stealing that of his neighbor? What need will there be for Kings when every one has his law in his conscience and when there are no armies to command nor judges to select? What need will there be for money and for tribute when every one is sure of his living and satisfied with it, and there are no wages to be paid to soldiers and servants? When every one's soul is transformed, those so-called foundations of life which are named Society, Country and Justice will vanish like the hallucinations of a long night. The word of Christ needs neither money nor armies. And if it really becomes the universal life of the conscience, everything that binds and blinds men, necessary unjust power, the criminal glory of battles, will fall like morning mists before sunlight and wind. The Kingdom of Heaven within is One and it will take the place of the Kingdoms of Earth, which are many. The liberated spirit will scarcely remember despotic matter. Men will no longer be divided into Kings and subjects, masters and slaves, rich and poor, the arrogantly virtuous, the humble sinners, free and prisoners. The sun of God will shine on all, the citizens of the Kingdom will be one family of fathers and brothers and the gates of Paradise will be open again to the sons of Adam become as gods.

Jesus conquered Satan in himself and

Digitized by Google

now came out of the desert to conquer him among men.

Not by chance did Jesus select his first companions from among fishermen. The fisherman who lives a great part of his days in the pure solitude of the water is the man who knows how to wait. He is the patient, unhurried man who lets down his nets and leaves the rest to God. The water has its caprices, the lake its fantasies, no day is like another day; he does not know when he goes away if he will come back with his boat full or without a single fish to cook for his dinner. He commends himself into the hands of God, who sends abundance and famine. He consoles himself for bad days by thinking of the good days which have been and which will come. He does not desire sudden riches, and is glad if he can exchange the results of his fishing for a little bread and wine. He is pure in soul and body. He washes his hands in water and his spirit in solitude.

Of these fishermen who would have died in the obscurity of Capernaum without any one except their neighbors being aware of them, Jesus made saints whom men even today remember and invoke. A great man creates great men; from a somnolent people he raises up prophets; from a debilitated people, warriors; from an ignorant race, teachers. In any weather fires are lighted if there is a hand capable of kindling them. When David appears he finds at once his gibborim; an Agamemnon finds his heroes, an Arthur his knights, Charlemagne his paladins, Napoleon his Marshals. Jesus found among the men of the people of Galilee, His apostles.

Jesus did not seek armed warriors, men who would lay their enemies low, conquerors of provinces. His apostles were to fight, but the good fight of perfection against corruption, holiness against sin, health against sickness, spirit against matter, the happy future against the past, henceforth sterile. They were to aid him in bringing his joyous message to the heavy-hearted. They were to speak in his name in places where he could not go, and in his name to carry on his work after his death.

CHRIST IN THE CHILD

Markham

I CRIED aloud: "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight.
The angels drew Him into light:
Now in the lonesome earth and fair
I cannot find Him anywhere.
Would God that heaven were not so far,
And I were where the white ones are!"
Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup:
When lo! the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far watching of the skies.
And now whichever way I turn
I see my Lord's white halo burn.
Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.
Here, here on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

Digitized by Google

THE NECESSITY FOR PEACE

Daniele Cortes

Of all the illusions to which the human race is prone, perhaps the least happy is the chimera of separation, which, by a fearful concatenation of circumstances, has left its impress on all the pages of human existence. There is a knell of sorrow in everything which suggests separation, and in all partings the image of death reposes, which, in those last minutes before distance, like a sea, intervenes between the one who goes and the unfortunate who remains, lends to time the character of eternity.

Yet the pain of actual parting is dwarfed by the grey misery which attends perpetually upon the apprehension of impending separation. The sharp agony of the moment lends itself to sustenation; it is the long-drawn suspense bred of the fear of separations to come, which is unbearable.

It is the fear of separation from his wealth which develops a man into a miser, who, believing himself to possess that which owns him, unconsciously betrays, by a system of self robbery, the imbecility of mistaking gold for good. What brings on wars which corrupt men, degenerate nations and dissolve states, if not the fear on the part of one power that another, by sharp commercial competition, will separate it from the commercial ascendancy to which it aspires? Commerce has been known as the missionary of God, inasmuch as it had for its end the equalization of the wealth of the nations, as well as the promotion of civil intercourse between them, through an exchange of benefits. But with the forecast of impending separation from commercial supremacy, the fear was born which turned awry the purpose of commerce, so that it has come to be the sinews of war.

When the shadow which looms so dark over individual separations lengthens until it threatens to overshadow commerce, it is a sign that hell is to be emptied upon earth by the terrestrial powers who decide to offer up God's world on the altar of personal aggrandizement.

Thus it appears that the fear of commercial separation on the part of governments dooms the sons of nature to become involuntary demons of destruction; not only wounding the "rugged, all nourishing earth," but wantonly murdering her offspring. When one considers the fact stated by Pliny, that of all the elements which surround man, the earth alone is the only one which is never found to be his enemy, her wanton destruction, through laws which dehumanize her sons, demonstrates man's pathos.

War is the hell which follows in the wake of a total eclipse of reason, and

"—— long is the way
And dark, which out of hell leads up to light."

It is the fear of separation from what we seem to possess, rather than the "dread of something after death," which causes us to "Sweat under a weary life." This fear is the pale cast of thought which turns "awry divine currents, and bears humanity into a sea of troubles"; if demonstrations are the persuasions of truth, there is proof that war is a losing game, and perhaps the only one which defeats its own end even when it is won.

View existence in the lurid light in which war presents it, and you will find strange inconsistencies in man's relation to the actual order of things. He is the possessor of existence to the extent of being responsible to the state for the disposition which he makes of it, but in the event of war the nominal sense of his claim is illustrated by the fact that he is denied the right to control its disposition. He is the possessor of property which he may have inherited from his parents, but if it lies in the realm of the defeated enemy, the government has a right to confiscate it. Thus is the existence of the individual reduced to the limit of uncer-

Digitized by Google

now came out of the desert to conquer him among men.

Not by chance did Jesus select his first companions from among fishermen. The fisherman who lives a great part of his days in the pure solitude of the water is the man who knows how to wait. He is the patient, unhurried man who lets down his nets and leaves the rest to God. The water has its caprices, the lake its fantasies, no day is like another day; he does not know when he goes away if he will come back with his boat full or without a single fish to cook for his dinner. He commends himself into the hands of God, who sends abundance and famine. He consoles himself for bad days by thinking of the good days which have been and which will come. He does not desire sudden riches, and is glad if he can exchange the results of his fishing for a little bread and wine. He is pure in soul and body. He washes his hands in water and his spirit in solitude.

Of these fishermen who would have died in the obscurity of Capernaum without any one except their neighbors being aware of them, Jesus made saints whom men even today remember and invoke. A great man creates great men; from a somnolent people he raises up prophets; from a debilitated people, warriors; from an ignorant race, teachers. In any weather fires are lighted if there is a hand capable of kindling them. When David appears he finds at once his gibborim; an Agamemnon finds his heroes, an Arthur his knights, Charlemagne his paladins, Napoleon his Marshals. Jesus found among the men of the people of Galilee, His apostles.

Jesus did not seek armed warriors, men who would lay their enemies low, conquerors of provinces. His apostles were to fight, but the good fight of perfection against corruption, holiness against sin, health against sickness, spirit against matter, the happy future against the past, henceforth sterile. They were to aid him in bringing his joyous message to the heavy-hearted. They were to speak in his name in places where he could not go, and in his name to carry on his work after his death.

CHRIST IN THE CHILD

Markham

I cried aloud: "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight.
The angels drew Him into light:
Now in the lonesome earth and fair
I cannot find Him anywhere.
Would God that heaven were not so far,
And I were where the white ones are!"
Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup:
When lo! the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far watching of the skies.
And now whichever way I turn
I see my Lord's white halo burn.
Wherever now a sorrow stands.
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.
Here, here on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

Digitized by Google

THE NECESSITY FOR PEACE

Daniele Cortes

Of all the illusions to which the human race is prone, perhaps the least happy is the chimera of separation, which, by a fearful concatenation of circumstances, has left its impress on all the pages of human existence. There is a knell of sorrow in everything which suggests separation, and in all partings the image of death reposes, which, in those last minutes before distance, like a sea, intervenes between the one who goes and the unfortunate who remains, lends to time the character of eternity.

Yet the pain of actual parting is dwarfed by the grey misery which attends perpetually upon the apprehension of impending separation. The sharp agony of the moment lends itself to sustenation; it is the long-drawn suspense bred of the fear of separations to come, which is unbearable.

It is the fear of separation from his wealth which develops a man into a miser, who, believing himself to possess that which owns him, unconsciously betrays, by a system of self robbery, the imbecility of mistaking gold for good. What brings on wars which corrupt men, degenerate nations and dissolve states, if not the fear on the part of one power that another, by sharp commercial competition, will separate it from the commercial ascendancy to which it aspires? Commerce has been known as the missionary of God, inasmuch as it had for its end the equalization of the wealth of the nations, as well as the promotion of civil intercourse between them, through an exchange of benefits. But with the forecast of impending separation from commercial supremacy, the fear was born which turned awry the purpose of commerce, so that it has come to be the sinews of war.

When the shadow which looms so dark over individual separations lengthens until it threatens to overshadow commerce, it is a sign that hell is to be emptied upon earth by the terrestrial powers who decide to offer up God's world on the altar of personal aggrandizement.

Thus it appears that the fear of commercial separation on the part of governments dooms the sons of nature to become involuntary demons of destruction; not only wounding the "rugged, all nourishing earth," but wantonly murdering her offspring. When one considers the fact stated by Pliny, that of all the elements which surround man, the earth alone is the only one which is never found to be his enemy, her wanton destruction, through laws which dehumanize her sons, demonstrates man's pathos.

War is the hell which follows in the wake of a total eclipse of reason, and

"——— long is the way
And dark, which out of hell leads up to light."

It is the fear of separation from what we seem to possess, rather than the "dread of something after death," which causes us to "Sweat under a weary life." This fear is the pale cast of thought which turns "awry divine currents, and bears humanity into a sea of troubles"; if demonstrations are the persuasions of truth, there is proof that war is a losing game, and perhaps the only one which defeats its own end even when it is won.

View existence in the lurid light in which war presents it, and you will find strange inconsistencies in man's relation to the actual order of things. He is the possessor of existence to the extent of being responsible to the state for the disposition which he makes of it, but in the event of war the nominal sense of his claim is illustrated by the fact that he is denied the right to control its disposition. He is the possessor of property which he may have inherited from his parents, but if it lies in the realm of the defeated enemy, the government has a right to confiscate it. Thus is the existence of the individual reduced to the limit of uncer-

Digitized by Google

tainty, due to the prevalent belief in the possibility of separating that which is inseparable, the interests of mankind.

From the classics we have the tale of Avernis—a lake occupying the centre of an extinct volcano, from whose dark waters sulphurous and mephitic vapours issued, which stupified the proud eagle in his endeavours to cross it, and smothered the sweet nightingale as it sought to pass above the deadly waters. It is thus that the chimera of separation acts upon mortals. It stupifies their moral sense, and deadens the soul's potentiality to such an extent that it ceases to function, as the beat of the eagle's pinions failed, causing the bird to sink in the pestilential waters.

Verily, more tragedies lurk in the attempt to separate the interests of mankind, than the imagination can clothe with shape, and the deeds which follow from the belief in this possibility dash nations to pieces more ruthlessly than the shattered vessel which casts its victims on the merciless tide. Creation was conceived as a whole, and nothing which has been so conceived lends itself to separation. This was the first picture that Moses tried to paint with words, and it will evidently be the last to be understood. No one has thoughtfully read the first chapter of Genesis without being struck with the description of creation as a stupendous whole. It is a description of light, the light which God divided from the darkness: and *day and night, evening and morning, were the first day.* The fact that the division of light left the day one and entire, symbolizes the fact that a division is not necessarily a separation. Thus was the creation of Mind one, pulsating with one life, which, like notes of music, proceed from harmony to harmony, until, having run through the compass of all the notes, "The diapason closed full in man." There is a sharp distinction between the words *separate* and *divide*, the former signifying *abstract*, while the latter signifies to *make appear as apart.* God divided all things, but he separated nothing, because nothing which has been conceived as a whole submits itself to separation.

In the very word there is a sense of detachment, a feeling of loss, of something substracted from life, and therefore it is a sad word, but fortunately one which applies to corporeal things only. Mankind is one; the race is united by intellectual potentiality as the stars and the planets are joined by their light. The sooner men awaken to the fact that mankind was created as an inseparable whole the sooner the realization will come to the consciousness of humans that only harm can accrue to the whole by any attempts to separate the interest of the entire race. Bodies of men may be harmoniously separated, even as countries are, by mountains or seas, but it is different with their interests; these like the vesture without seam, "woven from the top throughout," cannot be separated without being rent, so that the soldiers of Pilate cast lots for it. It would be well if the powers would demonstrate as much respect for mankind as the soldiers of the Roman procurator of Judea displayed for the robes of the son of man, and settle questions of state by arbitration, instead of unsettling nations by wholesale murder.

The attempt made by the few to separate the interests of the whole race has made the world appear as an imperfect image of and eternal contradiction of God, and as the mad opera of man, who, measuring the Omnipotence of God in the scale of his impotence, has attributed to the Divine that which would be incompatible in a finite being. Reasoning from the standpoint of his senses, he has depicted Pure Intelligence as the author of his animal appetites, and attributes to the most high passions analogous to his own, so that he makes God responsible for man's depravity, and sees in the contest begotten of his own avarice, the will of God! Nothing could illustrate the ignorance of mankind better than the fact that his spiritual vision may become so dis-

Digitized by Google

ordered that he makes God the excuse for the execution of his depraved will, and permits theology to usurp the prerogative of religion, thus allowing the insatiable covetousness of the pulpit to empty in a large measure the pew.

True intellect is that perception by which things of the Spirit are comprehended. Ignorance is the absence of this faculty in operation. By abandoning his intellect, man, consciously or unconsciously, embraces evil, and through continually yielding himself to this root of all misfortune, he at last loses the capacity of understanding. In the proportion that the spiritually intellectual faculties are dormant in man, does he become a mere automaton, instead of an individual mentality expressing the Universal Intelligence. To the degree that an individual is the slave of ignorance is he the negation of a man, stranded in a limitless sphere of sense slavery, where he is unable to conceive of a God, who is not subject to hallucinations similar to his own.

Contrary to this, as in the case of the Man made God, when man is governed by his higher intelligence his will is pervaded and directed by the will of God to such an extent that it becomes divine in operation; by the natural process of being kind, he becomes a binder of broken hearts, and as in the case of Jesus, causes the eyes of the blind to see out of the obscurity of evil and out of the darkness of death. He becomes that man who shall be a hiding place from the wind of distempered minds, and a covert from the tempest of national strife; as rivers of water in a desert, and as the shadow of a great rock in a weary land.

Whatever affects the life of one individual, or hampers the opportunity of a single child affects the whole race, to the extent that what mars one, mentally or physically, disfigures all mankind. A deification of a human, as in the case of the Nazarene, was not a humanization of the divine; it was a human transmutation achieved by a mental subtraction of negative thought elements. If Jesus had indulged himself in negative thinking he would have had negative results in his life's work. *His* life was a vital constructive force, instead of a vitiating destructive energy, not by reason of his birth, but by right of the manner of his thought. If he had been a temporal king, seeking to keep his crown by means of a death-dealing army, instead of a man manifesting the power of God by the might of his mind, he would have sunk into the ashes of his own undoing, instead of continuing to exist as an ever increasing illumination of the divine fire of an immortal mind.

Jesus saw creation as a whole, and the interests of mankind united. Unwillingness to recognize this verity is an element of self love which acts on the soul like a narcotic, stupifying it and rendering it deaf to spiritual appeals. Existence has a meaning which is not revealed so long as men regard it, as a skies runner his skis,—a means of rushing in feverish haste to overtake another participant in the race for self advancement. The true purpose of existence is to attain to that degree of selflessness which enables one to be free from the despotism of self; the spiritual liberation which reveals "here and now all things in Self and the Self in All."

The human mind is said to grow narrow in proportion as the thoughts are corrupted; while the body which is faithful to that prototype which does not regard values is quickened into health or contracted into disease according to the nature of thought. There is no more thorough way of sentencing the body to complete inertia than by constantly dwelling on self. Paralysis is nothing if not a revelation that the mind is being continually occupied with self interests to the exclusion of all else. Today the interests of the world are chaotic, as a result of the decay of principles which have determined

Digitized by Google

the deterioration of such governments as have had rulers, who saw only their own prerogative in their official capacity.

Bacon has said that the four pillars of government are religion, justice, counsel and treasure, and that when any of these are shaken, or weakened, men need to pray for fair weather It remains to be seen what is to be done when all four have been undermined! Yet in spite of the fact that the supreme egotism of rulers has permitted them to sacrifice men and nations in the delusion that they had the power to separate the interests of mankind to further their own ends, the fact shines out like a beacon that day was never so dark, or wrapped in shades so dense, that did not yield to the gentle touch of transfiguring dawn.

If today the order of things were changed, and the handful of men who govern the war party, who are now co-operating for *self-defense* were to co-operate for *self development,* converting the vast sums misspent by allied governments in maintaining armies to educational purposes, the result would make for the practical identification of the divine with the human. Would not educating men in the knowledge of the brotherhood be more in keeping with intelligence than spending hundreds of millions teaching them to kill one another? Would it not hasten the dawn of that spiritual understanding which is necessary to the illumination of race, creed, class or national separations? Every step towards human destruction is a stumbling block to civilization, and must eventually be done away with; hence why not commence now individually to shun the tide that makes for war? That new earth where all the dwellers will be one in their knowledge of their common brotherhood would manifest itself speedily if we would supplant armament with true education.

The redemption of mankind must inevitably begin with the individual, as circles commence where the stone touches the water, though they finish in a huge and remote circumference. The little domestic frictions begun in the home, the petty jealousy betrayed between members of the same family, all too often end in national strife where the demon of jealousy turns, stinging itself to death in international warfare. The home is the nursery of the world: no nation can be greater than its nursery. But a home whose nursery is left in charge of paid sycophants, while the mother devotes all her time to the artificial organ called society, cannot produce men morally and spiritually equipped for statesmanship. What the mother is, determines what the child will be. This fact has been proven in the case of innumerable great men whose mothers, their only support physically and spiritually, found it impossible to confide their children to hirelings. It is the atmosphere of the home that bends the twig, which inclines the tree.

There is an Arabian proverb to the effect that a fig tree looking on a fig tree, becomes fruitful, and it is thus with children. Happiness is their birthright, and it has well been said that the body resembles a piano, and happiness music, necessary for keeping the instrument in order. The minds of children, plastic as wax, take the impression of the first seal to touch them. The negative method of correcting them by continually threatening them tends more to harm than to improve them; and the all too popular method of deprivation is their first lesson in the chimera of separation: shutting children in dark rooms, depriving them of light: separating them from their toys: always telling them not to do things, all of which forms of punishment are negative, have not the force of a single request to "do" spoken in love, with the abiding conviction behind it that God has given the child the will to do of His good pleasure. In teaching children to obey, more can be accomplished by the silent reali-

Digitized by Google

zation of the true inheritance of the child than by all the threats and punishments in the world. More children are brutalized by physical punishment than are tortured into obedience. Repentance from fear of punishment has a short life.

Rousseau has said that childhood is the sleep of reason; if this is true, it is not just to expect the little ones to display more reason than their parents. And yet this is frequently done. To be reasonable yourself, putting yourself in the child's place is the best way to subject a child to reason! To govern one there is no better method than to display self control. Example is the tendril by which the little ones climb upwards mentally. This is a fact that is often forgotten in the education of children. Mothers whose delicate senses recoil in horror at the sign of the weapons of war, are often the first to teach their little sons the spirit of war, by presenting them with tin soldiers in commemoration of the birth of the Prince of Peace. Moreover, they instruct them in the use of these, showing them how to arrange the little toy men in such positions as to make the most topple over with the least fire. And this generation saw the lesson begun in the nursery finished on foreign soil where the soldiers were no longer of tin.

This would be a doleful portrait were it not for the fact that enlightenment is always a remedy for ignorance, an unfailing remedy. When the "soul of goodness in things evil" is distilled, it will be found to be the knowledge acquired through experience. Observe the state to which the world has been reduced by the vain attempt to separate inseparable interests, and resolve in your heart to avoid such conditions as make for discord at home or abroad.

War is always an unprincipled thing, and up to the present politics have been nothing but an international school, where the arts of lying, stealing, cheating and murdering are taught by every demoniacal device which the perversion of science renders possible. Wars are begotten as the result of the yearning of one country for equal divisions of unequal commercial capacity, or else they are made the pretext by which one country forcibly robs another of that which it lacks. There will never be more burning proofs of these statements than the fact that England, Germany, France and Italy, having sacrificed the flower of their nation on the altar of personal aggrandizement, have come together—on paper—in a tacit agreement that not even the sacrifice of millions on millions of lives, coupled with the destruction of states and nations, were sufficient to separate the commercial interests of the race.

Surely no greater truth has ever been uttered than Swift's statement that the man who can make two ears of corn, or two blades of grass, grow on the spot where only one grew before, renders a more essential service to mankind and his country than the whole race of politicians. The moment a political error is adopted, it becomes a principle to such as are anaesthetized by avarice. Think of the jewels of manhood laid on the altar of that excess of corruption called war, of the youths whose sun has gone down while it was yet day, in order that their countries might enlarge their territorial girth.

Surely the birthright of man entitles him to a nobler fate than to be used as chips in a game of poker played by international gamblers, who gamble away the destiny of empires with as little concern as "Boors stake their kirschenwasser at dominoes." The initial step in the direction of civilization is to do away with such states as make war. This may be accomplished by the recognition of mankind as one, and the interests of mankind as inseparable. As long as these interests are regarded as separate and the belief obtains in the minds of politicians that by ruining one empire's commerce, a kingdom will ad-

Digitized by Google

vance its own trade, rulers will continue to sow grief as the wind scatters sand. As soon however, as it is realized that the inseparability of mankind and its interests are such that what helps or harms one, aids or injures all, self protection will decree against war.

PRAYER

R. H. Merriam

It has been said that there never has been found a nation or a group of people who did not believe in an invisable being superior to themselves, to whom they were more or less subject, and to whom they rendered some form of homage; and likewise has there never been found any one who did not have some idea of prayer. Prayer is a universal instinct of the race, inherent in man, the reality and power of which can only be verified by praying. It is "the natural attitude of man towards that infinite, all-powerful, all-wise, and everywhere ever-present Being, the Creator of the universe, by whatever name He may be designated and whatever may be any man's conception of Him." Never, perhaps, has there been such wide-spread desire to discover the meaning of things spiritual as at the present time. People throughout the world are trying more generally to find, and are generally more eager for a God upon whom they can rely at all times and in all places, in every phase of life and living,—a God who is all things to all men. There is less straining at gnats and swallowing of camels, and prayer is coming to have a deeper meaning, especially to the many who investigate the teachings of Truth. "Prayer is and remains the native and deepest impulse of the soul of man."

In his "Meaning of Prayer", Dr. Fosdick says: "Modern scepticism has done all that it could to make prayer unreasonable. It has viewed the world as a machine, regular as an automaton, uncontrollable as sunrise. It has made whatever God there is a prisoner in the laws of His own world, powerless to assist His children. It has denied everything that makes prayer possible; and yet men, having believed all that sceptical thought, still have their times of prayer. Like water in an artesian well, walled up by modern concrete, prayer still seeps through, it breaks out; nature is stronger than artifice, and streams flowing underground in our lives insist on finding vent." Aaron Martin Crane, in "Ask and Receive," said: "The more general definition of prayer is asking, desiring, seeking. We recognize that words are not necessary to prayer, but true prayer is always earnest, always sincere, always the heart's expression, even in the asking, though prayer is not limited to asking. Prayer may be divided into three divisions: the asking, the thankfulness for having received, and communion. As we pray, as we receive, naturally there comes the thankfulness for having received, thankfulness for the answer to our prayer. Yet, the greater, the broader thought of prayer is communion, communion with the infinite God, that Being whom Jesus taught us to call Father. In this communion, the spirit, seeking nothing but communion, nothing but recognition, realizes the relationship between itself and God. This is the highest, the purest, the divinest form of prayer,—communion, realization, recognition." W. John Murray has said: "The universe is begotten of the desire of God. Prayer is concentrated desire, or the essence of petition, and therefore prayer is the most potent force in the world of ideas. Prayer determines the shape that an image shall assume: the mechanical nature of prayer is such that

Digitized by Google

it has the *power to correct the flaw in the mould* and the defect in the reflector (the pray-er), and greater still *to recast the model.* Two things prayer cannot do,—it cannot change the unchangeable, nor can it acquaint the Divine with aught of evil. God's work is done, and not even the prayer of praise can undo it. The Divine knows all that is. If evil were known to God, it would be as real and as eternal as is Deity, and to pray to God to unmake that which He made would be a vain petition."

The subject of prayer is of paramount importance because it not only is of the widest use and application, but whatever its form or object, it touches the secret, fundimental, sacred, and most significant conditions of life. It has been said, "whenever a human function has persisted, unwearied by time, uncrushed by disappointment, rising to noblest form and finest use in the noblest and finest souls, that function corresponds with some Reality." In praying we are dealing with a natural function of life, because we seek communion with our Father, The All that is Real, and to desire anything intensely or to ask earnestly of Him for what one wishes is prayer whether or not one calls it praying. "The act of praying is the very highest energy of which the human mind is capable, and at their best men pray intelligently, spiritually, and magnanimously." It is one of the supreme powers of our lives, and is foremost among the many things taught us by Christ Jesus. As to the incalculable value of prayer there is adequate testimony, "and to leave untrained and misunderstood a power capable of such uses is a spiritual tragedy." Prayer must be an habitual attitude and not an occasional act. Desultory and rambling Prayer is as much a tragedy as is that great prerogative of the mind-thought—when unused, but when trained and educated prayer becomes intelligent, disciplined, and consecrated as does thought when controlled and rightly used. "The practise of prayer is necessary to make God not merely an idea held in the mind but a Presence recognized in the life, and if all hours are to be in some degree God-conscious, some hours should be deliberately so. God desires to be to every one an inward and abiding friend, a purifying presence in daily life, the one whose moral purpose continually restrains and whose love upholds, and prayer is a cumulative friendship with God." We establish ourselves in a consciousness of His presence by talking with Him, and "the great gift of God in prayer is Himself."

The Great Rule directing all mankind, under all possible conditions and circumstances, how to pray, is contained in the following: "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." Faith is the one indispensable essential upon which the success of prayer depends. We must have "faith in eternal principle, truth, and rightness; faith in God,—God's faith. Jesus laid down the law of faith when he said, 'Whatsoever ye shall ask in prayer, believing, ye shall receive,'" and if we will study and obey his precepts our prayers will be answered. No one can tell another how to pray any more than one can tell another how to think, or how to make the slightest movement, or how to love; it is individual work that each must accomplish for himself and in his own way. The "how" of faith and prayer cannot be conveyed from one to another, but must come from the innermost of each being, and somehow, sometime it will come to the one earnestly seeking to know God. "They who pray with understanding pray in faith, believing that what they pray for *is*, and is for them. According to our faithfulness to the All as good, will it be unto us in expression."

It has been stated that "the culture of prayer is not importing an alien, but training a native citizen of the soul," and that faith by itself is "a map of the

Digitized by Google

unvisited land of God's care, while prayer is actually traveling the country." God's care for us is not only reasonable, but is an inevitable corollary of our faith, since "God loves us every one as though there were but one of us to love." There is nothing too great for Him to accomplish, and nothing too small for Him to attend to, because Omniscience perfectly understands and provides for even the most minute detail. When praying we are receptive to divine guidance, but there must be no provisos or reservations in our asking, since "the answer to our prayers can never be more than we acknowledge and claim for ourselves." God cannot do without us any more than we can do without Him, and right thinking, right doing, and right praying constitute true co-operation with God. "The best part of prayer is the listening to God, and not our talking, but our prayers must mean something to us, if they are to mean anything to God." For our good or otherwise, our prayers are answered, and it appears, if we examine history, that man has asked more frequently and more earnestly for the not-good and the wrong than for the true and the right. Being absolutely free and unrestricted in his asking, "man, in his ignorance, asks for the error and the wrong as well as for the truth and the right," because to him, the not-good often seems desirable. Principle never varies; therefore, if we expect the not-good, believing in it, we receive it just in proportion to our faith. Whatever one asks for, believing, that will he receive, and Truth is come to teach us to distinguish between the good and the not-good.

Emerson said, "God enters by a private door into every individual," and one's own "inner chamber," where spirit with spirit meets, is the most appropriate place for prayer, because there, having excluded every erroneous thought, one becomes rightly and properly prepared for praying. Here one is beyond thought and thinking; beyond argument and reasoning; beyond the human and the material; and "we exercise that in us which is divine, knowing that we have received." Here we are alone with our Father, and "It is Thee and not Thy gifts I crave."

THE MYSTIC'S CHRISTMAS

John Greenleaf Whittier

"All hail!" the bells of Christmas rang
"All hail!" the monks at Christmas sang—
The merry monks who kept with cheer
The gladdest day of all the year.

But still, apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk, smiling, said: "Keep,
I pray,
E'en as ye list, the Lord's birthday."

"They needs must grope who cannot see;
The blade before the ear must be;
As ye are feeling, I have felt,
And where ye dwell I, too, have dwelt!

"But now, beyond the things of sense:
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form, and time, and place.

"I listen, from no mortal tongue
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise.

"Keep, while you need it, brothers mine,
With honest zeal your Christmas sign;
But judge not him who every morn
Feels in his heart the Lord Christ born!"

Digitized by Google

THE LILY OF THE FIELD

"Consider the lilies of the field, how theygrow; they toil not, neither do they spin."—*Matt.* 6: 28.

WHY the Nazarene should choose the lily from out of the abundant variety of beautiful flowers that graced the hills and adorned the valleys of the Holy Land is a subject for deep consideration.

Palestine abounds in beautiful flowering plants. There is the mignonette, with its soft tones of wonderful coloring and its delicious perfume; the exquisite Madonna flower, with its chaste beauty and delicacy of form; the open-eyed field daisy—its wild, innocent loveliness and white face reminding one of the untrammeled courage of childhood, swaying to and fro in perfect rhythm with the music of the breeze, or, mayhap, a single flower alone clinging to the side of the hill and revelling in the storm when all its companions have bowed their heads and crept back to the heart of the earth from which they came forth. There is the wonderful cyclamen, in its beautiful tones of red, or perchance in a dress of pure white—sending forth into the world its delicate loveliness from a background of gorgeous green. But Jesus does not refer to any of these flowers. He rivets his attention upon the lilies of the field and says: "Consider the lilies of the field, how they grow." Evidently he discovered more in the lily than is apparent to the ordinary observer, and therefore it behooves us this morning to study the lily.

The "lily of the field" is a native of the Levant. It is a wild flower, many species of which prefer very exposed localities. They are about an inch and a half in diameter, increasing in size under cultivation, and of a beautiful red coloring. They bloom in the early Spring, and their bulbs are used for food in Oriental countries.

Jesus had completed his memorable fast, an experience of which much has been conjectured, and of which little is known. Whether the wilderness in which Jesus kept his lonely vigil was an uncultivated or barren region of waste land, uninhabited, or, worse still, inhabited by savages or wild beasts, or whether it was a mental wilderness, none may decide. If it were the former it was bad. If it were the latter it was worse. Could a tangible, physical terror compare with an intangible, mental anguish? Would it not be easier to enter into combat with a wild beast than to resist the indefinable terror that clutches your heart in the night watches, when no man can sleep? The terror that greets you if, perchance, some random sound breaks the stillness of the night and causes you to waken. The awful thing which men call fear, which drives sleep from their eyes and haunts their dreams with suggestions of the futility of all things—the things with which they can cope in the daytime but of which they are helpless victims in the night watches. Can you conceive of a more barren wilderness than a mental condition of fear and apprehension where the underbrush of suggestion grows so thick that when the Divine impartations of whispered courage and hope would pierce its gloom, they are beaten back as bullets hurled against an iron wall?

Does it matter whether Jesus refrained from food forty days in a barren place, or whether he lived forty days in a mental desert unable to realize the courage and strength born of faith and hope, a fast that would have annihilated one less divinely conscious? Suffice it that this conscious Son of God fought the battle with the serpent of suggestion, and came out "more than conqueror, through Him that loved him." He had overcome error with the power of good; had resisted evil until, baffled, it fled before him and the angels of God's presence "came and ministered unto him."

Does it matter whether the angels were

Digitized by Google

ethereal beings in fleecy drapery or silent assurances of dominion and power? What matters the channel if the quality of that proceeding through it is divine? Then we are told that the next cross laid upon this man was the news of the arrest of his cousin, John the Baptist, upon hearing which Jesus left Nazareth, and went to live in Capernaum. Thither he went to Galilee and up into a mountain, where he "opened his mouth and taught them."

He told them many poignant truths and assured them that they could not serve opposites. He had lived the truths that he taught, therefore he could speak with authority, for only those who *live* a principle understand it sufficiently well to impart it.

Jesus and his disciples lived in common — having not only one heart and one mind, but they had also one common source of supply. On becoming disciples of Jesus one sold his goods and made a gift of the proceeds to the Society. No one possessed anything which was his or her own. Members of the Society were supplied from the general fund, according to their needs, and all things were possessed in common.

What wonder if, relieved of the burden and responsibility atttending vast possessions, that the rich were made free from untold anxiety, as well as that those liberated from the scourge of poverty were freed from an oppressive responsibility. A thing that follows us through the day as a shadow and haunts our dreams with its misery.

Mentally free, was it much wonder that the disciples were "endued with power from on high," which enabled them not only to heal the sick but to raise the dead? Jesus requested that they take no anxious thought for their life, what they should eat or what they should drink, nor yet for their body, what they should put on, because "the life" was "more than meat and the body than raiment."

Surely, if the Infinite Principle projected the form, He would clothe it. Then, looking down upon the ground strewn with red anemones, he draws perhaps the most beautiful of all his rare similes: "Consider the lilies, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

"Consider the lilies!" Why consider the lilies rather than any other of the beautiful flowers at his feet? Why not consider the mignonette or the daisy — the clover, or the Madonna flower?

Could the delicate fragrance of the mignonette, or the beauty of the daisy, equal the loveliness of the lily? Could the suggestion of luxury which satisfies only physical needs, or symbolized by the clover or the fragile loveliness depicted by the Madonna flower, compensate for the beauty of a lily, which not only feeds the vision but satisfies man's physical hunger as well? Then wisely did Jesus select the lily for consideration. And *how* does the lily grow? Simply, naturally, even as men breathe. Drinking in Nature's benediction, only to give it to the universal needs of all mankind. The lily drinks the moisture which the atmosphere supplies. She turns her modest face up to receive the sun's morning kiss with her blessing.

When the parent planet is severe and the noon-day heat of his rage would wither her, she draws within herself and, hiding her loveliness, waits for him to retire, knowning full well that when he rises he will greet her with a tender caress. And thus the lily grows, giving forth all that she has appropriated.

She toils not. Ah! there is the secret. Well can she afford to give. Labor is always strenuous. It is hard work, and toil is still more severe. One may enjoy work and be cheerful in labor, but toil oppresses and harasses.

Toil fatigues and robs men of their power to think intelligently, and the lily toils not. She simply appropriates her own and distributes it. Neither does she

Digitized by Google

spin, because the lily needs not to bring forth an abundance in order that the interest on her labor may compound.

Well may we consider the lily, and, considering her, remember the misery and despair, the suicides and murders which would never occur if men grew expressing, instead of withholding justice. The gospel of work has saved the minds of its disciples, as well as enabled them to forget their bodies, thereby permitting their wounds to heal. But toil, ever increasing toil to accumulate material substance; then the unceasing vigilance and unending struggle to keep what we have accumulated—that is the thing that wrecks men's minds and kills their bodies.

Poverty has caused innumerable crimes, but wealth permits men to revel in sinful indulgences and to live lives of shame unknown to those of moderate means. Poverty commits crimes, but wealth breeds vices. Men driven to drink by poverty strike their wives, but men drunken with the wine of success slay the soul of the mother of their children, and while they cover her with purple and fine linen and adorn her with jewels, they slay her wifehood and martyr her motherhood. They traduce her womanhood and cause her children to blush for their father's sins.

No wonder Jesus called our attention to the lily, and if all men would harken to his advice and consider the lily and emulate the life it symbolizes, there would be less misery and infinitely more joy shed abroad in the hearts of men.

Example is the most potent thing in the world. Every individual life tells on the whole life of society. We each have our special task to perform, and if we perform it not well, *we* not only suffer but cause others to suffer through us.

Our idleness affects others and propagates a bad example. Some one has said that a "useless life is only an early death."

The lilies perform their task individually. If it is but one flower, or acres of flowering plants, there is no shirking of individual duties. Each flower exhales all that it has; lives all that it is, unquestioningly and unhesitatingly, regardless of what its neighbor is doing or not doing.

Only men stoop to question and ask "Is life worth living?" and it certainly is not, if wasted in idleness. There are many forms in *which it shows itself*, but mental *mendicancy* and intellectual vagrancy are two of the worst forms of the *disease*.

The mental mendicant, like the *begging friar*, lives by soliciting mental alms from his brother who has furnished his mind with the ideas of Spirit, gleaned through the study of the law of God. This person takes the letter of the word, with which he attempts to do the works possible only to those who have imbibed and lived the Spirit. He would begin his work where the Savior completed his; would appropriate the crown without bearing the cross, and, were it possible, he would be resurrected without being crucified, unmindful of the fact that the crucifixion gave birth to the resurrection.

The intellectual vagrant is one who has no mental home. He floats upon all intellectual waters as a piece of flotsam on the sea, but never settles upon the shore of Spirit. He wanders from one creed to another, letting the Christ which the creed symbolizes escape his notice, and straying thus from pillar to post on the intellectual plane he stifles the "still, small voice" of intuition, which is the outlet of the soul. Such an one, living without mental anchorage, is like a rudderless ship at the mercy of every wind of doctrine. He is not only unsettled himself, but prevents others from being settled, and as we travel through life the harm we do individually is slight in comparison with the universal injury we do to those whom we unconsciously influence. Example — unlike disease — is purely contagious for good or evil, and it behooves us to pattern after the good in

Digitized by Google

order that our example be after the one "altogether lovely."

The lilies grow as men *should* unfold. Says one: "But the lilies are negative in their growth; they put forth no effort to produce results." No! nor do they do anything to hinder consequences. They just *are*. It is the *Isness* of Divinity that establishes the eternity of the Infinite. Jesus never taught that riches were wrong. He merely taught that their misuse and abuse was wrong. It is our divine right to have dominion over the medium of substance, but do we have domininon over a thing to which we are in subjection? We must detach ourselves from all things in order to possess our dominion. It is only when the chrysalis becomes detached from the substance to which it clings that it rises aloft on airy wings—a butterfly.

Jesus promised that if we forsook *all* things we should be his disciples. He said: "No man that hath left house, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold."

"When?" do you ask? "Now, in this time."

And what shall he receive? *"An hundred fold*—houses, and brethren, and sisters, and mothers—yea, and even children." And *how* shall he receive them? "With persecutions." And what are "the persecutions?" They are the travail that precede the spiritual birth. The fears and doubts that attend the separating of ourselves from the things that retard our spiritual development. The letting go of materialily before we have grasped spirituality. Even as the child who would swim and dive must make the plunge; must detach himself from land before he even starts in the direction of the water, and it is only after the plunge has been made that he realizes that the anticipation of the step—not its accomplishment—was the hard part.

Jesus only desired that we let go of materiality in order that we might take a firmer hold of the things of Spirit wherein we would understand the right use of what constitutes substance, and glean a fact by giving up a concept of what constitutes wealth.

Is not the source greater than the medium of supply? "or the body than raiment?" Is not the cause greater than the result it produces?

Then "Shall He not much more clothe you, O! ye of little faith?"

Surely the watchful Shepherd of Israel, who "neither slumbers nor sleeps," and who clothes the lilies of the field so abundantly and chastely *will* much more clothe you.

"Yes, leave it with Him, the lilies all do;
And they grow.
They grow in the rain, and they grow in the dew,
Yes, they grow.
They grow in the darkness all hid in the night,
They grow in the sunshine revealed by the light;
Still they grow.

They ask not your planting, they need not your care,
As they grow.
Dropped down in the valley, the field—anywhere,
There they grow.
They grow in their beauty arrayed in pure white,
They grow clothed in glory by heaven's own light,
Sweetly grow.
The grasses are clothed and the ravens are fed
From His store.
But you who are loved, and guarded and led,
How much more
Will He clothe you and feed you and give you His care.
Then leave it with Him: He has everywhere
Ample store."

Digitized by Google

THE BLOOD OF CHRIST

CHEMISTRY teaches us that the physical organism is an aggregation of solids and liquids which are constantly changing into each other; the solids melting into the liquid, the liquid congealing into solid, and the relation of both liquid and solid is such to the air that they are continually vaporizing into gases, and gases are constantly liquifying and solidifying into physical organism.

"O! that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew!"

exclaims Hamlet, little realizing that his request had been granted even before it was preferred, for it is constantly finding fulfillment in each individual. The blood is the storehouse from which the body derives its supply. According to Swedenborg, it is the complex of all things that exist in the world, and the seminary of all that exists in the body; and this because "nothing exists in the body that has not previously existed in the blood."

In the first softness of their infancy, even the bony, cartilaginous and tendinous textures will be found to be composed of blood, and therefore it is actually a fact that blood is the very essence, the all in all of physical life. One of the most interesting writers on the subject—a man who has long since been "set in a larger place"—describes "the current in our veins" as being at once "a River of the Water of Life, feeding and sustaining all that grows along its shores, and a River of the Water of Lethe, quenching in oblivion everything that it touches." Again, the same writer likens the blood to the Nile or the other large rivers of the world, "which at the same time that it is wearing down hills is building up continents, with this difference, that whereas the Nile is only destructive among the mountains of Abyssinia, and only constructive in the plains of Egypt, the blood at every point in its course is simultaneously adding and subtracting." "On the rivers of Africa sales are effected only by barter. The blood cells which navigate the arteries are keen traders, and follow the rule of the African rivers," but they add to this rule one peculiar to themselves, which neither civilized nor savage man cares to follow, namely, that they give away new goods in exchange for old. This is proven by the fact that "the traffickers on the Red River deposit fresh brain particles to replace those which the immaterial spirit has sacrificed to the expression of its thoughts."

"Whilst we think a thought we die," says Jeremy Taylor, and he taught a physical truth greater than he realized. "Ever changing, ever abiding, always complete and yet always under repair; a mansion which quite contents its possessor, and yet has its plan and its material altered every moment," is the temple of our earthly tabernacle. "A machine that never stops working, and yet is taken to pieces in the one twinkling of an eye and put together in the other. A cloth of gold, to which the needle is ever adding on one side of the line, and from which the scissors are ever cutting away on the other, is the "Temple not made with hands." Says one, "Like Penelope of old, Life is ever weaving and unweaving the same web, whilst her grim suitors, Disease and Death, watch for her halting; only for her there is no Ulyssis who one day will in triumph return." A hopeless outlook for the temple, "whose maker and builder is God," were the simile true—which, fortunately, it is not, for there is a Divine Ulyssis who is ever reclaiming the body and who will come in triumph to establish the eternity of the temple of God. Says Paul, "The head of the assembly, Christ, He is the Saviour of the body," and by the appropriation of His example and a knowledge of the principles He taught and demonstrated,

Digitized by Google

order that our example be after the one "altogether lovely."

The lilies grow as men *should* unfold. Says one: "But the lilies are negative in their growth; they put forth no effort to produce results." No! nor do they do anything to hinder consequences. They just *are*. It is the *Isness* of Divinity that establishes the eternity of the Infinite. Jesus never taught that riches were wrong. He merely taught that their misuse and abuse was wrong. It is our divine right to have dominion over the medium of substance, but do we have domininon over a thing to which we are in subjection? We must detach ourselves from all things in order to possess our dominion. It is only when the chrysalis becomes detached from the substance to which it clings that it rises aloft on airy wings—a butterfly.

Jesus promised that if we forsook *all* things we should be his disciples. He said: "No man that hath left house, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold."

"When?" do you ask? "Now, in this time."

And what shall he receive? *"An hundred fold*—houses, and brethren, and sisters, and mothers—yea, and even children." And *how* shall he receive them? "With persecutions." And what are "the persecutions?" They are the travail that precede the spiritual birth. The fears and doubts that attend the separating of ourselves from the things that retard our spiritual development. The letting go of materialily before we have grasped spirituality. Even as the child who would swim and dive must make the plunge; must detach himself from land before he even starts in the direction of the water, and it is only after the plunge has been made that he realizes that the anticipation of the step—not its accomplishment—was the hard part.

Jesus only desired that we let go of materiality in order that we might take a firmer hold of the things of Spirit wherein we would understand the right use of what constitutes substance, and glean a fact by giving up a concept of what constitutes wealth.

Is not the source greater than the medium of supply? "or the body than raiment?" Is not the cause greater than the result it produces?

Then "Shall He not much more clothe you, O! ye of little faith?"

Surely the watchful Shepherd of Israel, who "neither slumbers nor sleeps," and who clothes the lilies of the field so abundantly and chastely *will* much more clothe you.

"Yes, leave it with Him, the lilies all do;
And they grow.
They grow in the rain, and they grow in the dew,
Yes, they grow.
They grow in the darkness all hid in the night,
They grow in the sunshine revealed by the light;
Still they grow.

They ask not your planting, they need not your care,
As they grow.
Dropped down in the valley, the field—anywhere,
There they grow.
They grow in their beauty arrayed in pure white,
They grow clothed in glory by heaven's own light,
Sweetly grow.
The grasses are clothed and the ravens are fed
From His store.
But you who are loved, and guarded and led,
How much more
Will He clothe you and feed you and give you His care.
Then leave it with Him: He has everywhere
Ample store."

Digitized by Google

THE BLOOD OF CHRIST

CHEMISTRY teaches us that the physical organism is an aggregation of solids and liquids which are constantly changing into each other; the solids melting into the liquid, the liquid congealing into solid, and the relation of both liquid and solid is such to the air that they are continually vaporizing into gases, and gases are constantly liquifying and solidifying into physical organism.

"O! that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew!"

exclaims Hamlet, little realizing that his request had been granted even before it was preferred, for it is constantly finding fulfillment in each individual. The blood is the storehouse from which the body derives its supply. According to Swedenborg, it is the complex of all things that exist in the world, and the seminary of all that exists in the body; and this because "nothing exists in the body that has not previously existed in the blood."

In the first softness of their infancy, even the bony, cartilaginous and tendinous textures will be found to be composed of blood, and therefore it is actually a fact that blood is the very essence, the all in all of physical life. One of the most interesting writers on the subject—a man who has long since been "set in a larger place"—describes "the current in our veins" as being at once "a River of the Water of Life, feeding and sustaining all that grows along its shores, and a River of the Water of Lethe, quenching in oblivion everything that it touches." Again, the same writer likens the blood to the Nile or the other large rivers of the world, "which at the same time that it is wearing down hills is building up continents, with this difference, that whereas the Nile is only destructive among the mountains of Abyssinia, and only constructive in the plains of Egypt, the blood at every point in its course is simultaneously adding and subtracting." "On the rivers of Africa sales are effected only by barter. The blood cells which navigate the arteries are keen traders, and follow the rule of the African rivers," but they add to this rule one peculiar to themselves, which neither civilized nor savage man cares to follow, namely, that they give away new goods in exchange for old. This is proven by the fact that "the traffickers on the Red River deposit fresh brain particles to replace those which the immaterial spirit has sacrificed to the expression of its thoughts."

"Whilst we think a thought we die," says Jeremy Taylor, and he taught a physical truth greater than he realized. "Ever changing, ever abiding, always complete and yet always under repair; a mansion which quite contents its possessor, and yet has its plan and its material altered every moment," is the temple of our earthly tabernacle. "A machine that never stops working, and yet is taken to pieces in the one twinkling of an eye and put together in the other. A cloth of gold, to which the needle is ever adding on one side of the line, and from which the scissors are ever cutting away on the other, is the "Temple not made with hands" Says one. "Like Penelope of old, Life is ever weaving and unweaving the same web, whilst her grim suitors, Disease and Death, watch for her halting; only for her there is no Ulyssis who one day will in triumph return." A hopeless outlook for the temple, "whose maker and builder is God," were the simile true—which, fortunately, it is not, for there is a Divine Ulyssis who is ever reclaiming the body and who will come in triumph to establish the eternity of the temple of God. Says Paul, "The head of the assembly, Christ, He is the Saviour of the body," and by the appropriation of His example and a knowledge of the principles He taught and demonstrated,

Digitized by Google

men, too, will become the saviours of their bodies, the captains of their souls.

If life is made up of blood, then blood typfies life: in fact, the words blood and life are practically synonomous. Therefore, when Jesus said, "This is my blood which is shed for you," He did not mean literal blood. Rather He referred to His life. The life He was "shedding," or rather pouring forth, in order that He might take it up again, thereby proving the eternity and indestructability of life in the so-called physical.

Theology has sadly misinterpreted the teaching of the Nazarene. Perhaps of all the teachers who have ever lived the greatest teacher of all—Jesus the Christ—has been the least understood and the most terribly misrepresented and maligned. He emphatically told His disciples that it was *"the new testament"* in His life that He was casting aside for them—not his literal blood. The word "testament" in the Greek language means *contract*, and the new contract that Jesus was shedding, or casting aside, was the putting to a test the assertion He had made prior to this: that if His body was destroyed He could build it again in three days. The time had come to Jesus, as it comes to each and every one of us, to prove the statement He had made, and, unlike us, Jesus was prepared to meet His obligation. He reminded His friends that the time of His suffering was at hand, and He told them that He would not again partake of food until it—His crucifixion—had been fulfilled in the resurrection. Then He explained that He was about to fulfill the contract He had made with the Jews, to the effect that if they destroyed His body He would raise it up in three days. He gave thanks and enjoined upon His friends the necessity of their following the example He had practiced before them. Then He rose and, with a song of praise on His lips, went down into the valley of desolation and death to shed His blood—so theology tells us—for the remission of sins.

So oft has this tale been told that those telling it have come to actually believe it, and the nineteenth century finds priests and prelates still regarding the sacrifice of expiation and propitiation, made by Jesus on the cross, as the reconciliation of virtue with vice. Rather was the death of Jesus the Christ the reconciliation of what appeared to the unbelieving Jew to be an exasperating fable with the fact of its accomplishment in His resurrection from the grave. It was not possible that *the death* of one *righteous* man should atone for the *lives* of a multitude of *ungodly* men. Though a million saints die for the redemption of one sinner, the sacrifice were in vain.

Fear conceived in the mind of the individual, when it is brought forth in the body, is death, and death is as certainly an individual responsibility as is birth. Most men needs must bear the burden of the sins of others, but the sinner alone can cancel the debt.

The death of Jesus was a small matter compared with the fact that men misunderstand the cruel sacrifice He had made for them. He died that they might learn the eternity of life, and they saw in His sacrifice not life, but the avoidance of responsibility. Those who professed to believe that Jesus died to save them from their sins soon began to act as though His death had no larger meaning than to save them from the necessity of suffering as a result of their sins; and so, from that day to this, sin has gone on, and the account has ever been charged to the cross of Christ.

What a libel on the teaching of Jesus! What an insult to the intelligence of men, that the life of the Nazarene has been so evilly misconstrued—so cruelly misunderstood. And as the Master's sacrifice has not been understood, even so have people failed to understand disease. Instead of realizing that pain in the flesh was but the echo of sin in the consciousness of the individual, men have come to confound their own ignorance of spiritual law with the will of God. Jesus lived for the eternal glory of God and

Digitized by Google

the general advancement of mankind, and the rare tragedy of His career was not His malignant betrayal; nor was it in the pitiless treachery of Judas in the garden of sorrow; neither was it in His ignominious death—for, bad as these were, they were not to be compared with the fact that the purpose of His life was lost in its misinterpretation.

He died that men might live in their bodies to the glory of God. He was crucified that they might be resurrected without the pangs of death, but the purpose of His life was lost in its explanation. That the resurrection was but a token of life beyond the grave limits its meaning to a frightful degree. Why should Jesus Christ have been concerned with the morrow, when He of all men lived essentially in the today? In the time of Jesus, as also in our own day, the problem was not life beyond the grave. It was then, as it is here and now, with its gross grind and sordid perplexities, and the purpose of Jesus Christ was to solve the problem of living *here*, well knowing that the particular individuality is not changed by its change of environment.

And what particular thing characterized the Master's life, differentiating it from the experience of all the other sons of God? It was simply that His life was *unselfed*. His was a universal living, while ours is a particular existence. Jesus lived for others—we live for ourselves, and in chasing the shadow we have missed the substance of His glorious example. Jesus taught that in order to save the physical we must begin operations in the mental.

"The soul that sinneth it shall die," was the preaching and practice of the early patriarchs. It was a rigorous dispensation, having for its only recommendation the prevention of moral contagion.

After the advent of Jesus the pendulum swung to the other extreme. It was no longer necessary that death should overtake the sinner. Every soul that sinned should be spared the consequences of its guilt because of the murder of one righteous man. Before the curtain of time had been raised on many centuries, so popular had this superstition become that its advocates found expression in rhyme, and this set to the music of a popular air, men and women thought to worship God by libeling the mission of His beloved son in such doggerel as this:

"There is a fountain filled with blood
Drawn from Emanuel's veins;
And sinners plunged beneath this flood
Lose all their guilty stains."

Could anything better illustrate the degree to which human nature may become perverted? That intelligent, thinking people could expect to escape the consequences of their own evil conduct by placing the burden of their guilt on innocent shoulders!

The cup of sorrow that Jesus drained to its dregs was the world's misunderstanding of His divine mission. His promise to His disciples was that as they drank in remembrance of Him they would garner the same fruits as those which had crowned his labors. He prefigured the doom of His followers throughout all ages; for those who follow His unselfish example quaff of the world's bitter cup. And yet through no lesser experiences are we quickened to that degree of spiritual enlightenment which enables us to discern between the Christ and the creed, the true and the false.

Experience is the substance of life, and trials and perplexities are the goads that push us up and out of the chrysalis of self—with its limitations, into the ocean of God's love, where the particular is converted into the universal, and all men become conscious heirs with Christ and joint heirs to the Kingdom of Heaven, for

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Digitized by Google



From a Drawing by F. V. Kelly

"NOW LOOK HERE RABBITINO GOZZIA GIOVANNI"

Christmas Story—Page 58

Digitized by Google

Children's Page

Christmas Story

A White Rabbit with Pink Eyes And a little Boy named Tony

Mrs. Hodge was a little mother of five children, three boys and two girls. Sorrow had come into the family when the beloved Father fell ill and finally passed on to a larger plane.

Christmas was only two weeks away and it made Mrs. Hodge most unhappy when she realized that she could not do anything for the children. How different the day would be, for in the past the house had been full of relatives and friends for the entire Christmas week.

There had been dinner parties and dancing and a beautiful tree with wonderful gifts on it for everyone there.

Christmas Eve they had placed lighted candles in all the windows, and then had climbed into a big bobsled, with bells and had gone away singing carols throughout the village.

Oh! It was a merry time one always had at the "Hodges."

There they had some sort of a game they had always played with a string and a ball, and a make believe gate, and this is what they would sing—

"I give you the end of a golden string:
Only wind it into a ball,—
It will lead you in at heaven's gate
Built in Jerusalem's wall"—

But in the midst of all their happiness they never failed to remember the "poors", as Mary Ellis, a little friend of mine, calls a poor family on the edge of the Village.

Now in this family was a little boy—about six years old, with large, brown eyes that looked at you so wistfully. Antonio Gozzia Giovanni was his name but if you called "Tony", it was sure to bring him.

This little chap was very fond of animals and he certainly had a strange collection of odds and ends, mostly poor discarded creatures picked up out of ash cans and rain barrels and awful "traps."

Among the "rabbit family" was a very beautiful one with pink eyes, which Tony adored. They were great pals and would go for long walks in the woods and Tony said "That whenever they came to one particular tree "Rabbitino, (that was what Tony called him) would insist upon staying right there and he would go no further, not even with the promise of a cabbage patch"—so just to please him Tony would sit down under the little tree and then the fun would begin. "Rabbitino" would stand up on his hind legs and turn a somersault in the air and hop 'round and 'round the tree and go thru the most fantastic antics until Tony would clap his hands and cry out in wild delight.

Tony said "Rabbitino" would really sometimes talk! At least he always seemed to understand everything Tony said to him because whenever Tony wanted to go over to a little brook nearby "Rabbitino" would side-step a bit and lie right down underneath his little tree and wouldn't budge one inch.

Now you may think this rather strange, but whenever Tony had anything on his mind, like lost "Marbles" or an "empty tummy" (which happened oftener than was 'comforble' Tony said) he would take "Rabbitino" into the woods and tell him all about it.

This time his little heart was so full of sympathy for Mrs. Hodge and her five children he just had to pour it all out to "Rabbitino" who seemed to understand, for he lay very still in Tony's lap.

Digitized by Google

Why, said Tony, "It's something awful to think of the sad Christmas that Hodge family will have this year. They just wont have any Christmas at all; no toys, or books or a tree and maybe nothin to eat, who knows! It's dreadful "Rabbitino". Why, do you know, they are more poor now than what we are, 'cause we got Nannie the goat. 'Course she's no good only to keep the yard clean of tin cans. Gee! When I think of all the things they give us last Christmas, it makes me sick all over. "Rabbitino" for shame! You went to sleep. Now pay attention! I ask you. Don't you remember that lovely blue ribbon the children brought you to wear around your neck and surely you have delicious memories of that bunch of carrots too. Yes! 'cause you havn't seen one since" for "Rabbitino" wiggled his ears and ruffled up his nose like rabbits do, which meant he was thinking more of the carrots than the pretty blue ribbon.

"Now look here "Rabbitino" Gozzia Giovanni!" said Tony, "Something must be done about their Christmas and you got to help." "Rabbitino" looked as if he understood as he hopped off Tony's lap.

Nothing more was said but two days later "Rabbitino" disappeared as was his wont every year about ten days before Christmas, so Tony was in no wise alarmed.

There had been a light fall of snow and that's how we were able to follow "Rabbitino" else this story would never have been written.

After the stars came out the first thing "Rabbitino" did was to hop right over to Mrs. Hodge and 'round and 'round the house he went, until he found a window on a porch, through which he could "peep", for he had to see Mrs. Hodge and the children before he could tell just what would make them have a happy Christmas. And by now you must have guessed that "Rabbitino" had some "big plans up his sleeve."

Oh Dear! "Rabbitino" almost got caught while looking through the window, because after dark his eyes shine like "two balls of fire" and one of the children ran to the window to see what it was but of course there was nothing there for "Rabbitino" flew like the wind and was a mile away in no time.

Now it developed "Rabbitino" came from a very old Rabbit family of royal blood and once lived in the house of a very beautiful lady. But one day the lady went far away and so little pink-eyed baby rabbit ran away—he was so lonesome—and that's how he came to live with Tony, but every year he goes back and spends two days with the Beautiful Lady.

So there he was, telling her all about Mrs. Hodge and "how very sad it would be for the children if something wasn't done for their Christmas." The Beautiful Lady just smiled sweetly and said "I understand and will be so happy to do whatever you think best." Then "Rabbitino" told her his dearest secret—

"Out in the woods where my Tony takes me to play is one Tree lovlier than any of the others. I call it my "Star Tree." Can you guess why? No! Well, I will tell you. Many a night, after Tony was asleep, I would go out to my Tree alone, to look at a beautiful "Star", which seemed to hang right over the treetops. One night whilst I was wishing so much to know about the star, I heard a voice, and as if in answer to my wish it said, "My dear little "Rabbitino". That is the Star of Bethlehem the three Wise Men saw in the East which led them to the Manger where the infant Jesus lay."

"Rabbitino" gave a wee little sigh but straightway turned to the Beautiful Lady and said, "The Tree is all I have but I want to give it to Mrs. Hodge, for it will make Christmas less sad if she can have a Tree for her little family, and I'll not miss it for in its place will come another "Star Tree". "You know

Digitized by Google

by giving we receive," said "Rabbitino". "So please take my "Star Tree" to Mrs. Hodge with my love and a Christmas greeting to all."

At that the pretty Pink Eyed Rabbit said goodbye to the Beautiful Lady and away he went, back to his Tree for the last time and to make little footprints in the snow all around the Tree, so the Beautiful Lady could not fail to pick the right one.

Christmas Day came and an invitation to Tony and "Rabbitino" to spend it with Mrs. Hodge and the children. My but that was wonderful! Tony was not long in getting ready and "Rabbitino" just cleaned up his whiskers a bit and off they started, but just about half way over Tony thought he heard something coming behind and when he turned to look, sure enough! There was "Nannie Goat" coming as fast as ever she could. "Not much was she going to be left at home on Christmas Day" so what could Tony do, but take her along.

Mrs. Hodge and the children gave Tony and "Rabbitino" hearty greetings and I guess they were expecting Nannie Goat too, for at once they gave her several oyster cans and some old rubber shoes and a red flannel petticoat for desert, which after devouring she went to sleep in the woodshed.

As for the "Star Tree"—there it stood in the living room, in all its beauty, breathing out a message of "Peace and Kind Thoughts to every living creature."

The Beautiful Lady was there too, and on the Tree was some "lovely thing" for every one.

So my dear, the day was made joyous by the unselfish acts of these two little souls.

Tony confided to "Rabbitino" on the way home that it paid to be kind and thoughtful of others, for close under his arm did he not hold the very thing he had unceasingly prayed for, all his young life? A Violin! And sometime, I feel sure we shall hear the blessed strains of "Oh Holy Night" from Tony's Christmas Violin.

THE HIVES OF DREAMY LAND

Blanche E. Wade

All through the dales of Dreamy Land
  Buzzed the Going-to Bees.
They droned through all the fields and lanes,
  And bumbled through the trees.

They hummed and hummed in lazy tones
  In all the garden flowers;
Or dozed at ease in hollyhocks,
  Or high in larkspur towers.

The Going-to Bees told glowing tales
  Of what they meant to do:
Of all the honey they would make,
  To last the winter through.

And so they spent each livelong day,
  In happy idle cheer,
With humming, buzzing, droning song
  Till autumn frosts drew near.

But, oh, the hives of Dreamy Land
  Were empty, if you please:
For honey never yet was made
  By careless Going-to Bees!

The Youth's Companion.

Digitized by Google

A BLIND BOY WHO MADE HIS OWN BIBLE

In *The Honorable Japanese Fan* one of the boys expresses a desire to be a Christian preacher, but when he consulted a missionary and found that it would take years of study to prepare himself, he was disappointed. But the missionary said: "Just let me tell you the true story of a blind boy named Ishitmatsu. Tap! Tap-i-tap! sounded his little stick down the street one day as he started to investigate a curious sound which he had never heard before —an organ. The organ in the first Lutheran church ever built in Japan. He not only loved the Christian music, but he loved the Christian God, and on the day when he was baptized he said: 'I am not blind any more. I have found "the Light of the World." I want to be a preacher and tell others the good news.'

"'But you are blind,' the missionary said, 'and there are no Christian books for the blind Japanese, not even a Bible. Preachers have to study, you know, and you would not have any books.'

"But do you suppose that stopped him? He simply went to a store, bought a great pile of pasteboard and a long pin. Then he asked a friend to read a Bible to him, beginning with verse one, and at every single word that blind boy pricked the pasteboard as fast as he could, and when he was through he merely had to turn the pasteboard over, feel his way with his fingers across the raised prickings and read every word! He was making a Bible for the blind.

"He pricked and pricked and pricked until summer turned into fall, and fall turned into winter. The pile of pasteboard grew higher and higher, until finally the Bible was done. Then he pricked a hymn book for the blind and a Common Service Book, after which he went to Dr. Lippard, the missionary, to show his achievements: 'My ears are so good at listening, don't you think I could take down all my teachers might say with my pasteboard and pin? Don't you think I could study to be a preacher? The missionary agreed that he could, and with pasteboard and pin the Rev. Mr. Ishimatsu received his theological course."

FAIRY FROST

Minna Irving

The moths and bees and butterflies
  Have folded up their wings,
And Nature's tucked away to sleep
  All creeping little things;
The flowers are tired of blossoming,
  But still the lawn is green,
And over it the frost has dropped
  A sheet of silver sheen.

It lies upon the emerald sward
  Like bits of linen fine,
And laces delicate and damp
  On which the suds still shine,
And filmy organdie, for when
  The autumn moon was high
Last night a fairy spread her wash
  Upon the grass to dry.

—*New York Herald.*

Digitized by Google

BECAUSE HE REMEMBERED

Katherine I. Davis

"I'm not afraid. Dad said he would leave it beside the crooked oak."

Jack drew his sled over the glistening snow and called to his mother who stood in the door. The "it" was the Christmas tree for him and his twin sister Jane. The Martin family did not have to pay five dollars for a tiny tree at the corner grocery. Father Martin cut a large one, all snow-laden and sappy, in his own woods and this year Jack was going to bring it home all by himself. He felt very manly. It was a real adventure.

The morning was bright, sunny, and snappily cold. Jack did not wear neat, brown, leather gloves bought at Best & Company's. He wore red, home-made mittens but they were warm and let his nimble fingers move at ease to pack, pat and twist the snow into beautiful round balls for throwing at the tree trunks and the inviting broad side of his father's red barn.

When he turned into the road, he stopped to wave to Jane who was watching as usual from her window. It really was her window as she sat by it all day in the winter and all the outside world that she knew came to her through the window-panes. She had not walked for three years. The doctor said she was paralyzed, but Jack knew that some day she would be able to run and play with him again. He knew it because every night he prayed, "Dear God, please help Jane to walk," and of late he had added, "Help me to help her to walk."

The path was inviting. Little snowy flakes fell from the trees as Jack passed, lighting on his cheeks or slipping icily under his sweater collar. He was fancying what fun it would be to draw Jane on his sled. The thought of her with cheeks glowing rose from the cold and eyes lighting with the joy of the ride, made him break into a run. He kicked the soft snow into feathery puffs. He leaped over his father's tracks and tossed his head like a young colt. Suddenly at a turn in the path he found himself face to face with a large black form. As he looked up his first thought was that it's face looked like a porcupine. A strange terror struck him, for Jack was only seven years old. But his mother had told him never to run when he was afraid. always to stop and look at the thing that had frightened him. But he could not stand still without saying something, so he looked straight into the bristling, porcupine expanse and said a bit tremblingly, "My name's Jack Martin." A voice came forth, it laughed and it was kindly, "My name's Jack, too." Small Jack looked again and found that the porcupine expanse was only grizzly, iron-gray whiskers—fascinating whiskers—for they twitched and curled in an extraordinary and kindly manner. He looked up farther and found a pair of very blue and very bright eyes.

Jack's new friend walked with him to get the Christmas tree, and as new friends will, they soon found out all about each other. Jack learned that his friend's name was Mr. Gray and that he had charge of a factory where radio sets were made. Jack had seen pictures of them in a magazine. Mr. Gray promised to come to Jack's home before he went back to the city. And come he did, the day before Christmas while Jack was in town with his father. He and Jack's mother made mysterious trips to the attic and cellar and were very busy with wires and tools. At eight o'clock that evening while Mrs. Martin was busy decorating the tree in the parlor Mr. Gray came again with a long box full of dials and pointers. Jane sat by her window, all eyes to see Jack's big friend and to watch what he was going to do with the queer box he had brought. To her it did not look a bit Christmasy, but Jack knew it

Digitized by Google

was a radio set. His heart beat so quickly and his thoughts flew so fast that he could not say a word. He could only watch Mr. Gray with fascinated eyes. At last all was ready and Mr. Gray put on Jack's head the metal ears that he himself had been wearing while he worked. Something snapped, crackled and seemed to shriek through a windy night and then Jack heard the most beautiful music that he had ever heard in his life. For several moments he listened, unable to move, fearing to break the spell by touching the magic cap he seemed to be wearing. Then he saw Jane watching eagerly and he asked Mr. Gray to let her hear in his place. So the receiver was put on her ears. Jane loved sweet sounds—the songs of the birds about the windows, the whisper of the brook, the rustle of the maple leaves. All these were happy sounds—and once she had been to church and heard deep organ notes that made her very sad. Now suddenly all of these sounds were caught up for her in one sweet, strong, throbbing melody that burst upon her out of miles of darkness on a Christmas Eve.

"While shepherds watched their flocks by night."

Jane's eyes opened wide. It seemed to Jack that he had never seen her look so lovely, and then! She grasped the arms of a chair, she was rising! Could she be going to walk? Before Mr. Gray could reach her she had taken four steps and was standing, trembling and radiant in the middle of the room. She had only meant to call her mother to share the wonder of the music with her. Jack finished her sentence. "Mother! Mother! Jane is walking!"

Mrs. Martin had just finished decorating the Christmas Tree and had turned down the lights in the parlor. At Jack's call she had hurried to the sitting room door and was soon holding Jane in her arms with tears of joy in her eyes. The star at the very tip of the Christmas tree shed its soft glow through the open parlor door upon the scene about the radio set. From the distant city came the last strain of the Christmas song;

"Peace on earth, good will to men."

Jack was not receiving a message. He was sending one. It was not set to music, nor was it framed in words. But this is what it meant "Oh, God, I thank Thee that I remembered not to run away when I was afraid."



HATH MADE ME KING

Has made me king! Now in my new estate,
What duties must I do, what honors bear?
More than all men the king must feel the weight
Of constant self-restraint, of watchful care;
Beneath his firm control his passions bring,
And rule himself, if he would be a king!

Has made me king! Great difficulties throng
About my path, and covert danger lies
Around. A king should trample on the wrong,
And over circumstance undaunted rise!
Away! ye doubts and fears that round me cling!
I know no hindrance since I am a king!

—Uplands of God.

Digitized by Google

DAILY LESSONS 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 dreamed 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.

ASTJR 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.

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 birthright, and then you will realize that you and your Father are one, and that His Power is your power.

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

BIBLE: 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 ever-present NOW, the realm in which the activity of God is the only activity. Live, then, rejoicing in the opportunity of the ever-present 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 the tortoise to outrun him, and so fell

Digitized by Google

from the first into the hindmost rank and then blamed others for his own remissness. Envy, not satisfied with much, would have more than others. But God, who selects his laborers, gives to each his appointed reward, and God is not unrighteous that He should forget any task wrought in Love.

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

BIBLE: 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."

B'PLE: 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 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 99-100.

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 nearby 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

Digitized by Google

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 285-286.

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.

MEDITATION: "I will look for the divine purpose in every experience."
BIBLE: Heb. 12: 5-10; II Peter 1: 3-4.
ASTOR LECT.: Page 177 to first par. on page 182; page 280, first par.

December the thirteenth

When coal is consumed it ceases to be coal, and when the mission of sorrow is understood it ceases to be suffering and becomes the preparation which ever precedes purification. The personality of Judas, which portrayed him a hypocrite, ceased to be personality and took on the form of individuality when the unfortunate disciple sought death 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 incidental 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

Digitized by Google

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. Extermination, then, it 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: Cor. I. 2: 14-16; Cor. II. 4: 18.
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 285-286.

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, 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 Samuel 3: 9-10; Mat. 5: 8.
ASTOR LECT.: Page 282, first par.; page 284, first par.

December the eighteenth

An ant, lading itself with a straw many times its own length, attempted to cross a rugged road but repeatedly losing its balance and falling, it invariably rolled back to the point of its departure. Surcharged with pity, and 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: 3-7, 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 281, first par.

Digitized by Google

December the twentieth

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

MEDITATION: "I dwell in the Secret Place of the Most High."
BIBLE: 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. 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 wrongdoing 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 only principles 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 deaf 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

Digitized by Google

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. to end.

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 unstintedly. The increase He will give, presed 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, first par. 254.

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 subsistence to being talked about.

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

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

BIBLE: Prov. 16: 28; 18: 21; 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 externalization of his divinity, but not as is the tendency to do with the briar and the thistle, striving as to which may give 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 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

Digitized by Google

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 the eternal and changeless Substance."

BIBLE: II Cor. 4: 16; Ps. 51: 6; Gen. 1: 27: Matt., 13: 16-17.

ASTOR LECTI: Page 156, first and second par.

December the thirtieth

Tertullian says that "the purified, righteous man, has become a coin of the Lord, and has the impress of his King stamped upon him." It is the intelligence of man which is the impress of God, and which stamps him with the infinity of his Maker. Use your mind to fathom this infinity of which you are so dimly conscious, that you may illustrate in your daily life, the will of Him Whose impress you bear. Think of your own divinity and it will enable you to realize your divine dominion over finite appearances.

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

BIBLE: 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's prayer was a request for Light. "The light of heaven restore; give me to see," he cried, "and Ajax asks no more." And what is light? Is it that form of motion traveling at the rate of over 180,400 miles a second, by which movement or vibration action is brought to bear on certain nerves, thereby causing the sensation that we term 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.

NOTES FROM THE FIELD

DEAR:—

You will be glad to know that my leg is a good deal better. I can do a great deal more for myself than I did. I can come out of bed and dress myself, without any assistance, that is, from the bed to a chair at the side of the bed, and I can undress and get into bed again by myself, but I cannot attempt to walk. None of all this could I have done before your help.

I will not limit God's time. I know he hears and answers prayers. I only ask him to strengthen the leg so I'll be able to walk a little.

God bless you, for I feel your prayers will be answered.

Ever sincerely,

K. I. H.

DEAR:—

Glad to tell you at this writing I am entirely well. This was practically an instantaneous healing of two rather bad conditions.

Saturday morning I wrenched my back and hip joint in such a way that I could scarcely hobble along and was able to get to Dr. Murray's meeting only by using about all the will power I had. This seeming trouble completely left me about 2 p. m. today. The eye trouble was what an ocultist would call a very severe case of Iritus. I have had it before several times and have spent altogether around two years in darkened rooms because of it. Cases usually last from four to eight weeks and are accompanied by other complications, with

Digitized by Google

great deal of pain and danger of damage to the eye. My case started Friday night and Sunday afternoon without any treatment but that of Faith, the eye cleared up and is now as it was before.

Have been attending Dr. Murray's services for the last year and my wife and I have studied his books and the Gleaner lessons and profited by his lectures. I thank you and I thank God for my Being and for all that I have. Can I say more?

H. T. S.

DEAR:—

My sister is so much better. This illness became acute on the 15th of August, stopping her right in the middle of a secretarial course she was taking in New York. Her condition is so normal that on the first of November she is going to start to finish her course. The only thing now she has not tried is riding on the train, and I am sure she will be able to do that. For a long while she could not even go out on the street in front of her own home.

We are so grateful to you and are working every day. I am reading and praying more than ever and sending you the strongest thoughts I possibly can to help, (if I can) in all your work. My loving thoughts go to you many times during the day but especially around nine in the morning.

Yours very sincerely,

H. S. C.

DEAR MRS:—

I have been searching to find words to tell you the difference in my mind and body now, and when I went to you a few years ago, but words fail me.

Then my body was broken, my mind was sick, and it seemed as though I could never get well; then a Friend Indeed led me to you and Divine Science.

I am well, my body is mended, I cannot measure the amount of good I get from the Truth you teach, and I am everlastingly grateful to you and Divine Science,

H. E. G.

THE TRINITY

Daniele Cortes

IN Love, God made His great Idea,
Then nurtured it in Mind.
But when Mind sent it forth in Form—
Beautiful, Divine—
A blind world cried:
"This is a man! We seek another sign."

Then Jesus came of Virgin birth,
To prove the Christ unborn.
Thus the Blessed Trinity—
Mind, Idea and Form—
Became for the awakened soul,
A Glorious Three in One.

THE soul that is misunderstood is most often the one that has made the least effort to gain some knowledge of self.

—*Maeterlinck.*

TO ANYONE

Witter Bynner

WHETHER the time be slow or fast,
Enemies, hand in hand,
Must come together at the last
And understand.

No matter how the die is cast,
Nor who may seem to win,
You know that you must love at last—
Why not begin?

Keep the telephone of your mind forever transmitting thoughts of love, purity, joy and health; then when disease, sorrow, lust or hate try to call you up, they will always get the busy signal.

After awhile they will forget your number.

—*Anonymous.*

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 JANUARY, 1924 No. 3

TABLE OF CONTENTS

The New Year.....*W. John Murray*..... 71
Psychical Experiences of the Bible.....*Horatio W. Dresser*..... 74
A Passage in the Life of St. Augustine...*Selected* 79
Unreliability of Bacteriological Tests....*Selected* 80
Differentiations .....*Daniele Cortis* 81
Waldorf Lectures.....*W. John Murray* 89
The Psychology of the Voice.....*Elizabeth Singer* 96
Money .....*R. H. Merriam* 97
The New Year.....*Selected* 100
New Year's Eve.....*Thomas Harding* 100
Tony and Rabbitino.....*Jean Buell Jones* 101
Daily Lessons With Meditations and Correlative Readings.... 103

Copyright, 1923, 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, $2.00. Single Copy, 20 Cents

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

Digitized by Google

Editions of the GLEANER *are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask* NEW READERS, *therefore, either to subscribe now or to leave a definite order with any of our Centers*

THE GLEANER ANNOUNCES FOR FEBRUARY

Persons not Diseases Incurable.

Second chapter of the WALDORF-ASTORIA Lecture Serials Giving a new and Spiritual insight into the Cause and Cure of Disease.
From the brilliant and masterly pen of.....*W. John Murray*

The Inner Point of View.

By the well known and eminent Scholar.....*Horatio W. Dresser*

The Law of Spiritual Reing.

By a writer who is becoming known for his Virility of Thought and Expression .....*Daniele Cortis*

The Great Discourse.

An interpretation of the Sermon on the Mount
By Sara Van Alen Murray

The Weavers.

An Anonymous Scotch Poem which touches the depths of every human heart and experience in Daily life.....*Anonymous*

Children's Page.

Will be given over to Original Fairy Tales by two interesting writers

Beginning with the February Issue the Daily Lessons will be revised, with new meditations, and Bible Readings.

THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West 87th Street
New York, N. Y.

Gentlemen: Enclosed find $2.00 for a 12 months' subscription to the GEANER, beginning ..... 192.....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 JANUARY, 1924 No. 3

THE NEW YEAR

By W. John Murray

"Whatever begins also ends," says Seneca, and this is true of a year as it is of a day, of a mortal man as it is of a moth. The only thing that can never end is that which never began and this is as true of immortal man as it is true of his immortal Maker. Wise men of old declared that to be folly which spent itself on that which began and therefore must end, perforce. This philosophy resolved itself into that form of mysticism and religious favor which concerned itself with the spiritual world and paid little attention to the everyday affairs of mundane existence. It was the opposite state of consciousness and conduct from that which busied itself with the things of this world and cared not a fig for their future—the "beyond" and the "invisible." The one built more stately mansions in the sky for its followers, the other said "Let us eat, drink, and be merry, for tomorrow we die, and that is the last of us." One group believed that man began at birth and therefore must end at death, another believed that while it began at birth it could not end at death, but this was to predicate immortality with one end, a most untenable theory. Still another group believing that "Whatever begins also ends" concluded that immortality in its relation to the individual signifies that the individual is "co-existent and co-eternal" with the Universal, or God.

Now the acceptance of this Truth in the abstract is one thing and the demonstration of it in the concrete is another, but we must not infer it is impossible of demonstration simply because it is difficult. One of the reasons that things are difficult lies in the reluctance to let go of the old in order to seize hold upon the new, whether it is in the field of art, industry, politics or religion. If we could let go of the old and the outworn in science, philosophy, and metaphysics as readily as we can let the year 1923 slip into the year 1924 there would be painless evolution.

The end of one year and the beginning of another takes place at twelve o'clock at night but there will be millions of people who will not be conscious of it. They will be asleep, and those who are not asleep will observe the passing of the year 1923 and the arrival of 1924 as one would witness the departure of one train and the arrival of another. Were it not for timepieces, the ringing of bells, the shooting of guns and the blowing of horns and other noises the change from one year into another would be as noiseless and unnoticed as the change from one hour or one minute to another. When a man says he is going to sit up to see the Old Year out and the New Year in he means he is going to be awake at twelve o'clock, midnight, but at that moment when twelve o'clock becomes one second after twelve nothing in nature will apprise him of the fact. The earth will not stand still nor will the moon nor the stars change their courses. There will be no sudden disturbance save that disturbance of the peace of the world by men who celebrate, and yet something will transpire which never transpires at any other moment of the year. Something will be injected into the atmosphere, the mental atmosphere, which will, for the moment at least, move the mental world a step in advance of where it was a moment before.

He may speak of New Year resolutions

Digitized by Google

Editions of the GLEANER *are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask* NEW READERS, *therefore, either to subscribe now or to leave a definite order with any of our Centers*

THE GLEANER ANNOUNCES FOR FEBRUARY

Persons not Diseases Incurable.

Second chapter of the WALDORF-ASTORIA Lecture Serials Giving a new and Spiritual insight into the Cause and Cure of Disease.
From the brilliant and masterly pen of ..... *W. John Murray*

The Inner Point of View.

By the well known and eminent Scholar ..... *Horatio W. Dresser*

The Law of Spiritual Reing.

By a writer who is becoming known for his Virility of Thought and Expression ..... *Daniele Cortis*

The Great Discourse.

An interpretation of the Sermon on the Mount
By Sara Van Alen Murray

The Weavers.

An Anonymous Scotch Poem which touches the depths of every human heart and experience in Daily life ..... *Anonymous*

Children's Page.

Will be given over to Original Fairy Tales by two interesting writers

Beginning with the February Issue the Daily Lessons will be revised, with new meditations, and Bible Readings.

THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West 87th Street
New York, N. Y.

Gentlemen: Enclosed find $2.00 for a 12 months' subscription to the GEANER, beginning ..... 192....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 JANUARY, 1924 No. 3

THE NEW YEAR

By W. John Murray

"Whatever begins also ends," says Seneca, and this is true of a year as it is of a day, of a mortal man as it is of a moth. The only thing that can never end is that which never began and this is as true of immortal man as it is true of his immortal Maker. Wise men of old declared that to be folly which spent itself on that which began and therefore must end, perforce. This philosophy resolved itself into that form of mysticism and religious favor which concerned itself with the spiritual world and paid little attention to the everyday affairs of mundane existence. It was the opposite state of consciousness and conduct from that which busied itself with the things of this world and cared not a fig for their future—the "beyond" and the "invisible." The one built more stately mansions in the sky for its followers, the other said "Let us eat, drink, and be merry, for tomorrow we die, and that is the last of us." One group believed that man began at birth and therefore must end at death, another believed that while it began at birth it could not end at death, but this was to predicate immortality with one end, a most untenable theory. Still another group believing that "Whatever begins also ends" concluded that immortality in its relation to the individual signifies that the individual is "co-existent and co-eternal" with the Universal, or God.

Now the acceptance of this Truth in the abstract is one thing and the demonstration of it in the concrete is another, but we must not infer it is impossible of demonstration simply because it is difficult. One of the reasons that things are difficult lies in the reluctance to let go of the old in order to seize hold upon the new, whether it is in the field of art, industry, politics or religion. If we could let go of the old and the outworn in science, philosophy, and metaphysics as readily as we can let the year 1923 slip into the year 1924 there would be painless evolution.

The end of one year and the beginning of another takes place at twelve o'clock at night but there will be millions of people who will not be conscious of it. They will be asleep, and those who are not asleep will observe the passing of the year 1923 and the arrival of 1924 as one would witness the departure of one train and the arrival of another. Were it not for timepieces, the ringing of bells, the shooting of guns and the blowing of horns and other noises the change from one year into another would be as noiseless and unnoticed as the change from one hour or one minute to another. When a man says he is going to sit up to see the Old Year out and the New Year in he means he is going to be awake at twelve o'clock, midnight, but at that moment when twelve o'clock becomes one second after twelve nothing in nature will apprise him of the fact. The earth will not stand still nor will the moon nor the stars change their courses. There will be no sudden disturbance save that disturbance of the peace of the world by men who celebrate, and yet something will transpire which never transpires at any other moment of the year. Something will be injected into the atmosphere, the mental atmosphere, which will, for the moment at least, move the mental world a step in advance of where it was a moment before.

He may speak of New Year resolutions

Digitized by Google

as if they were not expected to be lived up to but many a man can trace the improvement of his conduct to a New Year resolution. That many have broken their good resolves is true but that some have kept them is equally true. We often hear men say they think it foolish to make New Year resolutions. If a man wants to change his mode of life he can do it any day in the year says one, and this is true, but is there any more guarantee that he will keep a resolution made on any other day in the year than on New Year's Day? It is not so much a question of the force of a good resolution as it is the strength of the man who makes it.

I have been wondering during the week if a good resolution made at this season with serious intent may become intensified in potency as the result of all the other good resolutions that are being poured into the mental atmosphere of the world. It is safe to say that at other seasons of the year good resolutions are scattered, while at this particular season they are more or less concentrated. At other times we are resolving alone and the weight of popular thought is against us. It is like a single man trying to resist a strong wind against which he is making no headway but who may make advance if he be surrounded by a group. Of one thing we may be sure and that is that whether we know them or not there are others who are resolving what we are resolving and praying what we are praying. Some are resolving and praying that the beginning of the New Year will bring with it new powers. If in the year and years that have past some have given vent to their irritabilities and fault-findings, and by so doing have made others miserable without adding to their own happiness these are resolving today by the Grace of God to think twice, or oftener, before they speak once, knowing that on some occasions, "Silence is golden." If some have arrived at the conclusion as the result of last year's misfortune that dishonesty is neither satisfying nor compensative they are today resolving that henceforth and by the Grace of God they will "go straight." If some on looking over the past years, realize that they have missed many opportunities to help others with advice and counsel and cash they will be today resolving in their own minds without putting themselves on record in a public way to do something every day to lighten someone's burden if it is only by smiling or offering one's place in a public conveyance, or assisting a blind or feeble person across a busy thoroughfare.

There are expensive habits which men resolve to give up at the end of the year and the cost of which they determine to give to some worthy charity. Many a worthy philanthropy is being supported by money pledged as a New Year resolution. If men and women give up expensive and injurious habits at New Years and improve the condition of the poor and their own well being at the same time so that when another New Year comes round they have had a year of health and happiness such as they have never enjoyed before, it is an evident token that New Year's resolutions are not the meaningless things we sometimes think they are. The beauty of a New Year's resolution is that it always has something ahead of it, something to lure us on. We may not attain, without falling occasionally, the height of our moral ambition, but our very resolution is a start in the right direction and there is no reason why we cannot resolve again the same thing over if we should slip once in a while. Many a man fails to keep his good resolutions because when he stumbles he asks, "What's the use?" If "the just man falls seven times a day" it is because he refuses to stay down. As often as he falls he picks himself up again on the principle that "A man may be down but he is not out."

Many a man refuses to think that the New Year is going to be an improvement on the old one. "All years look alike to me," says he, and so he neither resolves nor improves. He considers New Year's resolutions "all bunk," but if he never makes one he is no criterion. He is always looking back, consequently he

Digitized by Google

stands still like Lot's wife, but she turned into salt and that was some advantage. As far as many people can see into the future there is not much to hope for. But this is not because the future holds nothing of worth; it is because they have no prophetic vision, a calamity which will redound to them. In the early days it never seemed as if New York would extend itself above Fourteenth Street but a certain Catholic bishop felt it would and he bought a piece of property in the country for a future church. That church stands at 58th Street and Fifth Avenue. It is St. Patrick's Cathedral and its value is enormous. All progress and all prosperity comes from looking to the future and resolving to make the present a fit preparation for it.

There is one thing we must remember at the commencement of the New Year and that is to forget the old one as far as it is possible. Let us have no regrets and no remorse for the things we did or the things we failed to do. As the New Year comes and a Mother's face is absent from the family table, a son or a daughter is apt to say: "If I had only been kinder to her I could bear her passing with greater fortitude." Don't spoil 1924 by thinking of your meanness in 1923. Pick yourself up and be kind to some other person's Mother, otherwise you will be so full of regret that you will not be able to be kind to anybody. Say to your soul what the prophet said to his. "If I have sinned I will do so no more," and if you should sin again, repeat it and presently your resolution will incorporate itself in your life and conduct as a persistent habit tends to become automatic.

I read in one of my Christmas gifts a little article on "Start Where You Stand." It is a poem really based on an experience which Mr. Berton Braley quotes as follows: "When a man who had been in the penitentiary applied to Henry Ford for employment, he started to tell Mr. Ford his story. "Never mind," said Mr. Ford. "I don't care about the past, start where you are."

Start where you stand and never mind the past,
The past won't help you in beginning now;
If you have left it all behind at last
Why, that's enough, you're done with it, you're through;
This is another chapter in the book,
This is another race that you have planned;
Don't give the vanished days a backward look,
Start where you stand.

The world won't care about your old defeats,
If you can start over and win success;
The future is your time, and time is fleet
And there is much of work, and strain, and stress;
Forget the buried woes and dead despairs,
Here is a brand new trial right at hand;
The future is for him who does and dares,
Start where you stand.

Old failures will not halt, old triumphs aid,
To-day's the thing, tomorrow soon will be;
Get in the fight and face it unafraid,
And leave the past to ancient history.
What has been, has been, yesterday is dead,
And by it you are neither blessed nor banned;
Take courage, man, be brave and drive ahead.
Start where you stand."

"BUILD a little fence of trust
Around today;
Fill the space with loving work
And therein stay.
Peer not through the sheltering bars
Upon tomorrow.
God will help thee bear what comes
Of joy or sorrow. —*Selected.*

A POOR man served by thee
Shall make thee rich;
A sick man helped by thee
Shall make thee strong,
Thou shalt be served thyself by every sense
Of service which thou renderest.
—*E. B. Browning.*

Digitized by Google

PSYCHICAL EXPERIENCES OF THE BIBLE

By Horatio W. Dresser

"Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chelsea, to them of the captivity.—*Ezekiel, XI,* 24.

THIS saying from one of the prophets who frequently spoke of his visions and of the manner in which the word of the Lord came to him, reminds us of the fact that all through the Bible a great deal is said about visions and other psychical experiences. Ordinarily we do not pay much attention to these matters. We pass by verse after verse, sometimes whole chapters, doubtless with the customary assumption that these things belong with the wonders or mysteries of the past, or with those beliefs which the world has outgrown. But many of us hold today that whatever is of value in the spiritual experience of the race, whatever holds truth for us, is not only intelligible but can be verified or put in relation with what we experience in our time. The Bible is a compendium of the inner life of man, and nothing appears to have been left out of the record. The whole series of inner events is put before us, and we may see them as it were in pictured forms passing before our eyes. Psychical experiences bear relation to this inner panorama, and so we find them recorded in the Bible.

It is interesting, in the first place, to note how many and diverse these experiences are. Starting with the lower level and working up to the higher types, we note frequent references to witchcraft, or the pretended use of supernatural power; necromancy or the summoning of the dead for purposes of divination; sorcery in the form of thought-reading; astrology; and various forms of enchantment or wizardry. There were, for example, diviners who professed to see visions by gazing into a cup, by the aid of arrows, and by the inspection of entrails. There were spiritist mediums of well-known modern types who could be consulted, as Saul stealthily went to gain wisdom from the witch of Endor. All these references, together with the fact that there were regulations against witchcraft in all forms, show us that belief in occult phenomena was widespread. We read that such things were "an abomination unto the Lord." "Regard not them that have familiar spirits to be defiled by them: I am the Lord your God."—(Lev. XIX, 31).

We advance a stage further towards what is of value when we turn to the passages referring to dreams and their interpretation. Evidently it was a regular practice to interpret dreams, and we think at once of Joseph and Daniel as among the skilful interpreters. In the Old Testament we read frequently of dreams sent by the Lord to men who need guidance, and of the appearance of "the angel of the Lord" in a dream. According to Matthew's Gospel Joseph, the husband of Mary, is four times warned in a dream on important occasions when he is likely to proceed in a manner not in accord with Divine guidance. Visions sent in dreams appear to have had the same value as those that came in the waking hours. The prophet Daniel is spoken of as one who had "understanding in all visions and dreams." (Dan. 1, 20). We think of Ezekiel and Daniel as prophets to whom visions came as matters of course. Ezekiel not only habitually says, "The word of the Lord came unto me," but tells his visions by way of indicating a regular manner in which the

Digitized by Google

word came. He also speaks of hearing a voice, and then goes on to say, "And the spirit entered into me when he spake unto me, and set me upon my feet, [so] that I heard him that spoke to me." Evidently he has reference both to the vision or experience which he believed Jehovah sent to him and to the spirit acting as an intermediary or messenger. "Afterwards the spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity."

Again, we have accounts of people and things supposedly seen by the eyes of the spirit, as in the case of Elijah taken up by a chariot of fire. There are various references to the open vision and to those whose eyes are open so that they see beings in the spiritual world. Elisha prays that the eyes of men round about him may be open, notably in the case of the young man whose sight is opened so that he claims to see the mountain full of horses and chariots round about Elisha. Apparently clairvoyance or lucidity was a well-known power in those days. Whatever we may believe concerning the reality of "things seen and heard," we must admit the prevalence of beliefs in inner or spiritual sight. Plainly, these inner experiences were profoundly real for those to whom they came, as real as the voice heard by the young Samuel, as if it were the physical voice of Eli, although it was the inner call of the Lord.

Prophets and seers abounded in those times. People were acquainted with the signs and conditions by which one could be known who spoke from the point of view of visions. Apparently seership was taken as a matter of course. The sacred teachings handed down no doubt tended to foster this view, as there were many references to the dreams, visions, and the utterances of angels as the means through which the word of the Lord became known. We find such passages as these: "And your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel II, 28). "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."

—(Hosea XII, 10).

We also find many passages in the Gospels referring to events which might be understood as psychical in part. Jesus frequently speaks from knowledge of the thoughts and sentiments of people around him. He discerns in detail the past life of the woman at the well. At the transfiguration Moses and Elias are said to appear to Jesus and the three disciples. After the resurrection there is the appearance of Jesus to the women at the tomb, an appearance on the road to Emmaus, and again in the upper room, "the doors being shut." The works of healing, with the knowledge shown of the states of the sick and the dying, also the raising of Lazarus and the maiden, might also be regarded as psychical in part, although their value and meaning are purely spiritual. Most of these events are connected with what people called "miracles" before spiritual laws were understood. Readers of the Bible are still apt to believe that all unusual matters of this sort should be classified together; hence these experiences are dismissed without much thought. Again, it might be said that these occurrences are so plainly spiritual that it is almost sacreligious to speak of them as psychical. Nevertheless, questions pertaining to psychical experiences persistently occur. The appearance of Jesus walking upon the water, for example, might be understood in a purely psychical sense as an inner vision with a visual illusion or apparition. The least we can say is that the Gospel events have a psychical aspect.

Finally, when we come to the book of Revelation we find references to psychical visions in nearly every chapter. John says in the first place that an angel came to him, and bade him write; and in the twentieth chapter we read, "I, Jesus, have sent mine angel to testify unto you these things." We may regard the whole content of the book as

Digitized by Google

PSYCHICAL EXPERIENCES OF THE BIBLE

By Horatio W. Dresser

"Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chelsea, to them of the captivity.—*Ezekiel, XI,* 24.

THIS saying from one of the prophets who frequently spoke of his visions and of the manner in which the word of the Lord came to him, reminds us of the fact that all through the Bible a great deal is said about visions and other psychical experiences. Ordinarily we do not pay much attention to these matters. We pass by verse after verse, sometimes whole chapters, doubtless with the customary assumption that these things belong with the wonders or mysteries of the past, or with those beliefs which the world has outgrown. But many of us hold today that whatever is of value in the spiritual experience of the race, whatever holds truth for us, is not only intelligible but can be verified or put in relation with what we experience in our time. The Bible is a compendium of the inner life of man, and nothing appears to have been left out of the record. The whole series of inner events is put before us, and we may see them as it were in pictured forms passing before our eyes. Psychical experiences bear relation to this inner panorama, and so we find them recorded in the Bible.

It is interesting, in the first place, to note how many and diverse these experiences are. Starting with the lower level and working up to the higher types, we note frequent references to witchcraft, or the pretended use of supernatural power; necromancy or the summoning of the dead for purposes of divination; sorcery in the form of thought-reading; astrology; and various forms of enchantment or wizardry. There were, for example, diviners who professed to see visions by gazing into a cup, by the aid of arrows, and by the inspection of entrails. There were spiritist mediums of well-known modern types who could be consulted, as Saul stealthily went to gain wisdom from the witch of Endor. All these references, together with the fact that there were regulations against witchcraft in all forms, show us that belief in occult phenomena was widespread. We read that such things were "an abomination unto the Lord." "Regard not them that have familiar spirits to be defiled by them: I am the Lord your God."—(Lev. XIX, 31).

We advance a stage further towards what is of value when we turn to the passages referring to dreams and their interpretation. Evidently it was a regular practice to interpret dreams, and we think at once of Joseph and Daniel as among the skilful interpreters. In the Old Testament we read frequently of dreams sent by the Lord to men who need guidance, and of the appearance of "the angel of the Lord" in a dream. According to Matthew's Gospel Joseph, the husband of Mary, is four times warned in a dream on important occasions when he is likely to proceed in a manner not in accord with Divine guidance. Visions sent in dreams appear to have had the same value as those that came in the waking hours. The prophet Daniel is spoken of as one who had "understanding in all visions and dreams." (Dan. 1, 20). We think of Ezekiel and Daniel as prophets to whom visions came as matters of course. Ezekiel not only habitually says, "The word of the Lord came unto me," but tells his visions by way of indicating a regular manner in which the

Digitized by Google

word came. He also speaks of hearing a voice, and then goes on to say, "And the spirit entered into me when he spake unto me, and set me upon my feet, [so] that I heard him that spoke to me." Evidently he has reference both to the vision or experience which he believed Jehovah sent to him and to the spirit acting as an intermediary or messenger. "Afterwards the spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity."

Again, we have accounts of people and things supposedly seen by the eyes of the spirit, as in the case of Elijah taken up by a chariot of fire. There are various references to the open vision and to those whose eyes are open so that they see beings in the spiritual world. Elisha prays that the eyes of men round about him may be open, notably in the case of the young man whose sight is opened so that he claims to see the mountain full of horses and chariots round about Elisha. Apparently clairvoyance or lucidity was a well-known power in those days. Whatever we may believe concerning the reality of "things seen and heard," we must admit the prevalence of beliefs in inner or spiritual sight. Plainly, these inner experiences were profoundly real for those to whom they came, as real as the voice heard by the young Samuel, as if it were the physical voice of Eli, although it was the inner call of the Lord.

Prophets and seers abounded in those times. People were acquainted with the signs and conditions by which one could be known who spoke from the point of view of visions. Apparently seership was taken as a matter of course. The sacred teachings handed down no doubt tended to foster this view, as there were many references to the dreams, visions, and the utterances of angels as the means through which the word of the Lord became known. We find such passages as these: "And your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel II, 28). "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."

—(Hosea XII, 10).

We also find many passages in the Gospels referring to events which might be understood as psychical in part. Jesus frequently speaks from knowledge of the thoughts and sentiments of people around him. He discerns in detail the past life of the woman at the well. At the transfiguration Moses and Elias are said to appear to Jesus and the three disciples. After the resurrection there is the appearance of Jesus to the women at the tomb, an appearance on the road to Emmaus, and again in the upper room, "the doors being shut." The works of healing, with the knowledge shown of the states of the sick and the dying, also the raising of Lazarus and the maiden, might also be regarded as psychical in part, although their value and meaning are purely spiritual. Most of these events are connected with what people called "miracles" before spiritual laws were understood. Readers of the Bible are still apt to believe that all unusual matters of this sort should be classified together; hence these experiences are dismissed without much thought. Again, it might be said that these occurrences are so plainly spiritual that it is almost sacreligious to speak of them as psychical. Nevertheless, questions pertaining to psychical experiences persistently occur. The appearance of Jesus walking upon the water, for example, might be understood in a purely psychical sense as an inner vision with a visual illusion or apparition. The least we can say is that the Gospel events have a psychical aspect.

Finally, when we come to the book of Revelation we find references to psychical visions in nearly every chapter. John says in the first place that an angel came to him, and bade him write; and in the twentieth chapter we read, "I, Jesus, have sent mine angel to testify unto you these things." We may regard the whole content of the book as

Digitized by Google

having been disclosed to John objectively, that is, as things seen and heard in the spiritual world. John frequently speaks of hearing the angel's voice, and finally he is so impressed or overcome by the wonders of that which has been told to him that he falls down at the feet of the angel to worship him. But the angel said, "See thou do it not: I am thy fellowservant." John also speaks of experience in which he receives what he should write as essentially an experience of things "seen," of actual events which he believes he beholds in heaven. "After this I looked, and, behold, a door was opened in heaven . . . and immediately I was in the spirit." Again, he says, "And I beheld, and I heard . . . [and] saw four angels standing." "And I saw heaven opened." "And I saw an angel come down from heaven . . . " Then too he speaks as if he were moving to distant places where that which he should behold is to be seen: "So he carried me away in the spirit into the wilderness."

Looking at these occurrences from the point of view of John's own inner experience, we find him referring not merely to what he may be said to have seen with his inner eyes or heard with the inner ear, but also speaking of a certain state into which his spirit appears to have been lifted. He says, for instance, that he was "in the spirit on the Lord's Day." He then goes on to tell what he saw and heard, being thus "in the spirit." It is apparently this same state which is referred to when he says of the angel, "So he carried me away in the spirit into the wilderness. "This state of his spirit John mentions both when speaking of the angel and when he merely refers to "the great voice speaking, as of a trumpet, saying, I am Alpha and Omega, the first and the last . . . " Plainly, the recipient of these messages and visions, although nearly overcome by what he perceived, was well aware of his own state of soul as uncommonly open, illumined, with no obstacle standing between him and the visions which he believed in as actual visions of things in the spiritual world.

There are so many statements in the Revelation of a symbolical character that John's experience has very naturally been interpreted as purely subjective, that is, abounding in auditory and visual illusions. It has seemed incredible that John could actually have seen such strange weird things as he describes as real objects. He must either have beheld in his spirit a vision of symbols and truths mingled with words apparently heard and events seemingly taking place outside of him, but really thrown in upon the screen of his mind, as it were, by an angel, or he must have been in a mystical transport such that his own mind contributed the imagery and the visualizing illusions. It has been less of a strain on human belief to hold that John was a mystic, that he neither saw nor heard; nor experienced the presence of an angel; but that these symbolical images in which he expresses his thought were characteristic of a mind of his type, of that age and nation—whoever this supposed "John the mystic" may have been.

Even granting that the writer of this book which has so long baffled readers of the Bible was mystical in type, we have still the fact to explain that in some way the writer enjoyed an experience unmistakably psychical in part. John is in a sense the ideal representative of the open vision. He is not caught up into an ecstasy like that of the typical mystic who is unable to give an intelligible account of what he has seen and felt. John retains power over his feelings and his senses. He says that he *heard,* that he *saw,* and that he was in various states at different times, notably when for the moment he is overwhelmed by the beauty and power of what he beholds so that he wants to worship even the angel who is telling him these things. John's experience is to him profoundly real and unmistakably true. He faithfully records what he believes he sees and what he is told to write. We are likely to accept his vision as real to the degree that we find

Digitized by Google

a way to interpret the truth in the Revelation. Therefore a great deal depends upon our convictions concerning the open vision as the purest means for the disclosure of heavenly truth.

For the time being we may separate the question of truth from that of human experience. In the Bible as a whole we find that psychical experience plays its part, now a discredited part and now as an important and well recognized means for the expression of warnings or guidances, and for the giving of teachings. The human spirit is such, so we may infer, that it can give itself to psychical activities throughout the whole scale from the level of mediumship and sorcery to the plane of the purest vision. Plainly, the spirit is drawn down or exalted according to the level of the experience, its original, its end, and the use to which it is put. Psychical experience is not as here referred to associated with the intellectual life, but with obedience, expressiveness, and on the highest level with purity of heart. The experience is not disclosed to us as an end in itself. Through what is told us about it we gain higher glimpses beyond the human into the divine.

On the one hand we cannot understand the phenomena of obsession apart from psychical experiences, and on the other we do not become fully acquainted with the giving of divine truth till we see that visions and kindred experiences have played a part in the communications. Where do we cross the line from lower to higher? *When these experiences become serviceable in the divine purpose and when the human spirit in purity of heart is able to discern true guides from false.* In the first Epistle, attributed to John, this standard is given most explicitly, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and that is that spirit of antichrist, whereof ye have heard that it should come; and even now is already in the world" What signs does the writer give us in addition? The test of worldliness: the antichrist is of the world, not of a God; whereas those whom the writer addresses are enlightened in the divine love. The spirit of truth which this allegiance to God discloses, is a test. There is also the test of the witness of the spirit which all bear within them who love God and man: he who believes in Christ has this witness in himself. He who believes in the divine love has life and this is the life eternal begotten of God. The witness of the spirit is different in quality from the witness of men. It is given us as a sign and as a consequence of that coming of the divine love and truth into our hearts which is its own evidence. It is because God has given us of His spirit, his love, His truth, that we have this understanding; not because of any attainment we ourselves have made.

The expression, "witness of the spirit," as used in the Epistles attributed to John and Paul seems to be much the same as the term "inner dictate." It implies spiritual preception, and Paul emphatically assures us that that which is spiritual must be spiritually discerned. It implies "the understanding heart" without which psychical experience cannot be understood. One is bidden not only to look to outward signs of the false prophet or antichrist, to beware of blind guides leading the blind, but also to look to the world of inner experience where the same contrast is seen. There is a tendency in our own natnres to drop instead of rising, to consult hidden auguries or otherwise endeavor to use "divination" in place of what is truly divine. In each of us the psychical might masquerade as spiritual, as worthy, virtuous, true. But in each of us when the spirit of Christ has come there are clues pointing unmistakably to what is true, to what is right, to what is of the divine love, to life eternal; hence we have reason for

Digitized by Google

looking to experience as the spiritual witness in us of the divine presence. There are other evidences too, notably the divine truth regarded as over and above all experiences. But the great lesson which the existence of psychical experiences teaches is that individual experience, the inner witness, is one of the signs, hence one of the clues or guidances by which to judge what is right, what is true.

The most illuminating passages referring to visions portray the experience of the participant as able to tell what part of his experience is of himself, what part is from the angel or from the Lord. Thus Ezekiel says, "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea." Thus John in the Revelation speaks of his own state of spirit and of being taken up in the spirit to behold distant things. This evidently is the first great distinction, between the human and the divine, and we cannot call a book or teaching "mystical" which yields this clue. Then on the human side there would follow any number of psychological questions as to the precise nature of the experience, whether a voice is internal or external, whether the mind contributes the imagery in which a vision is clothed or whether this imagery is conveyed with the vision. These are secondary matters. What is primary is the purpose or value of the vision disclosed to us despite the human conditions. We are left to infer that the visions are so far real to the recipients that what is human is no obstacle, but is an actual means of testing divine reality.

Psychical experiences of real value come as parts of the divine guidance and they vary with the forms which such guidances assume. We may not infer that one should cultivate psychical power as a means of inviting divine guidance, for it is not psychical power that rules but spiritual, in accord with the divining purpose. On the human side everything turns upon the purity of the motive, the responsiveness or obedience. Even the highest psychical experience is incidental. The Bible portrays it with the same matter of course as it discloses the figures of speech or spiritual correspondences whereby the inner meaning is conveyed. Just as this meaning or truth is interior to the language in which it is expressed, so the witness of the spirit is interior to everything psychical. What we are led to take interest in is not the mere experience passing through the spirit of the seer or scribe but the secret place of the Most High within the soul which makes such an experience possible.

It is *the truth* concerning our inmost nature which sets us free from any possible contamination. We must learn that there is a point of contact or channel in the human self such that even "possession" can take place—and the world does not know much about these things as yet. We must learn that the influences surrounding us are so subtle that our own ideas and mental imagery can be drawn upon. To know in what way this is so and to realize that we have both an inner and an outer mind is to resolve such matters down to the foundation. But the great discovery after all is that the same openness which, unqualified, betrays us into illusory experiences, may become, when dedicated to higher uses, the most direct means to heavenly influence and heavenly power. Man is held in equilibrium between the psychical and the spiritual that he may come to know the difference and may choose. *When the psychical is caught up into and transfigured by the spiritual* it becomes in every way a thing of beauty and power.

Again, it is clear from our study that the psychical in itself is never the standard. Not even the book of Revelation with all its references to the writer's experience can give us the clue we seek if we ask whether John's vision was objective or subjective. In the last analysis everything turns upon the reality of psychical experience on its higher side, its more than psychological causes, its more than mental results. John's vision cannot be understood save in the light of

Digitized by Google

a cause adequate to produce all the reality and all the truth which it yields. The same is true of the Gospel of John, which the critics have tried to explain away as the product of some unknown mystic of the second century. The same is true of the Bible itself as a whole. Not until we have a clue to the inner meaning or Word as our standard are we able to appreciate the inner vision as the human agency in the giving of divine truth.

There is no good reason then why we should pass by the psychical element of the Bible. This element does not belong with the so-called mystery or miracle. It is normally a part of man's experience in his progress toward spiritual things to pass through the psychical. We may expect greater interest in psychical matters whenever a new spiritual age is upon us. There is every reason to look carefully and steadily through these matters to the end. The psychical is dangerous or deceptive only so far as it is not understood or is pursued from inferior motives. There is no good reason for stealing to a medium of Endor by night or at any other time. The guidance we need is available, and we may find our way through to that clear period of experience wherein the witness of the spirit is disclosed.

We may also be guided by our greater knowledge of the nearness of the spiritual world. We do not need to say that John was subject to illusions or that he merely contemplated his own inner states. The more rational statement is that the eyes of his spirit were open, that what he saw was at least partly real and objective, although his vision clothed itself in symbolical imagery not to be understood save through knowledge of its inner spiritual meaning, requiring an interpreter like Swedenborg. In short, John's experience was an experience of two worlds. It leads once more to the open vision as the standard or normal way of perceiving truth coupled with experience of its reality. Psychical matters are therefore to be understood from the point of view of man's inner powers and of his relationship to the spiritual world. They are to be understood in the light of the end or use which they serve. We have no good reason for condemning any part of the Bible merely because the seer or prophet in question has visions. We need not invent a supposed mystic of the second century as the alleged author of John's Gospel or the Revelation. We need rather to put ourselves so far into the idea of the inner vision as to grasp at least the possibility of a genuine interior disclosure in which the personal element is no real obstacle. This we are bound to say if we believe that that psychical element of inner experience is never a guide in itself.

A PASSAGE IN THE LIFE OF ST. AUGUSTINE

LONG pored St. Augustine o'er the sacred page,
And doubt and darkness overspread his mind;
On God's mysterious being thought the Sage,
The Triple Person in one Godhead joined.

The more he thought, the harder did he find
To solve the various doubts which fast arose;
And as a ship, caught by imperious wind,
Tosses where chance its shattered body throws,
So tossed his troubled soul, and nowhere found repose.

Digitized by Google

Heated and feverish, then he closed his tome,
And went to wander by the ocean-side,
Where the cool breeze at evening loved to come,
Murmuring responsive to the murmuring tide;
And as Augustine o'er its margent wide
Strayed, deeply pondering the puzzling theme,
A little child before him he espied:
In earnest labor did the urchin seem,
Working with heart intent close by the sounding stream.

He looked, and saw the child a hole had scooped,
Shallow and narrow in the shining sand,
O'er which at work the laboring infant stooped,
Still pouring water in with busy hand.
The saint addressed the child in accents bland:
"Fair boy," quoth he, "I pray what toil is thine!
Let me its end and purpose understand."
The boy replied: "An easy task is mine,
To sweep into this whole all the wide ocean's brine."

"O foolish boy!" the saint exclaimed "To hope
That the broad ocean in that hole should lie!"
"O foolish saint!" exclaimed the boy; "thy scope
Is still more hopeless than the toil I ply,
Who think'st to comprehend God's nature high
In the small compass of thine human wit!
Sooner, Augustine, sooner far, shall I
Confine the ocean in this tiny pit,
Than finite minds conceive God's nature infinite!"

UNRELIABILITY OF BACTERIOLOGICAL TESTS

AS ONE more instance of the uselessness of some of the prevailing methods of the medical fraternity in the diagnosis and treatment of certain diseases, we quote the following from the London journal, *The Herald of Health.* Further comment is unnecessary.

"But this method of research is not only fallacious; it involves the greatest cruelty to its animal victims . . . let me adduce another instance of its futility.

"A few weeks ago an article appeared in a medical journal, written by a doctor, who diagnosed diphtheria in the case of a boy patient; in accordance with custom he sent a specimen of the secretions from the boy's throat to a bacteriological institute for examination and report. The bacteriologist wrote to say that the organism of diphtheria was not present. Thinking that a mistake had been made at the laboratory, the doctor sent a second scraping from the patient's throat, and was again informed that the diptheria germs were absent. Meanwhile, as a brother of the patient had been sleeping with the invalid before the doctor's advent, it was considered advisable to send a swab from this child's throat to the laboratory, although there was nothing at all wrong with his health. By an early post announcement was made to the doctor that in this last case the bacillus of diphtheria had been discovered in the secretions from the throat."

Digitized by Google

DIFFERENTIATIONS

By Daniele Cortis

THE world is a repository of events. Experience, the watchword for human existence, is made up of events.

To select the issue of greater importance from the multitudes which have had their unique place in the contingency that has gone to make up human experience, would be difficult, were it not that the value of any event depends entirely on its effect upon mankind in general.

This establishes a standard by which an issue may be judged—History is a chronology of fateful events woven into a whole: a stupendous drama which, if it were understood, would reveal the future.

The story of Man is the history of God. This is a bold statement; nevertheless it is true. In this Drama mere people as we know them judging from their actions, seem but the supernumeraries upon its boards; its Hero is God; its plot His triumphal manifestation through the individual mind, by the individual's struggle upward out of chaotic ignorance.

For unmeasured and immeasurable centuries man lived on the plane of the beasts of the field, a creature so little removed from them, so slightly superior, that he left no more decipherable record of his presence on this planet than they. The dawn of civilization, despite the fact that it was a civilization characterized by no greater incident than that man had learned the method of artificially producing fire and how to use it, was the first act in this majestic Drama. Everything that had happened until this event might be regarded as a mere interlude through which an irresistible and insistant urge towards mental expression forced its way. Man's conscious use of the mental endowment which differentiates his superiority over the beasts of the field, was the first act in the splendid Drama destined to close with the meeting of Heaven and Earth or the Birth of Jesus Christ.

The Christ child as the offspring of Mary differed slightly, if at all, from any child conceived in love and brought forth through the triumph of woman's love over the agony of death. He was a holy child but all children are holy. The differentiation was not between the children. It was between the mother of Jesus and the mother of other little ones. Like these she had suffered; like them she adored the babe kept warm by the sweet breath of the kine; but unlike them she did not see in the tiny Son the consecrated tie that binds flesh to flesh; the sacred bond that unites a wife to a husband more closely. This woman saw in the birth of Jesus the realization of Her UNITY with the Christ Consciousness. *He* was the bond between herself and Her Maker, and thus by a purely mental process, the offspring of Mary became to His Mother the Son of God.

For centuries men had been dreaming of a meeting between God and man; it was the golden thread in the dark design of heathen worship. Always in the heart of mankind a dim hope had lurked of a time when God would meet with man, a time when the divine would take on human shape; when the immortal would become recognizable in the mortal. Never had it been even dimly prophesied that the meeting between heaven and earth would take place as a result of the *ascent of the terrestial* rather than *a descent of the celestial.* Yet it took place in precisely this way, when the consciousness of the Woman chosen to become the Mother of God, in a moment of spiritual exaltation, transcended the limitations of the senses, by which supreme dilation her intellectual grasp of the unity of Cause united itself with the divine consciousness, and twain become one.

It has been said "the spirit shall make

Digitized by Google

him of quick understanding." The mother of Jesus possessed the true intellect which is that perception by which the things of Spirit are apprehended. It was the quick understanding of this woman which enabled her to apprehend through the Spiritual consciousness the truth of Being. It was this supreme dilation of spiritual understanding which reached the heaven of conscious unity. "The Glory of the Lord" was revealed to Mary; the spirit of God was poured out upon her, and the woman saw that salvation of God which established man as the tabernacle of the living God!

The coming of the Son of God in the flesh established the unity of cause of which the human and divine are but two aspects of one substance, and as inseparable as the sun and its rays.

Jesus as the Son of man established the unity of man with God. The son of Mary was the Son of God and this established the corollary between the finite man and the Infinite God. The unity existing throughout the universe which the scientists have established by the evidence of the similitude of "the vegetable and the animal and of the beast and the human creation" proves that what we mistake for new things, are nothing other than "rearrangements and interactions," and reorganization of one shape to form another. There is no new substance. All that is has been from the beginning. Not a link is lacking in the chain of intergradation which establishes that all living partake of the one and only life—the life which is God.

What Science had not done was to establish the correlation between mind and matter—God and Man. Yet that is precisely what Jesus did. He was Jesus the Son of Mary and He was Christ the Son of God, and thereby established that correlation between the finite and Infinite or Man and God. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition . . . . for to make in Himself of twain one new man, so making peace; And that He might reconcile both unto God in one body."

In nature one form of existence grades into another imperceptibly; thus the categories which are unknown in nature are peculiar to the minds of human beings. The Son of Mary was the finite extension of the Infinite—for "From the Infinite the finite extends." This on the principle that the light which you see is merely an extension of the electricity which you do not see.

Mind and Matter never separated; hence can never be united. They are two aspects of one substance. Turn off the light and you have not destroyed it. Neither have you separated it from its source, for light and electricity is one and its aspects are inseparably commingled forever.

The Son of Mary was a projection of the Son of God. Hence one essence in a twofold appearance. "He who is within is without" and the mind of God was within the mind of Christ, as manifested *without* in the Man Christ Jesus. "And His name is called The Word of God." "And the word was made flesh and dwelt among us."

Although categorizing is unknown in nature, it is a specialty of the human mind and one that ofttimes makes it necessary to delineate the difference between one form and another of not only secular but also religious schools. A demand met daily in this instance is, "What constitutes the differentiation between Christian Science and Divine Science." To differentiate between schools having the same goal is difficult, if possible at all when at best, the difference may be merely a difference in terminology.

Christian Science, which owes its existence to Dr. Quinby's discovery of the application of the power of mind over matter, is indebted to Mrs. Eddy for its enormous propaganda which was largely if not entirely due to the executive ability of this remarkable woman who founded the school of Christian Science after having been a patient of Dr. Quinby.

As is generally understood, this relig-

Digitized by Google

ious school admits the *existence,* if not the *reality* of two minds; the Divine Mind, essentially good, and the Mortal Mind necessarily evil. The Divine Mind is synonymous with God; therefore incapable of the knowledge of iniquity. The second or mortal mind, essentially evil, is at "enmity against God" and not subject to the law of God. The Divine Mind being all in all, nothing is apart from this mind and its ideas. Carnal mind, absolutely evil, is necessarily non-existent, and this on the basis that if God is good, and good is all, there is nothing else. In other words, all being Infinite Mind, there is no matter.

The proposition is simple and irrefutable. It is equivalent to saying that if one holds everything in the right hand the left hand is empty. Reasoning from the standpoint of one mind—all-inclusive good—the other enmity against good, of necessity extinguishes the reality of this opposing factor, and the matter would end there if it were not for the fact that the question presents itself as to how the method of healing employed by the Christian Science philosophy is accomplished. The difficulty which introduces itself here is that if the Divine Mind does not need healing and the other mind "is not subject to the law of God, neither indeed can be," what remains that is subject to this beneficent power as the fact demonstrates itself that that which is insubordinate cannot be subservient. The healing, therefore, by the school founded by Mrs. Eddy is accomplished by the influence of that which is called mortal mind acting on another mortal mind, rather than by the interaction of the Divine with the human mind. The important thing is not HOW healing is accomplished but that it IS accomplished, and the application of the philosophy of Christian Science undoubtedly heals the sick. That the basic principle of the healing is mesmeric by no means invalidates it. On the contrary it accounts for the doctrine of malicious animal magnetism which has become an important factor in the doctrine of Christian Science. This factor admits the possibility of sewing seeds of evil by purely mental processes and teaching the unlimited possibility that anyone initiated in the teaching of this philosophy may wield for evil in the affairs of others. It is by no means a new doctrine. Rather it is as old as the ancients. What is new is its introduction as a part of a religious teaching. This, however, is understandable when one considers this philosophy's denial of matter and its admittance of two opposing minds—minds that are irreconcilable—as a fundamental principle which leaves no other method of healing than by the influence of one mind over another. The danger of being influenced for evil by a high-minded person is slight, but the possibility of low minds influencing other minds for personal reasons at variance with the welfare of the person influenced, is very possible and might under certain circumstances be not a little dangerous.

The teaching of Mrs. Eddy is contrary to science. Divine Science coincides with science. This is the fundamental difference. It admits but one mind—the Superior Mind or the Mind which is God. What the Christian Scientists call matter or nothing, the Divine Scientists call an extension of the One Mind. The healing as accomplished by this school is not the influence of one mortal mind over another, but the interaction of the Superior Mind of God with the Divine Mind of the individual. It is the "letting be" in man of that Mind which "was also in Christ Jesus, who, being in the form of God thought, it not robbery to be equal with God." This interaction of the static Divine Mind with the active Divine Mind of man corrects the disturbed appearances which are merely phenomena. There is a unity in mind as there is a unity in numbers, and, as the quality of the unit is extended through numbers, so the character of God is extended through Man.

God is the unity of which man is a projection and from which he is as inseparable as the light is inseparable from

Digitized by Google

the sun. Matter as an extension of mind is a something to be reckoned with instead of being relegated to the limbo of nothingness. Herein is the principal differentiation between the teaching of two schools under discussion:

Christian Science abandons matter and leaves it to its own destruction, forgetful of the fact that while matter permits itself to be changed from one form to another of the same substance, it refuses to be destroyed. The parallelism on precise correspondence "of psychical phenomena in man and change in matter," are set forth in a current magazine showing that tin, for instance, which is 'a simple, indivisible element, has two forms, the stable and the metastable' one forms powder, the other 'common metallic tin.' By 'a shock—this is heating—the stable form may be changed suddenly into the metastable, and then during a long period of rest, into the stable form."

It is inconceivable that that which is possible in the way of interaction between chemical elements can be considered impossible to mind. The difficulty in the teaching of Christian Science is that Mrs. Eddy has tried to apply a psychical explanation to Mind and a physical explanation to that extension of Mind which is called matter. In reality what Mrs. Eddy calls "matter" is "Mind in Motion" and is as inseparable from mind as light is inseparable from the sun. A supposition contrary to this brings a confusion of thought which results in a division between Mind and Matter, a chasm which does not admit of a bridge —and leaves the student everlastingly puzzled as to how to get out of where he is, into where he is not, knowing full well that he cannot be as mortal mind, which is enmity to God, in tune with the Infinite. An argumentative student of Christian Science, on asking a Christian Science teacher to which category he belonged, the mortal or immortal mind, was assured it was not to the immortal! The question was then put as to how a correlation could be established between the Divine Mind and the mortal mind, by which he could approach the latter. "You cannot join something to nothing" was the natural, if not enlightening answer, on the supposition that so-called matter is non-existent." "If I am material and matter is non-existent then I do not exist, and if you say that matter cannot be reconciled to mind, nor mind to matter, then I see my finish, even if I cannot see where I can get off," said the student and he left the class. If this teacher had been a student of Divine Science he could have explained to the student that so-called matter could not be correlated to mind inasmuch as it had never been separated from that of which it was merely an extension. In this way the student would have realized his unity with God and felt the moral obligations to manifest his own divinity.

Another phase of this teaching is that this see-sawing between something and nothing permits the student to live in "no man's land" when circumstances render it convenient. The supposition that mind and matter are opposite planes of thought results in considerable tinkering on both planes and no constructive work on either. It also has another and more serious aspect amounting to a species of mental juggling which not infrequently ends in a kind of mental irresponsibility boarding on idiocy. For example, whether or not an event happens depends upon where it takes place. In the Divine only good can occur. On the mortal mind plane nothing can take place, inasmuch as there is no matter. All evil being part and parcel of the realm of nowhere, there is no evil. Hence a person may perpetuate any sort of criminal act and conscientiously prove an alibi, declaring himself innocent, inasmuch as what happened on the mortal mind plane never happened. At the particular moment at which he committed the crime he was on the plane of mortal mind, the no man's land in the kingdom of nowhere.

Matter is only a name for the medium through or by means of which the static force called Mind becomes manifest. It is mind in activity or mind in motion and

Digitized by Google

is inseparable from Mind. Suppose it to be possible to separate mind and matter and there results a kind of mental pandemonium which leaves such as labor under the delusion lost in a bewildering maze, as one without a country. There is only one substance, call it Mind or Matter, out of which, as Milton says, "Angels and men are all made," and the body as an extension of mind nourished by the same substance. Believing this, Milton wrote, "And from these corporeal nutriments perhaps your bodies may at last turn all to Spirit." Might not Milton have been right?

Lau-tsze, the Chinese philosopher, who was a more profound thinker than Confucius, had no notion of Spirit as a substance distinct from matter. To him, Being and Manifestation was One! Existence and non-existence the same. That it has been said that he "Strayed from common sense" is no proof of his inferiority in the realm of uncommon sense; the sense which sees humanity as an extension of Divinity.

Lau-tsze believed in One (Mind), this one producing two (Mind and Idea); the two producing three; (Mind, Idea and Manifestation) from which all that which is, is an extension or aspect of the One Universal Substance. The electric light is an extension or manifestation of the electricity which you do not see, and who would think of separating electricity from light. One does not deny the principle of mathematics on the theory that he cannot see it. The visible manifestation of the principle through numbers satisfies the most skeptical of its existence. We accept much that may not be discerned by the eye; and life will take on a new aspect when matter is accepted as an extension of mind. This will take place in the proportion that human beings discover the limitations of the sense of sight, an astonishingly limited sense upon which to depend for spiritual discernment.

Another and more serious aspect of the doctrine of, the nothingness of matter is that it lends itself to abuses that have a far reaching effect on society in general. To a certain extent it does away entirely with the sanctity of marriage and looks on maternity with opprobrium. This is not the fault of the adherents of this philosophy but rather that of its doctrinal heresy as to the nothingness of matter. Neither did this idea originate with Mrs. Eddy. Its founder was the Rev. T. R. Malthus, a political economist who two centuries ago held that the trend of the population to multiply faster than its means of subsistence increased would inevitably lead to poverty unless birth control was exercised. Malthusianism met with an ignominious defeat and was well nigh forgotten until resurrected by this nineteenth century school. Malthus as a political economist would have destroyed that which in his erroneous opinion tended towards poverty. Adherents of this latter day heresy would destroy that which in their erroneous opinion tended towards an increase of materiality. It is needless to rehearse the unhappiness which has come into homes through this Christian Science heresy. Whatever strikes the home jars the nation. Hence the wide spread peril of the far-reaching doctrine of the nothingness of matter. One would hardly call electricity nothing because he is unable to define it; yet science proves that matter in its final analysis is electricity. No one can define electricity, but what scientist would repudiate its existence?

Admit the principle of mathematics and repudiate the existence of numbers, and what avail is the principle? Or admit the existence of mind and deny matter, and what is left through which mind can find expression?

Mind and Matter, as the terms are understood by Christian Science, *are* extremes that never meet, the chasm between the all and the nothing, which *may not* be bridged; but when the relationship between mind and matter is admitted to be precisely the same as that which exists between electricity and light, it is seen that they are one and

Digitized by Google

the sun. Matter as an extension of mind is a something to be reckoned with instead of being relegated to the limbo of nothingness. Herein is the principal differentiation between the teaching of two schools under discussion:

Christian Science abandons matter and leaves it to its own destruction, forgetful of the fact that while matter permits itself to be changed from one form to another of the same substance, it refuses to be destroyed. The parallelism on precise correspondence "of psychical phenomena in man and change in matter," are set forth in a current magazine showing that tin, for instance, which is 'a simple, indivisible element, has two forms, the stable and the metastable' one forms powder, the other 'common metallic tin.' By 'a shock—this is heating—the stable form may be changed suddenly into the metastable, and then during a long period of rest, into the stable form."

It is inconceivable that that which is possible in the way of interaction between chemical elements can be considered impossible to mind. The difficulty in the teaching of Christian Science is that Mrs. Eddy has tried to apply a psychical explanation to Mind and a physical explanation to that extension of Mind which is called matter. In reality what Mrs. Eddy calls "matter" is "Mind in Motion" and is as inseparable from mind as light is inseparable from the sun. A supposition contrary to this brings a confusion of thought which results in a division between Mind and Matter, a chasm which does not admit of a bridge —and leaves the student everlastingly puzzled as to how to get out of where he is, into where he is not, knowing full well that he cannot be as mortal mind, which is enmity to God, in tune with the Infinite. An argumentative student of Christian Science, on asking a Christian Science teacher to which category he belonged, the mortal or immortal mind, was assured it was not to the immortal! The question was then put as to how a correlation could be established between the Divine Mind and the mortal mind, by which he could approach the latter. "You cannot join something to nothing" was the natural, if not enlightening answer, on the supposition that so-called matter is non-existent." "If I am material and matter is non-existent then I do not exist, and if you say that matter cannot be reconciled to mind, nor mind to matter, then I see my finish, even if I cannot see where I can get off," said the student and he left the class. If this teacher had been a student of Divine Science he could have explained to the student that so-called matter could not be correlated to mind inasmuch as it had never been separated from that of which it was merely an extension. In this way the student would have realized his unity with God and felt the moral obligations to manifest his own divinity.

Another phase of this teaching is that this see-sawing between something and nothing permits the student to live in "no man's land" when circumstances render it convenient. The supposition that mind and matter are opposite planes of thought results in considerable tinkering on both planes and no constructive work on either. It also has another and more serious aspect amounting to a species of mental juggling which not infrequently ends in a kind of mental irresponsibility boarding on idiocy. For example, whether or not an event happens depends upon where it takes place. In the Divine only good can occur. On the mortal mind plane nothing can take place, inasmuch as there is no matter. All evil being part and parcel of the realm of nowhere, there is no evil. Hence a person may perpetuate any sort of criminal act and conscientiously prove an alibi, declaring himself innocent, inasmuch as what happened on the mortal mind plane never happened. At the particular moment at which he committed the crime he was on the plane of mortal mind, the no man's land in the kingdom of nowhere.

Matter is only a name for the medium through or by means of which the static force called Mind becomes manifest. It is mind in activity or mind in motion and

Digitized by Google

is inseparable from Mind. Suppose it to be possible to separate mind and matter and there results a kind of mental pandemonium which leaves such as labor under the delusion lost in a bewildering maze, as one without a country. There is only one substance, call it Mind or Matter, out of which, as Milton says, "Angels and men are all made," and the body as an extension of mind nourished by the same substance. Believing this, Milton wrote, "And from these corporeal nutriments perhaps your bodies may at last turn all to Spirit." Might not Milton have been right?

Lau-tsze, the Chinese philosopher, who was a more profound thinker than Confucius, had no notion of Spirit as a substance distinct from matter. To him, Being and Manifestation was One! Existence and non-existence the same. That it has been said that he "Strayed from common sense" is no proof of his inferiority in the realm of uncommon sense; the sense which sees humanity as an extension of Divinity.

Lau-tsze believed in One (Mind), this one producing two (Mind and Idea); the two producing three; (Mind, Idea and Manifestation) from which all that which is, is an extension or aspect of the One Universal Substance. The electric light is an extension or manifestation of the electricity which you do not see, and who would think of separating electricity from light. One does not deny the principle of mathematics on the theory that he cannot see it. The visible manifestation of the principle through numbers satisfies the most skeptical of its existence. We accept much that may not be discerned by the eye; and life will take on a new aspect when matter is accepted as an extension of mind. This will take place in the proportion that human beings discover the limitations of the sense of sight, an astonishingly limited sense upon which to depend for spiritual discernment.

Another and more serious aspect of the doctrine of, the nothingness of matter is that it lends itself to abuses that have a far reaching effect on society in general. To a certain extent it does away entirely with the sanctity of marriage and looks on maternity with opprobrium. This is not the fault of the adherents of this philosophy but rather that of its doctrinal heresy as to the nothingness of matter. Neither did this idea originate with Mrs. Eddy. Its founder was the Rev. T. R. Malthus, a political economist who two centuries ago held that the trend of the population to multiply faster than its means of subsistence increased would inevitably lead to poverty unless birth control was exercised. Malthusianism met with an ignominious defeat and was well nigh forgotten until resurrected by this nineteenth century school. Malthus as a political economist would have destroyed that which in his erroneous opinion tended towards poverty. Adherents of this latter day heresy would destroy that which in their erroneous opinion tended towards an increase of materiality. It is needless to rehearse the unhappiness which has come into homes through this Christian Science heresy. Whatever strikes the home jars the nation. Hence the wide spread peril of the far-reaching doctrine of the nothingness of matter. One would hardly call electricity nothing because he is unable to define it; yet science proves that matter in its final analysis is electricity. No one can define electricity, but what scientist would repudiate its existence?

Admit the principle of mathematics and repudiate the existence of numbers, and what avail is the principle? Or admit the existence of mind and deny matter, and what is left through which mind can find expression?

Mind and Matter, as the terms are understood by Christian Science, *are* extremes that never meet, the chasm between the all and the nothing, which *may not* be bridged; but when the relationship between mind and matter is admitted to be precisely the same as that which exists between electricity and light, it is seen that they are one and

Digitized by Google

the sun. Matter as an extension of mind is a something to be reckoned with instead of being relegated to the limbo of nothingness. Herein is the principal differentiation between the teaching of two schools under discussion:

Christian Science abandons matter and leaves it to its own destruction, forgetful of the fact that while matter permits itself to be changed from one form to another of the same substance, it refuses to be destroyed. The parallelism on precise correspondence "of psychical phenomena in man and change in matter," are set forth in a current magazine showing that tin, for instance, which is 'a simple, indivisible element, has two forms, the stable and the metastable' one forms powder, the other 'common metallic tin.' By 'a shock—this is heating—the stable form may be changed suddenly into the metastable, and then during a long period of rest, into the stable form."

It is inconceivable that that which is possible in the way of interaction between chemical elements can be considered impossible to mind. The difficulty in the teaching of Christian Science is that Mrs. Eddy has tried to apply a psychical explanation to Mind and a physical explanation to that extension of Mind which is called matter. In reality what Mrs. Eddy calls "matter" is "Mind in Motion" and is as inseparable from mind as light is inseparable from the sun. A supposition contrary to this brings a confusion of thought which results in a division between Mind and Matter, a chasm which does not admit of a bridge —and leaves the student everlastingly puzzled as to how to get out of where he is, into where he is not, knowing full well that he cannot be as mortal mind, which is enmity to God, in tune with the Infinite. An argumentative student of Christian Science, on asking a Christian Science teacher to which category he belonged, the mortal or immortal mind, was assured it was not to the immortal! The question was then put as to how a correlation could be established between the Divine Mind and the mortal mind, by which he could approach the latter. "You cannot join something to nothing" was the natural, if not enlightening answer, on the supposition that so-called matter is non-existent." "If I am material and matter is non-existent then I do not exist, and if you say that matter cannot be reconciled to mind, nor mind to matter, then I see my finish, even if I cannot see where I can get off," said the student and he left the class. If this teacher had been a student of Divine Science he could have explained to the student that so-called matter could not be correlated to mind inasmuch as it had never been separated from that of which it was merely an extension. In this way the student would have realized his unity with God and felt the moral obligations to manifest his own divinity.

Another phase of this teaching is that this see-sawing between something and nothing permits the student to live in "no man's land" when circumstances render it convenient. The supposition that mind and matter are opposite planes of thought results in considerable tinkering on both planes and no constructive work on either. It also has another and more serious aspect amounting to a species of mental juggling which not infrequently ends in a kind of mental irresponsibility boarding on idiocy. For example, whether or not an event happens depends upon where it takes place. In the Divine only good can occur. On the mortal mind plane nothing can take place, inasmuch as there is no matter. All evil being part and parcel of the realm of nowhere, there is no evil. Hence a person may perpetuate any sort of criminal act and conscientiously prove an alibi, declaring himself innocent, inasmuch as what happened on the mortal mind plane never happened. At the particular moment at which he committed the crime he was on the plane of mortal mind, the no man's land in the kingdom of nowhere.

Matter is only a name for the medium through or by means of which the static force called Mind becomes manifest. It is mind in activity or mind in motion and

Digitized by Google

is inseparable from Mind. Suppose it to be possible to separate mind and matter and there results a kind of mental pandemonium which leaves such as labor under the delusion lost in a bewildering maze, as one without a country. There is only one substance, call it Mind or Matter, out of which, as Milton says, "Angels and men are all made," and the body as an extension of mind nourished by the same substance. Believing this, Milton wrote, "And from these corporeal nutriments perhaps your bodies may at last turn all to Spirit." Might not Milton have been right?

Lau-tsze, the Chinese philosopher, who was a more profound thinker than Confucius, had no notion of Spirit as a substance distinct from matter. To him, Being and Manifestation was One! Existence and non-existence the same. That it has been said that he "Strayed from common sense" is no proof of his inferiority in the realm of uncommon sense; the sense which sees humanity as an extension of Divinity.

Lau-tsze believed in One (Mind), this one producing two (Mind and Idea); the two producing three; (Mind, Idea and Manifestation) from which all that which is, is an extension or aspect of the One Universal Substance. The electric light is an extension or manifestation of the electricity which you do not see, and who would think of separating electricity from light. One does not deny the principle of mathematics on the theory that he cannot see it. The visible manifestation of the principle through numbers satisfies the most skeptical of its existence. We accept much that may not be discerned by the eye; and life will take on a new aspect when matter is accepted as an extension of mind. This will take place in the proportion that human beings discover the limitations of the sense of sight, an astonishingly limited sense upon which to depend for spiritual discernment.

Another and more serious aspect of the doctrine of, the nothingness of matter is that it lends itself to abuses that have a far reaching effect on society in general. To a certain extent it does away entirely with the sanctity of marriage and looks on maternity with opprobrium. This is not the fault of the adherents of this philosophy but rather that of its doctrinal heresy as to the nothingness of matter. Neither did this idea originate with Mrs. Eddy. Its founder was the Rev. T. R. Malthus, a political economist who two centuries ago held that the trend of the population to multiply faster than its means of subsistence increased would inevitably lead to poverty unless birth control was exercised. Malthusianism met with an ignominious defeat and was well nigh forgotten until resurrected by this nineteenth century school. Malthus as a political economist would have destroyed that which in his erroneous opinion tended towards poverty. Adherents of this latter day heresy would destroy that which in their erroneous opinion tended towards an increase of materiality. It is needless to rehearse the unhappiness which has come into homes through this Christian Science heresy. Whatever strikes the home jars the nation. Hence the wide spread peril of the far-reaching doctrine of the nothingness of matter. One would hardly call electricity nothing because he is unable to define it; yet science proves that matter in its final analysis is electricity. No one can define electricity, but what scientist would repudiate its existence?

Admit the principle of mathematics and repudiate the existence of numbers, and what avail is the principle? Or admit the existence of mind and deny matter, and what is left through which mind can find expression?

Mind and Matter, as the terms are understood by Christian Science, *are* extremes that never meet, the chasm between the all and the nothing, which *may not* be bridged; but when the relationship between mind and matter is admitted to be precisely the same as that which exists between electricity and light, it is seen that they are one and

Digitized by Google

indivisible. Mind is dependent upon matter to the extent that the speed of light is dependent upon the properties of the medium of its transmission. It is only in the proportion that mind is seen to be the all-inclusive unity that "nothing" will be realized to be nonentity. Many are asking with Renan "when will it be worth while to live?" It will be worth while to live when man realizes the unity of cause and its effect. Then he will see existence merely as an opportunity to live to the glory of God, in the house not made with hands, the tabernacle made from mind. Looking for a thing where it is not will never reveal it. Matter is a fact, and it is not in disdaining facts but in explaining them that a teacher demonstrates his superior wisdom. Mind is the cause of which matter is the effect. Mind is "the former of all things and he formed it to establish it. The great God formed all things. He formed thee. He that formed the eye shall he not see?" Man is the extension of mind, of whom it is said, "I have created him for my glory." "I have formed him; yea, I have made him."

* * *

In the proportion that ignorance is overcome, the jewels of enlightenment will be revealed in the splendid iridescence of God-like acts. As dense clouds high mounted in the air, obscure the face of the sun, so pride, envy, avarice and passion hide the form of Spirit which, like a candle in a lantern, though shining cannot be seen. Bank notes representing gold may be forged notes. Likewise man made in the image and likeness of God may be a negation of the Divine. Such is as dead fuel but when struck by the lightning of intelligence, he shall be kindled of Spirit.

Actions are the offsprings of thought, and the body is the perfect instrument of the mind. Any idea held persistently in mind becomes visible in the body. A change in mind produces a mutation in the physical realm and demonstrates a form recreated after the pattern of the type of thought dwelt upon. Physical healing by purely mental process is the art of imagining, and, in the proportion that the image is divine, the body will reproduce the picture of that divinity. Realizing the truth of this fact, Paul besought that men "present their bodies a living sacrifice, holy acceptable unto God." He told them that to do so was "a reasonable service," because their bodies belonged to God.

Motion is a mental impulse. Mind is the motor which sets the universe in motion. It is said by Isaiah that the spirit shall make man of quick understanding. True intellect is that perception by which things of spirit are apprehended. Ignorance is the absence of this faculty in operation. By abandoning the intellect, man consciously or unconsciously embraces ignorance, and by yielding himself to this root of misfortune he at last incurs his own enmity to understanding.

In the proportion that the intellectual faculties in man are dormant, he becomes a mere organism, instead of an individual intelligence, expressing universal mind. Intelligence does not require that we reconcile the image of God with the apparent disorders of man's moral and physical government, which is neither necessary nor possible. What is essential is the apprehension through intellect that Man is the manifestation of Spirit, in spite of the ignorance which causes him to appear "half dust, half deity, alike unfit to sink or soar."

It often occurs that chestnut trees whose wealth of last year's leaves, which have withstood the ravages of the winter winds, cling brown and sear to the branches from which spring is coaxing new foliage. Thus the branches of the tree are budding and disleafing at the same time. Humans are like the trees in this, that they may be spiritually germinating while as yet cumbered with the dead foliage of ignorance. Man is the infinite conjugation of the verb "to be." He is ever in the ecstasy of becoming.

According to Emerson, the circle is the

* * * Jer. 10:16. Deut. 32:18. Prov. 26:10. Psalms 94:9.

Digitized by Google

highest emblem in the cipher world, of which the eye is the first circle, and the horizon which it forms is the second. It is the symbol of Mind—the Mind which circles the universe, within which all reality abides, of which man is a radiation, and therefore mental, not material. Mind is a sea of Being; the center and circumference of existence. As the horizon is greater in compass than the eye which forms it, so Mind infinitely transcends the capacity of man to define it. Man is a part of all the changes through which he has passed. His vision is colored by the sense stain on the glass through which he is gazing with his physical eyes; organs to which God-effulgences are invisible. He is a victim of time and space, illusions which the eye of mind must pierce in order to glance into the realm of eternal realities.

The earth is the Lord's. He has peopled it with his own substance. He is that ardor, patience, tenacity and sovereign intelligence which creates good and dispels its seeming opposite, that transmutes what seems to be inert energies into vital forces. It is He who raises from the ashes of death the celestial beings who people the stars, throbbing with teeming life. Ignorance is a kind of spiritual paralysis, even as sin is an aridity of the soul. Therefore it is possible that when a mortal is so sin-stained that he is unrecognizable as a man, it may be but the metamorphosis state preparatory to the change of ignorance for intelligence; of shape for form; a discarding of a mask to reveal the original character.

As the wounded eagle is making for its eyrie, so the hunted creature of sin is turning by instinct towards his birthland of spirit. If you cannot help him, turn away from his travail pains that he may be born alone with God. In the very marshes of ignorance, the fire-flies of reason are lighting those who are lost in the subtle illusion that there is aught but suffering in sin; towards their goal in that intelligence

"whose omniscience everything transcends"
and who

"The heavens created,
That every part to every part may shine,
Distributing the light in equal measure."

The light of the sun is one and is derived from one source, but it is appropriated by the diverse bodies that attract its munificence according to the particular virtue of that body's capacity to receive light. Certain objects, by reason of the clearness or transparency inherent in themselves, under the rays of the sun multiply its luminosity by this refulgence in themselves, thereby enabling them to send out an extraordinary transplendence. Likewise the Life which is God is one, but it is appropriated by the different existences which attract its munificence according to the particular virtue of that person's capacity to objectify spirit.

The goal of intelligence is the union of the ALL with the ALL: of man with Spirit.

You ask, "If mind and its manifestation is all and is good, what is the Maelstrom in which we live and breathe and have our being? What is this monotonous cadence of sorrow, this undertone of despair that beats on the human ear as the surf breaks upon the shores? What is this chant of rage with its mutterings of war?" There is only one answer. Everything or anything opposed to righteousness is merely the misdirected force that registers in so-called evil. Of itself nothing is evil. Coupled with ignorance nothing seems good. What is the panacea? The overcoming of ignorance by the intelligent realization that mind is the only power and potency. The first step toward overcoming ignorance is the establishment in one's mind of the unity of mind and so-called matter. The light does not control the electricity; instead electricity controls the light. On this principle, the control of mind by the phenomenon which physical conditions present, is madness, and when people who say they believe this, *act as if they did*, they are generally transported to an insane asylum.

Digitized by Google

In the Excelsior Hotel in Rome in one of the large salons there is an enormous cut glass chandelier. In front of it is an immense mirror in which one sees a perfect reflection of the chandelier and another reflection of the chandelier's reflection and yet another reflection of that reflection, and so on until you may count nineteen reflections of reflections, every one perfect in its way as to detail but each smaller until the last one is as minute as it is possible to be and still be true to the original.

The human race is the mirror in which mind is reflected in a way similar to the reflection of the chandelier in the mirror at Rome. The system of education has been such that each man's mind is a reflection of another man's mind until man's mind has become as far removed from the original as is possible on this plane. The mind of man is the creator of the world in which he lives, and it depends upon his intelligent consciousness of his unity with the original mind as to what kind of world he lives in. Just as sound is not in the air, nor the color in the sky but instead is an interpretation by the mind of a succession of shocks, so the world becomes to us just what we interpret it to be. If we realize the unity of mind with its extension, all that we see will be a manifestation of the mind of God operating in and through man. If on the other hand we believe in a separation between mind and matter or God and man, all the harmony of the celestial realm will not mitigate the hell of man's state, for it is by "virtue of what the mind has supplied to things that they in turn effect mind."

Strike a barrel which contains water on the outside and the effect of the blow demonstrates itself in the circles which form at the circumference of the water, and proceed towards its center in ever diminishing compass, until they reach their destination only to disappear. If the process be reversed, and a pebble is dropped into the barrel striking the water at its center, the circles which form move from the center, towards the circumference of the water in steadily increasing compass, until their action is retricted by the confine of the barrel. The water is the same. The direction is different. Individual existence, as water set in motion from without, its energy spent, passes from sight at the center where it is met by the water of Life receiving its impulse from within and reanimated into newness of purpose; its course changed, it is sent out once more in ever enlarging circles of divine usefulness, whence it proceeds from glory to glory until the infinite shore is reached; there the finite is seen as the Infinite and man appears as God. It has been said that the true philosopher stations himself in the middle of Being or Mind which controls existence and is ever at work transmuting misdirected energy into divine force.

We are told that the transmutations which are brought about in applied chemistry are the result of the orderly combinations of materials. Is it not possible that the malformations brought about in the world of mental chemistry are the result of disorderly combinations of thought forces? If the grouping together of two or more molecules create a new individuality possessing characteristics not possessed by either of the elements which gave it birth, might not thought combinations act likewise. You ask, where does the thing we call evil originate. It originates in thought.

"Man is mind, and evermore
He takes the tool of thought
And, shaping what he wills,
Brings forth a thousands ills.
He thinks in secret and it comes to pass.
Environment is but his looking glass."

It has been said that the order and harmony that pervades throughout the universe is due to the operation of one law, one controling principle. Let us suppose the universe is at the mercy of a diversity in laws of motion and forces in separate systems, all in motion. What would ensue? The result would be confusion and destruction. The world in which man lives is as much a projection

Digitized by Google

of his thought as the universe is a projection from the divine mind.

Every man's world is a projection of his thought and notwithstanding the immutable, unchangeable perfection of the mind which is God, the mind of man may lend itself to such an arrangement of mental energies as makes for discord in his world. If he wishes he may set every brain cell in such a diversity of motion as will put the whole mental system in a state of siege. All that is, is a result of thought. All that ever will be, will be because of thought. When this is understood and the relation of mind and matter re-established, the race will commence to distinguish between thoughts that make for weal and those that make for woe, with the result that the latter will be promptly discarded in order to preserve so-called physical harmony. As long, however, as a differentiation is admitted between mind and matter, man will turn to matter for that which Mind alone can supply, and the result will continue to be the mental confusion which will end in physical destruction.

Man is master of his fate by reason of his God-bestowed ability to think, and by his thoughts he will be justified or he will be condemned. It is the power of his thought which demonstrates the immortality which he has in common with God. It is the story of man as a thinking entity which demonstrates the history of God as Mind from which eminates all that is. Verily,

"On earth there is nothing great but man:
"In Man there is nothing great but Mind."

WALDORF LECTURES

By W. John Murray

A TREACHEROUS TRUST

CHAPTER I.

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horseman, because they are very strong but they look not unto the Holy One of Israel, neither seek the Lord!"

Something like twenty-eight hundred years ago, Isaiah, the prophet uttered the words which we have taken for our text this morning, "Woe to them that go down into Egypt for help." At that time the Israelites were beginning to be obsessed with the idea of militarism. They had come up as many other more or less obscure nations have come up, out of much tribulation and persecution to the place where they were becoming to be regarded as a nation, a nation more or less powerful. But there was one great nation of which they were afraid. The Babylonians were their great terror, and so in order to protect themselves against the Babylonian invasion and the destruction of their own personal rights and privileges, they began to seek an alliance with that other great nation,—Egypt.

And the prophet with clear vision saw that the tendency of their thoughts was altogether wrong, absoluely divergent from what they had been taught, and so he cries out "Woe unto them that go down into Egypt for help." Woe unto them that resort to militarism, and trust in chariots because they are many, and in horsemen because of their strength.

He saw that any dependence upon anything lower than the Infinite was bound to bring with it disappointment, despair, destruction of a nation's hopes and the gradual cessation of individual enterprise, ambition and all that goes to make up the sum total of human happiness.

Digitized by Google

In the Excelsior Hotel in Rome in one of the large salons there is an enormous cut glass chandelier. In front of it is an immense mirror in which one sees a perfect reflection of the chandelier and another reflection of the chandelier's reflection and yet another reflection of that reflection, and so on until you may count nineteen reflections of reflections, every one perfect in its way as to detail but each smaller until the last one is as minute as it is possible to be and still be true to the original.

The human race is the mirror in which mind is reflected in a way similar to the reflection of the chandelier in the mirror at Rome. The system of education has been such that each man's mind is a reflection of another man's mind until man's mind has become as far removed from the original as is possible on this plane. The mind of man is the creator of the world in which he lives, and it depends upon his intelligent consciousness of his unity with the original mind as to what kind of world he lives in. Just as sound is not in the air, nor the color in the sky but instead is an interpretation by the mind of a succession of shocks, so the world becomes to us just what we interpret it to be. If we realize the unity of mind with its extension, all that we see will be a manifestation of the mind of God operating in and through man. If on the other hand we believe in a separation between mind and matter or God and man, all the harmony of the celestial realm will not mitigate the hell of man's state, for it is by "virtue of what the mind has supplied to things that they in turn effect mind."

Strike a barrel which contains water on the outside and the effect of the blow demonstrates itself in the circles which form at the circumference of the water, and proceed towards its center in ever diminishing compass, until they reach their destination only to disappear. If the process be reversed, and a pebble is dropped into the barrel striking the water at its center, the circles which form move from the center, towards the circumference of the water in steadily increasing compass, until their action is retricted by the confine of the barrel. The water is the same. The direction is different. Individual existence, as water set in motion from without, its energy spent, passes from sight at the center where it is met by the water of Life receiving its impulse from within and reanimated into newness of purpose; its course changed, it is sent out once more in ever enlarging circles of divine usefulness, whence it proceeds from glory to glory until the infinite shore is reached; there the finite is seen as the Infinite and man appears as God. It has been said that the true philosopher stations himself in the middle of Being or Mind which controls existence and is ever at work transmuting misdirected energy into divine force.

We are told that the transmutations which are brought about in applied chemistry are the result of the orderly combinations of materials. Is it not possible that the malformations brought about in the world of mental chemistry are the result of disorderly combinations of thought forces? If the grouping together of two or more molecules create a new individuality possessing characteristics not possessed by either of the elements which gave it birth, might not thought combinations act likewise. You ask, where does the thing we call evil originate. It originates in thought.

"Man is mind, and evermore
He takes the tool of thought
And, shaping what he wills,
Brings forth a thousands ills.
He thinks in secret and it comes to pass.
Environment is but his looking glass."

It has been said that the order and harmony that pervades throughout the universe is due to the operation of one law, one controling principle. Let us suppose the universe is at the mercy of a diversity in laws of motion and forces in separate systems, all in motion. What would ensue? The result would be confusion and destruction. The world in which man lives is as much a projection

Digitized by Google

of his thought as the universe is a projection from the divine mind.

Every man's world is a projection of his thought and notwithstanding the immutable, unchangeable perfection of the mind which is God, the mind of man may lend itself to such an arrangement of mental energies as makes for discord in his world. If he wishes he may set every brain cell in such a diversity of motion as will put the whole mental system in a state of siege. All that is, is a result of thought. All that ever will be, will be because of thought. When this is understood and the relation of mind and matter re-established, the race will commence to distinguish between thoughts that make for weal and those that make for woe, with the result that the latter will be promptly discarded in order to preserve so-called physical harmony. As long, however, as a differentiation is admitted between mind and matter, man will turn to matter for that which Mind alone can supply, and the result will continue to be the mental confusion which will end in physical destruction.

Man is master of his fate by reason of his God-bestowed ability to think, and by his thoughts he will be justified or he will be condemned. It is the power of his thought which demonstrates the immortality which he has in common with God. It is the story of man as a thinking entity which demonstrates the history of God as Mind from which eminates all that is. Verily,

"On earth there is nothing great but man:
"In Man there is nothing great but Mind."

WALDORF LECTURES

By W. John Murray

A TREACHEROUS TRUST

CHAPTER I.

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horseman, because they are very strong but they look not unto the Holy One of Israel, neither seek the Lord!"

Something like twenty-eight hundred years ago, Isaiah, the prophet uttered the words which we have taken for our text this morning, "Woe to them that go down into Egypt for help." At that time the Israelites were beginning to be obsessed with the idea of militarism. They had come up as many other more or less obscure nations have come up, out of much tribulation and persecution to the place where they were becoming to be regarded as a nation, a nation more or less powerful. But there was one great nation of which they were afraid. The Babylonians were their great terror, and so in order to protect themselves against the Babylonian invasion and the destruction of their own personal rights and privileges, they began to seek an alliance with that other great nation,—Egypt.

And the prophet with clear vision saw that the tendency of their thoughts was altogether wrong, absoluely divergent from what they had been taught, and so he cries out "Woe unto them that go down into Egypt for help." Woe unto them that resort to militarism, and trust in chariots because they are many, and in horsemen because of their strength.

He saw that any dependence upon anything lower than the Infinite was bound to bring with it disappointment, despair, destruction of a nation's hopes and the gradual cessation of individual enterprise, ambition and all that goes to make up the sum total of human happiness.

Digitized by Google

He was regarded I have no doubt at that time, very much as the mediators for peace are regarded today by a certain class of people—as very much of a molly coddle. A man who hopes, strives and struggles to preserve peace at any cost, is all too frequently regarded as a man who has no physical courage. Physical courage is perhaps being rather over-emphasized. These words of Isaiah have special reference to conditions as they are going on today.

For nearly half a century European nations have been cherishing hatred, concealed, but positive dislike of each other, and gradually increasing armament and emphasis on large standing armies and powerful navies. And when asked why they were doing it, and putting their nations to such tremendous expense, we have always been met with the idea and argument, that it was by this means that they were going to preserve peace. Because, said they, when armies are so well equipped with the subtle means of modern warfare, when great standing armies and powerful navies and heavy armor plates and countless munitions of war are right at the door, it is quite reasonable to suppose that nations will refrain from war. War is too costly, and monarchs will think seriously before entering into it.

This was the logic of the militarist, the logic of the men who have been crying for an increased armament. And today, right before you, in sight of all eyes, in the headlines of this morning's papers you see the logic having holes shot through it by this very army. We see that it does not prevent nations coming together in conflict. We see that it has carried out the subtle suggestions of its creation by military men and lovers of the military method.

You see that it has not decreased death by warfare, as was one of the arguments advanced not so many years ago by a very powerful man of military affairs. He said, "We shall not have many more of these crude, coarse, brutal warfares that have characterized the world in the past. There will not be nearly so many casualties, not nearly so many men killed or wounded, and the few who are wounded, will be carefully ministered unto by a carefully prepared and equipped body of army surgeons and nurses. We shall not have so much of these bloody encounters, man to man encounters which we have read about in history. It will be too dangerous for armies to come close together. There will be fewer killed and wounded."

One can not read the morning paper today without seeing that this is the falsest kind of logic, the hollowest kind of lie, in which there is not one grain of truth.

And so today the words of the prophet are just as applicable, and just as powerful and pregnant as in the day when they were uttered, and more so.

"Woe unto them that go down into Egypt (militarism) for help." And the end is not yet! When all the bloody conflict is over, when all of the wonderful cities of ancient Europe are feeling the woes of it all, there will be those men and women and children trudging back to vacant hearthstones—looking for comfort where there is none, looking for peace where there is no peace to be found. Business poverty will abound in the land, and the marvel of it is that today we find men mad enough to think that peace can be bought at any such cost.

We find men today who are asking in our popular papers, and some of our best edited magazines, asking in mockery, Where are the modern princes of peace now? What has become of the peace propaganda? Where are the advocates of peace now? We do not hear a peep from them anywhere. These questions are asked in mockery of the rapidly growing effort to bring about peace, and to bring about the cessation of that which is so unnecessary, so unworthy, and so incapable of bringing about desirable results.

But the peace propaganda goes on, and the peace advocates are more than ever

Digitized by Google

determined to bring about the cessation of that which works for misery and unhappiness, because they know in the end there must be peace, and that there is no way by which peace can be brought about through war.

A great many in our own country, in this very country, in this country where there is so much peace and prosperity, are advocating increased armament, and always with the statement, "In time of peace prepare for war." Why not in time of peace prepare for more peace? Is there anything wrong with that? Or, again, in time of war prepare for peace? Is there anything wrong with that? Nothing at all, except that some say to sue for peace at this time, would be to sacrifice our dignity individually and nationally. We can not afford to sacrifice our dignity; our dignity must be upheld.

Which reminds me of the Irishman who refused to enter the ranks at a time when his country seemed to need him, and he was ridiculed for his cowardice, and those talking to him said, "This will make a terrible hole in your honor." The Irishman made answer, "I would rather have it there than in my back."

We are not arguing for cowardice at all. It seems to me it would require a great deal more courage for men in these countries to say to their rulers, "We do not intend to fight and you can't fight without us. We are here to sustain the integrity of the nation by building up its industries, by increasing the character of its art, by developing a higher sense of its music. We are here to bring about a larger sense of peace and not that lower sense of warfare." Nations could not fight if their millions would not. It would be quite impossible for monarchs to enter into war unless their fanatical followers could be led on by the thought of the preservation of the nation. A nation can not be preserved by war.

What is the lesson for us individually? Is there a lesson in this great cataclysm of conflict for you and for me? Is there a lesson indeed for this particular nation in which we live, which we love? I think the President of this country is seeing the necessity for peace and for more peace.

When Huerta was asked which side would win during the recent Mexican war, he said, "God is always on the side of the strongest." When Napoleon was asked concerning his engagement—what did he think of the outcome of the Franco-Prussian war, he said, "God is always on the side of the strongest reserve." Huerta was driven from Mexico, Napoleon was exiled. Which was the strongest? Right,—always *right, always right;* and right will be proven to be the strongest in this case.

Let us look back a little at the beginning of this dreadful affair, and see if we can not trace it to an individual thought somewhere. Great national cataclysms, great conflicts and carnage never happen instantly or over-night; they are always the aggravated consequences of wrong thinking somewhere.

If one wrong thinker, one malicious mentality can plunge an entire nation into grief, as was the case when Lincoln was assassinated—do we not see the power of a single thought in the mind of a single individual? A thought of malice, a single thought of malice uncontrolled, plunging an entire nation into grief and sorrow! What matter if it were merely a young assassin or an old maniac, the one desiring revenge, and the other believing he was aiding his country? What matter it if these thoughts are permitted to go on until they involve so much? "See how great a thing a little fire hath kindled!"

The doctrine of non-resistance, a doctrine which has been temporarily set aside because it is altogether too Utopian, altogether too foolish to call into use at such a time as this, has been disregarded. Supposing that one or the other of these monarchs had followed the admonition of Jesus—Nay, not only the admonition but the very example of Jesus. The example of him who set up the greatest kingdom in the universe, the kingdom of Love—the example of him who could say, and did say, when he was being

Digitized by Google

He was regarded I have no doubt at that time, very much as the mediators for peace are regarded today by a certain class of people—as very much of a molly coddle. A man who hopes, strives and struggles to preserve peace at any cost, is all too frequently regarded as a man who has no physical courage. Physical courage is perhaps being rather over-emphasized. These words of Isaiah have special reference to conditions as they are going on today.

For nearly half a century European nations have been cherishing hatred, concealed, but positive dislike of each other, and gradually increasing armament and emphasis on large standing armies and powerful navies. And when asked why they were doing it, and putting their nations to such tremendous expense, we have always been met with the idea and argument, that it was by this means that they were going to preserve peace. Because, said they, when armies are so well equipped with the subtle means of modern warfare, when great standing armies and powerful navies and heavy armor plates and countless munitions of war are right at the door, it is quite reasonable to suppose that nations will refrain from war. War is too costly, and monarchs will think seriously before entering into it.

This was the logic of the militarist, the logic of the men who have been crying for an increased armament. And today, right before you, in sight of all eyes, in the headlines of this morning's papers you see the logic having holes shot through it by this very army. We see that it does not prevent nations coming together in conflict. We see that it has carried out the subtle suggestions of its creation by military men and lovers of the military method.

You see that it has not decreased death by warfare, as was one of the arguments advanced not so many years ago by a very powerful man of military affairs. He said, "We shall not have many more of these crude, coarse, brutal warfares that have characterized the world in the past. There will not be nearly so many casualties, not nearly so many men killed or wounded, and the few who are wounded, will be carefully ministered unto by a carefully prepared and equipped body of army surgeons and nurses. We shall not have so much of these bloody encounters, man to man encounters which we have read about in history. It will be too dangerous for armies to come close together. There will be fewer killed and wounded."

One can not read the morning paper today without seeing that this is the falsest kind of logic, the hollowest kind of lie, in which there is not one grain of truth.

And so today the words of the prophet are just as applicable, and just as powerful and pregnant as in the day when they were uttered, and more so.

"Woe unto them that go down into Egypt (militarism) for help." And the end is not yet! When all the bloody conflict is over, when all of the wonderful cities of ancient Europe are feeling the woes of it all, there will be those men and women and children trudging back to vacant hearthstones—looking for comfort where there is none, looking for peace where there is no peace to be found. Business poverty will abound in the land, and the marvel of it is that today we find men mad enough to think that peace can be bought at any such cost.

We find men today who are asking in our popular papers, and some of our best edited magazines, asking in mockery, Where are the modern princes of peace now? What has become of the peace propaganda? Where are the advocates of peace now? We do not hear a peep from them anywhere. These questions are asked in mockery of the rapidly growing effort to bring about peace, and to bring about the cessation of that which is so unnecessary, so unworthy, and so incapable of bringing about desirable results.

But the peace propaganda goes on, and the peace advocates are more than ever

Digitized by Google

determined to bring about the cessation of that which works for misery and unhappiness, because they know in the end there must be peace, and that there is no way by which peace can be brought about through war.

A great many in our own country, in this very country, in this country where there is so much peace and prosperity, are advocating increased armament, and always with the statement, "In time of peace prepare for war." Why not in time of peace prepare for more peace? Is there anything wrong with that? Or, again, in time of war prepare for peace? Is there anything wrong with that? Nothing at all, except that some say to sue for peace at this time, would be to sacrifice our dignity individually and nationally. We can not afford to sacrifice our dignity; our dignity must be upheld.

Which reminds me of the Irishman who refused to enter the ranks at a time when his country seemed to need him, and he was ridiculed for his cowardice, and those talking to him said, "This will make a terrible hole in your honor." The Irishman made answer, "I would rather have it there than in my back."

We are not arguing for cowardice at all. It seems to me it would require a great deal more courage for men in these countries to say to their rulers, "We do not intend to fight and you can't fight without us. We are here to sustain the integrity of the nation by building up its industries, by increasing the character of its art, by developing a higher sense of its music. We are here to bring about a larger sense of peace and not that lower sense of warfare." Nations could not fight if their millions would not. It would be quite impossible for monarchs to enter into war unless their fanatical followers could be led on by the thought of the preservation of the nation. A nation can not be preserved by war.

What is the lesson for us individually? Is there a lesson in this great cataclysm of conflict for you and for me? Is there a lesson indeed for this particular nation in which we live, which we love? I think the President of this country is seeing the necessity for peace and for more peace.

When Huerta was asked which side would win during the recent Mexican war, he said, "God is always on the side of the strongest." When Napoleon was asked concerning his engagement—what did he think of the outcome of the Franco-Prussian war, he said, "God is always on the side of the strongest reserve." Huerta was driven from Mexico, Napoleon was exiled. Which was the strongest? Right,—always *right, always right;* and right will be proven to be the strongest in this case.

Let us look back a little at the beginning of this dreadful affair, and see if we can not trace it to an individual thought somewhere. Great national cataclysms, great conflicts and carnage never happen instantly or over-night; they are always the aggravated consequences of wrong thinking somewhere.

If one wrong thinker, one malicious mentality can plunge an entire nation into grief, as was the case when Lincoln was assassinated—do we not see the power of a single thought in the mind of a single individual? A thought of malice, a single thought of malice uncontrolled, plunging an entire nation into grief and sorrow! What matter if it were merely a young assassin or an old maniac, the one desiring revenge, and the other believing he was aiding his country? What matter it if these thoughts are permitted to go on until they involve so much? "See how great a thing a little fire hath kindled!"

The doctrine of non-resistance, a doctrine which has been temporarily set aside because it is altogether too Utopian, altogether too foolish to call into use at such a time as this, has been disregarded. Supposing that one or the other of these monarchs had followed the admonition of Jesus—Nay, not only the admonition but the very example of Jesus. The example of him who set up the greatest kingdom in the universe, the kingdom of Love—the example of him who could say, and did say, when he was being

Digitized by Google

nailed to the crucifix, "Father, forgive them, they know not what they do!" If these mad monarchs could only see that the doctrine of non-resistance is applicable and economic, tremendously economic! If they cauld only see it from the standpoint of the cash, they would adopt it; but they can not. There are scales over their eyes that they can not see, the scales of militarism, the scales that are formed by the love of conquest, the love of personal and national domination; not what we may do for the world, but how we may conquer it. This is the controlling sentiment of militarism.

When they tell you that they build up great armaments in order that peace may be preserved, do not listen to it. Peace has never been preserved by any such means, and no student of history would ever make the statement, nothing but the biased military mind would say that; it never was true, is not true now and never will be true.

When you speak to military men as a rule about the doctrine of non-resistance, they say, Yes, we agree it is well to trust God, but we also declare it is well to keep your powder dry. We know the thought back of any mind when it says that. We have no objection to keeping the powder dry if they are going to use it for constructive purposes, for tunneling mountains instead of killing men and innocent women and children, and sacking villages and devastating crops. There is no objection indeed to keeping the powder dry if it is going to be used for constructive purposes, but to such diabolical and atrocious use of powder as is being made now there is no excuse.

"Father, forgive them for they know not what they do." That involves a great deal, that involves Christianity. One skeptic made the statement that "Christianity is on trial," meaning by that the greater number of nations involved in this terrible conflict are Christian nations, so-called Christian nations.

It is not so, my friends, carnality and bestiality are on trial. The moment Christianity is given a trial, a fair square trial, there will be peace. We are not trying Christianity at all. Not a bit of it. There is not one trace of Christianity entering into this thing, except so far as some of the individual men,—courageous souls—are saying. It is my duty; I do not like it, but I have got to go, it is my duty. They are there in the midst of it, caught into and swept around by the vortex of human passion. They could have no love at all for it.

Can not you see that this is the great international abscess? Can you not see that nearly a hundred years ago a little hatred got into the international system—a little impurity, distrust, antagonism, and every once in a while we have had a little festering ulcer, a little eruptive ulcer, a little eruption somewhere, and we thought when we had healed that up that we had cleansed the system because the body was pure in itself, but away down deep among the nations there has been going on this corroding, terrible poisoning, ill concealed feeling, and it has generated into this ugly wound that only the military surgeon can open and cleanse?

If that is the only way, very well; it is hard, it ought not to be; it could be avoided.

And the lesson then for me this morning is the personal lesson, a lesson that I must bring home to myself, the moment the slightest suggestion of resentment manifests itself in my consciousness—the moment the slightest sense of sensitiveness is aroused (which is too frequently mistaken for a mark of effect of culture) it must be cast out at once. We say the brutal man is very rarely sensitive, but the delicately nurtured, every little thing hurts them. We would call sensitiveness a sort of cultured condition of thought. Then, when we are sensitive and easily hurt and disposed to get even, that is the time for us to demonstrate that culture by "practicing thy teaching." If an injury has been perpetrated upon us, to say as He did, "Father, forgive them, for they know not what they do."

Do not let us go out into the world

Digitized by Google

and say, I shall get even. Do not let us even go into the secrecy of our closet and *think* we shall get even. Do not let us resort to anything lower than love itself, because the same thing applies to you and to me as applied to the Israelites of old, and to the nations of Europe today, "Woe unto them that go down into Egypt for help." Woe unto them which resort to anything less than the Infinite for the solution of their difficulties!

We must learn, as we are learning in Divine Science, to retreat within the secret sanctuary of the soul and there find strength and power to meet the things that would disturb and distress us. It is not so difficult.

The trouble with the nations is that they have not practiced Christianity. the great science of life which Divine Science has come not only to inculcate, but to demonstrate, to prove its superiority over every other so-called force in the world. We need no ammunition my dear friends, but Mind, no armament but Understanding; no projectiles but the projection of thought—the sending out into the world of the thought of Peace. The realization that all of this horrid thing that is going on before us, is no more nor less than the delusion of mortal mind, the errors of wrong-thinking, the foolishness of believing that peace can ever be brought about by any such means.

The peace propaganda has not stopped. Its advocates are just as strong in their efforts to bring about peace in a normal way as they ever were, and more so; because never before in the history of the world has the horrors of war been so clearly presented to the human consciousness. .Never before have we seen such carnage! In all the so-called untutored savagery of ancient warfare nothing like this has even been seen. Today we have tutored savagery. We have today what we call the refined art of warfare! It is pathetic, pathetic!

But if we can see in it the cleansing of the system; if we can see more in the abscess than its pain and ugliness, if we can see in the discharge of the abcess the cleansing of the national and international systems, then we have something to thank God for—not that the thing came, but that the cleansing was so necessary! It was necessary because the little eruptions were not met, which indicated the tendency on the part of the nations forty years ago—fifty years ago.

There will be peace. There must be peace, and the kingdom of Infinite Love is to be set up in this world. We are nearer it today I believe, than ever before, notwithstanding things as they are going on, because frequently a disease reaches its most ugly aspect just before it is eradicated from the system. It looks uglier and is more painful and more distressing, and the patient is in a more weakened condition in consequence of it all. And so, perhaps, this is the great crisis. Perhaps this is the beginning of a better and of a fairer and sweeter order of things. God grant it.

But the lesson for you and me is not to harbor a thought that we do not wish to see expressed in our bodies. You see how the thought of militarism has brought the nations into conflict. The thing they have thought about is the thing they have attracted. It were impossible for the thing not to take place. It has come according to law and according to prophecy.

Isaiah knew if the Israelites ever went down and allied themselves with the Egyptians there would be a conflict with the Babylonians, because then the Babylonians would increase their own armament and so on.

The same thing we see today. When you begin to prepare for trouble, you invite it. When you begin to harbor in your own thought thoughts of failure, thoughts of impending evil, you attract it. You attract to yourselves the things you think most persistently about, and that according to law. If there were no God it would take place because it is the law; it is the law of attraction.

As every atom of matter tends to attract every other atom of matter to itself,

Digitized by Google

so every thought of the human mind tends to attract a similar thought to itself, and through accentuation, aggravation and concentration the thing is brought about, and that independent of a personal God and according to law.

But the reverse is true. If you can attract unto yourselves evil, and if the nations can attract unto themselves war, then, by the very reverse of the thought, individuals can attract success and prosperity and peace and power and plenty, and nations likewise.

Perhaps when Divine Science is better understood in Europe, there will be a greater realization of the necessity for peace and a more sincere reaching out after it. It is not from the churchgoers and leaders of thought we hear the cry for peace. There is a reason for that. The doors of the minds of the so-called "most thoughtful" have been closed against any change because for centuries and centuries they have run along in the same religious groove, just as they have run along in the same military groove. Nothing but a shock will start some people out of their old ways of thinking. Nothing but an earthquake will let some people loose from their old moorings. When this thought will find entrance into the darkened chambers of the great European consciousness, we can not foretell.

I pray that this country of ours will not listen to these war enthusiasts for militarism. I pray that we do not feel we are called upon to defend our coasts by creating a gigantic navy. We have nearly three thousand miles of coast without a single fort worthy of the name, and yet we are good neighbors with Canada. We are naturally a peaceful nation. We do not want war.

We might have been involved in the Mexican situation if we had not had a lover of peace at the head of the nation, and yet there were some who called him a Mollycoddle for his policy in Mexico, but history records it was a wise thing to do. To protect the weak is always necessary; to rush in needlessly is never wise and always unnecessary.

So then, if one single little thought could start such a conflagration—if one little thought of hatred could, like a lighted match, be thrown into a pile of inflammable stuff that somebody had saturated with the kerosene of long continued malice, and there started such a conflagration as we see today, where in their efforts to put out the flames hundreds of thousands of men lie wounded and dead, not to speak of the women and children—it were better not to throw the match, were it not?

Let America see to it that she is not a match thrower any more than a bomb thrower. Let us see to it that we make every effort, nationally and individually, to preserve the peace at any cost. Because the cost of peace is never so great as the cost of war, and he who wins in war loses. It is an axiom that in a lawsuit the winner is invariably a loser.

And then individually whoever attempted to get even with another man who did not feel the disturbing, distressing, diseasing after-effect? Whoever forgave his enemy and prayed for him who despitefully used him and did not feel by the effort that he had won a mental and moral and spiritual thought?

That which is true individually is true nationally. It is just as easy for a nation to say, "Father, forgive them, for they know not what they do," as it is for an individual, and there was never before in the history of the world a time when the admonitions of the Man of Peace were being more thoughtfully listened to. We are seeing the value of this plea. We are seeing its economical value. We are seeing that to preserve mental peace and poise, is to prevent the pocketbook becoming unnecessarily flattened.

He was not such a dreamer after all! Not at all. He was a wise man who saw the end from the beginning with clear prophetic vision. He was never befogged by the logic of militarism. Never! He always knew that it were better to

Digitized by Google

forgive than to resent, and on the whole it requires more courage. It requires infinitely more courage to risk the gibes and jeers of the crowd than it does to go forth unwillingly—as so many of these dear fellows have gone—knowing in their souls it was wrong (and that applies to men in all the nations). But they have gone because they would have been regarded as weaklings if they had done otherwise. Men do a great many things for appearance sake that if left to God and themselves they would never do. We stand upon issues which we know are false because of what people would say if we did not. There would be a hole in our honor! Ah yes, many a man has gone to the front to receive a hole in his anatomy because he feared to risk a hole in his honor.

If we are going to pray for peace, and we should, let us send out the thought of peace to the warring nations. Do not let us feel that a word spoken for peace is going out into the atmosphere and there going to be lost like the vapor of a cigarette. Though not even the vapor of a cigarette is lost I am told. It goes on and on and on. Let each of us send out the thought for peace, pray for it by declaring that it is not only the wish and will, but the power of God, and we would do more to bring about its attainment.

Let us not feel as do some others that this war must go on and on, and that it will take years to bring peace. Medical men say it will take years to cure this disease. Divine Science cures it over night. Military men say this war condition must go on for years. God can stop it instantly.

Let the word of peace be on your lips and in your souls—Peace, and ever more peace.

In conclusion I want to read just a few verses:

"Violence shall no more be heard in the land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation and thy gates Praise
And in the days of these shall the
Kingdom of heaven set up a kingdom
Which shall never be destroyed.

This kingdom is the rapidly growing kingdom of Common Sense based upon the thoughtful observation of the madness of militarism.

And I appoint unto you a kingdom as
My Father hath appointed unto me, said
The greatest ruler of all, and the ruler,
The supreme ruler of this kingdom shall be Love,
And love shall wipe away all tears from their eyes,
And there shall be no more death, sorrow, nor crying;
Neither shall there by any more pain,
For the former things are passed away
With the ignorance that bore them."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure."

SHOUT now! The months with loud acclaim,
Take up the cry and send it forth;
May breathing sweet her Spring perfumes,
November thundering from the North.
With hands upraised as with one voice,
They join their notes in grand accord:
Hail to December! say they all,
It gave to earth our Christ the Lord!

J. K. HOYT

IT is felt on all sides that the conditions of ordinary life are changing, and the youngest of us already differ entirely in speech and action from the men of the last generation. A mass of useless conventions, habits, pretences, and makeshifts, is being swept into the gulf; and though we know it not, it is by the invisible alone most of us pledge one another.

—*Maeterlinck.*

Digitized by Google

so every thought of the human mind tends to attract a similar thought to itself, and through accentuation, aggravation and concentration the thing is brought about, and that independent of a personal God and according to law.

But the reverse is true. If you can attract unto yourselves evil, and if the nations can attract unto themselves war, then, by the very reverse of the thought, individuals can attract success and prosperity and peace and power and plenty, and nations likewise.

Perhaps when Divine Science is better understood in Europe, there will be a greater realization of the necessity for peace and a more sincere reaching out after it. It is not from the churchgoers and leaders of thought we hear the cry for peace. There is a reason for that. The doors of the minds of the so-called "most thoughtful" have been closed against any change because for centuries and centuries they have run along in the same religious groove, just as they have run along in the same military groove. Nothing but a shock will start some people out of their old ways of thinking. Nothing but an earthquake will let some people loose from their old moorings. When this thought will find entrance into the darkened chambers of the great European consciousness, we can not foretell.

I pray that this country of ours will not listen to these war enthusiasts for militarism. I pray that we do not feel we are called upon to defend our coasts by creating a gigantic navy. We have nearly three thousand miles of coast without a single fort worthy of the name, and yet we are good neighbors with Canada. We are naturally a peaceful nation. We do not want war.

We might have been involved in the Mexican situation if we had not had a lover of peace at the head of the nation, and yet there were some who called him a Mollycoddle for his policy in Mexico, but history records it was a wise thing to do. To protect the weak is always necessary; to rush in needlessly is never wise and always unnecessary.

So then, if one single little thought could start such a conflagration—if one little thought of hatred could, like a lighted match, be thrown into a pile of inflammable stuff that somebody had saturated with the kerosene of long continued malice, and there started such a conflagration as we see today, where in their efforts to put out the flames hundreds of thousands of men lie wounded and dead, not to speak of the women and children—it were better not to throw the match, were it not?

Let America see to it that she is not a match thrower any more than a bomb thrower. Let us see to it that we make every effort, nationally and individually, to preserve the peace at any cost. Because the cost of peace is never so great as the cost of war, and he who wins in war loses. It is an axiom that in a lawsuit the winner is invariably a loser.

And then individually whoever attempted to get even with another man who did not feel the disturbing, distressing, diseasing after-effect? Whoever forgave his enemy and prayed for him who despitefully used him and did not feel by the effort that he had won a mental and moral and spiritual thought?

That which is true individually is true nationally. It is just as easy for a nation to say, "Father, forgive them, for they know not what they do," as it is for an individual, and there was never before in the history of the world a time when the admonitions of the Man of Peace were being more thoughtfully listened to. We are seeing the value of this plea. We are seeing its economical value. We are seeing that to preserve mental peace and poise, is to prevent the pocketbook becoming unnecessarily flattened.

He was not such a dreamer after all! Not at all. He was a wise man who saw the end from the beginning with clear prophetic vision. He was never befogged by the logic of militarism. Never! He always knew that it were better to

Digitized by Google

forgive than to resent, and on the whole it requires more courage. It requires infinitely more courage to risk the gibes and jeers of the crowd than it does to go forth unwillingly—as so many of these dear fellows have gone—knowing in their souls it was wrong (and that applies to men in all the nations). But they have gone because they would have been regarded as weaklings if they had done otherwise. Men do a great many things for appearance sake that if left to God and themselves they would never do. We stand upon issues which we know are false because of what people would say if we did not. There would be a hole in our honor! Ah yes, many a man has gone to the front to receive a hole in his anatomy because he feared to risk a hole in his honor.

If we are going to pray for peace, and we should, let us send out the thought of peace to the warring nations. Do not let us feel that a word spoken for peace is going out into the atmosphere and there going to be lost like the vapor of a cigarette. Though not even the vapor of a cigarette is lost I am told. It goes on and on and on. Let each of us send out the thought for peace, pray for it by declaring that it is not only the wish and will, but the power of God, and we would do more to bring about its attainment.

Let us not feel as do some others that this war must go on and on, and that it will take years to bring peace. Medical men say it will take years to cure this disease. Divine Science cures it over night. Military men say this war condition must go on for years. God can stop it instantly.

Let the word of peace be on your lips and in your souls—Peace, and ever more peace.

In conclusion I want to read just a few verses:

"Violence shall no more be heard in the land,
Wasting nor destruction within thy borders;
But thou shalt call thy walls Salvation and thy gates Praise
And in the days of these shall the
Kingdom of heaven set up a kingdom
Which shall never be destroyed.

This kingdom is the rapidly growing kingdom of Common Sense based upon the thoughtful observation of the madness of militarism.

And I appoint unto you a kingdom as
My Father hath appointed unto me, said
The greatest ruler of all, and the ruler,
The supreme ruler of this kingdom shall be Love,
And love shall wipe away all tears from their eyes,
And there shall be no more death, sorrow, nor crying;
Neither shall there by any more pain,
For the former things are passed away
With the ignorance that bore them."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure."

SHOUT now! The months with loud acclaim,
Take up the cry and send it forth;
May breathing sweet her Spring perfumes,
November thundering from the North.
With hands upraised as with one voice,
They join their notes in grand accord:
Hail to December! say they all,
It gave to earth our Christ the Lord!

J. K. HOYT

IT is felt on all sides that the conditions of ordinary life are changing, and the youngest of us already differ entirely in speech and action from the men of the last generation. A mass of useless conventions, habits, pretences, and makeshifts, is being swept into the gulf; and though we know it not, it is by the invisible alone most of us pledge one another.

—*Maeterlinck.*

Digitized by Google

THE PSYCHOLOGY OF THE VOICE

THE MYSTICAL ASPECT OF MUSIC

CHAPTER I.

THE emotions and thoughts seeking expression through song are more poetic and intense than those employing words alone.

Song deals with ideal values, with "the passion that leaves the earth to lose itself in the sky," and uses as its material body the third element that sustains the earth —the vibrations of the air. Song calls to its aid not only the music of words, but also the poetry of tone—music.

"And what is music? The very nature of music is wonderful, I might say miraculous. Its domain is between thought and phenomena. Like a twilight mediator it hovers between spirit and matter, related to both, yet differing from each. It is Spirit, but spirit subject to the measurement of Time,—it is matter, but matter that can dispense with space."

It is this measurement of time and the pulsations of rhythm that relate music most strongly to the finite world of sense. It is the high attenuation of music's material body, the vibrations of air, which allies it so closely to spirit or to the world of the super-sensuous, and makes of it the perfect medium for the expression of mystical truth. It is truly the language of mysticism, (Like a twilight mediator it hovers between spirit and matter) and brings down to the senses of man, from celestial planes of being, the natural and spontaneous expression of spiritual truth. We hear and receive this truth exactly in proportion as we are attuned to these high vibrations.

"All true music, all true art bridge the chasm between the conscious and the unconscious, the seen and the unseen." It is this that can be expressed by tone and color alone.

In the Opera of Orfeo, in the scene depicting Hades, the lost souls are bathed in lurid colors, and emit tones equally discordant—groans and hisses. In the scene following we have the composer's conception of the Elysian Fields, pure tone with youths and maidens dancing and singing amid the verdure of heavenly gardens. If with tone and color we can express heaven and hell, it is not strange that the voice reveals the spiritual states of the consciousness.

We are beginning to take account of subtle values. The world-wide interest in Psychology with a knowledge of the vibratory Laws of the universe should lead us into a heaven of beautiful tone and color, into the Elysian Fields of the old Greeks—objectified here and now on our planet of Earth.

Singing in its highest conception is a sacred rite, not a mechanical exercise, as it is usually taught The voice has a spiritual foundation just as it has a physical basis.

Experience and psychological analysis of many pupils suggested the following prayer, which I believe connotes the Metaphysical matrix in which right tone is born. It is probable too that the aspiration in the minds of those highly philosophic old Greeks as they chanted their hymns to the great God Orpheus in the sacred groves of Hellas, had its origin in the same source.

This is the prayer:

"Lord of the harmonies of heaven
We approach Thy Throne
With the pure tones of an unsullied heart
With the direct tones of a sincere mind
With the right intonation of perfect faith"

Purity, Sincerity, Faith! . . . a sacred trinity indeed. Why do we say pure tone, and what is a pure tone? A pure tone is a tone which is produced without any interference with the vibrations that gives to music and to art the importance they bear in their relation to life. We are constantly seeking to pattern the seen after the unseen; to make our earth a fac-

Digitized by Google

simile of the place we call heaven, which in reality is any state of harmony, and music holds within its heart a perfect plan for the manifestation of a celestial state on earth.

The greatest and most important subconscious urge of the race is the urge that causes us to lift our eyes to the eternal hills—to look upward toward the stars. It is the supernal beauty of these high altitudes of Being, visioned by the artist's soul that he seeks to incorporate into the life of earth. The artist transforms ugliness into beauty, which is the natural expression of truth, discord into harmony, tragedy and sorrow into song. The psychological urge that produces all great art is the desire in the soul of the artist to reveal some secret of the Master's plan, or of Cosmic truth or of spiritual reality, of which he may be quite unconscious and usually is. Therefore, if the artist is not a true channel of the Infinite, and necessarily of himself, he will have little to reveal.

It is at this point we must consider the foundation of all art. The cornerstone of the structure of all true art is sincerity —the whole-hearted fidelity to truth of thought and of expression. In no realm of art is this so true as in the realm of the vocal art—the art that has to do with the right use of the human voice.

Man is a harp of a thousand strings with his highly sensitized nervous system and brain cells, invented and tuned to respond to vibrations from many spheres by the Great Master of Life himself. Therefore, if the singer depart from the fundamental verities, his harp of life becomes mute—his lips are dumb, for the higher vibrations of air refuse to lend themselves to the soul who would profane the pure ethers with his insincere utterance. The worlds that swing in starry space, our bodies, all the phenomena of the physical universe are merely organized vibrations. "Athena in the Air," a great authority on æsthetics names the Infinite Wisdom which controls the creation of worlds and solar systems by the initial impulse of sound. "Exactly in proportion as we become narrow in the cause and conception of our passions, incontinent in the expression of them, feeble of perseverance in them, sullied or shameful in the indulgence of them, their expression by musical sounds becomes broken, mean, fatuous, and at last impossible—the measured waves of the air of heaven will not lend themselves to the expression of ultimate vice—it must be forever sunk in discordance or silence."

In the Beginning was the Word, and the Word was GOD.

MONEY

MONEY is greatly misunderstood. It is not, as many suppose, the materialization of spiritual substance, but is the visable expression of divine supply. Money is the symbol for nearly everything that is necessary to man's comfort; it is the established medium of exchange, in the present stage of the world's development, and is indispensable, since it is required to purchase the necessaries of life. "Time was when men felt that the employment of spiritual means for what they called, in their ignorance, material purposes, was ignoble and sacrilegious, and even today we seem to feel that we may call upon the Infinite for anything and everything save money;" but we are learning that as children of God we are as much entitled to exemption from poverty, as we are to exemption from pain, or any other form of inharmony. The wise man sees money as a symbol of something else behind, and does not mistake the shadow for the substance; he makes of money neither a god nor a devil, but regards

Digitized by Google

THE PSYCHOLOGY OF THE VOICE

THE MYSTICAL ASPECT OF MUSIC

CHAPTER I.

THE emotions and thoughts seeking expression through song are more poetic and intense than those employing words alone.

Song deals with ideal values, with "the passion that leaves the earth to lose itself in the sky," and uses as its material body the third element that sustains the earth —the vibrations of the air. Song calls to its aid not only the music of words, but also the poetry of tone—music.

"And what is music? The very nature of music is wonderful, I might say miraculous. Its domain is between thought and phenomena. Like a twilight mediator it hovers between spirit and matter, related to both, yet differing from each. It is Spirit, but spirit subject to the measurement of Time,—it is matter, but matter that can dispense with space."

It is this measurement of time and the pulsations of rhythm that relate music most strongly to the finite world of sense. It is the high attenuation of music's material body, the vibrations of air, which allies it so closely to spirit or to the world of the super-sensuous, and makes of it the perfect medium for the expression of mystical truth. It is truly the language of mysticism, (Like a twilight mediator it hovers between spirit and matter) and brings down to the senses of man, from celestial planes of being, the natural and spontaneous expression of spiritual truth. We hear and receive this truth exactly in proportion as we are attuned to these high vibrations.

"All true music, all true art bridge the chasm between the conscious and the unconscious, the seen and the unseen." It is this that can be expressed by tone and color alone.

In the Opera of Orfeo, in the scene depicting Hades, the lost souls are bathed in lurid colors, and emit tones equally discordant—groans and hisses. In the scene following we have the composer's conception of the Elysian Fields, pure tone with youths and maidens dancing and singing amid the verdure of heavenly gardens. If with tone and color we can express heaven and hell, it is not strange that the voice reveals the spiritual states of the consciousness.

We are beginning to take account of subtle values. The world-wide interest in Psychology with a knowledge of the vibratory Laws of the universe should lead us into a heaven of beautiful tone and color, into the Elysian Fields of the old Greeks—objectified here and now on our planet of Earth.

Singing in its highest conception is a sacred rite, not a mechanical exercise, as it is usually taught The voice has a spiritual foundation just as it has a physical basis.

Experience and psychological analysis of many pupils suggested the following prayer, which I believe connotes the Metaphysical matrix in which right tone is born. It is probable too that the aspiration in the minds of those highly philosophic old Greeks as they chanted their hymns to the great God Orpheus in the sacred groves of Hellas, had its origin in the same source.

This is the prayer:

"Lord of the harmonies of heaven
We approach Thy Throne
With the pure tones of an unsullied heart
With the direct tones of a sincere mind
With the right intonation of perfect faith"

Purity, Sincerity, Faith! . . . a sacred trinity indeed. Why do we say pure tone, and what is a pure tone? A pure tone is a tone which is produced without any interference with the vibrations that gives to music and to art the importance they bear in their relation to life. We are constantly seeking to pattern the seen after the unseen; to make our earth a fac-

Digitized by Google

simile of the place we call heaven, which in reality is any state of harmony, and music holds within its heart a perfect plan for the manifestation of a celestial state on earth.

The greatest and most important subconscious urge of the race is the urge that causes us to lift our eyes to the eternal hills—to look upward toward the stars. It is the supernal beauty of these high altitudes of Being, visioned by the artist's soul that he seeks to incorporate into the life of earth. The artist transforms ugliness into beauty, which is the natural expression of truth, discord into harmony, tragedy and sorrow into song. The psychological urge that produces all great art is the desire in the soul of the artist to reveal some secret of the Master's plan, or of Cosmic truth or of spiritual reality, of which he may be quite unconscious and usually is. Therefore, if the artist is not a true channel of the Infinite, and necessarily of himself, he will have little to reveal.

It is at this point we must consider the foundation of all art. The cornerstone of the structure of all true art is sincerity —the whole-hearted fidelity to truth of thought and of expression. In no realm of art is this so true as in the realm of the vocal art—the art that has to do with the right use of the human voice.

Man is a harp of a thousand strings with his highly sensitized nervous system and brain cells, invented and tuned to respond to vibrations from many spheres by the Great Master of Life himself. Therefore, if the singer depart from the fundamental verities, his harp of life becomes mute—his lips are dumb, for the higher vibrations of air refuse to lend themselves to the soul who would profane the pure ethers with his insincere utterance. The worlds that swing in starry space, our bodies, all the phenomena of the physical universe are merely organized vibrations. "Athena in the Air," a great authority on æsthetics names the Infinite Wisdom which controls the creation of worlds and solar systems by the initial impulse of sound. "Exactly in proportion as we become narrow in the cause and conception of our passions, incontinent in the expression of them, feeble of perseverance in them, sullied or shameful in the indulgence of them, their expression by musical sounds becomes broken, mean, fatuous, and at last impossible—the measured waves of the air of heaven will not lend themselves to the expression of ultimate vice—it must be forever sunk in discordance or silence."

In the Beginning was the Word, and the Word was GOD.

MONEY

MONEY is greatly misunderstood. It is not, as many suppose, the materialization of spiritual substance, but is the visable expression of divine supply. Money is the symbol for nearly everything that is necessary to man's comfort; it is the established medium of exchange, in the present stage of the world's development, and is indispensable, since it is required to purchase the necessaries of life. "Time was when men felt that the employment of spiritual means for what they called, in their ignorance, material purposes, was ignoble and sacrilegious, and even today we seem to feel that we may call upon the Infinite for anything and everything save money;" but we are learning that as children of God we are as much entitled to exemption from poverty, as we are to exemption from pain, or any other form of inharmony. The wise man sees money as a symbol of something else behind, and does not mistake the shadow for the substance; he makes of money neither a god nor a devil, but regards

Digitized by Google

it with proper valuation, as a means to an end; he does not desire money *per se,* but does desire the many needful things it will purchase. No man is his own master when oppressed by lack of money; he becomes either a slave or a sycophant, and has no manhood worthy of the name. "There is no sin in having a great deal of money; there is sin in not having any at all."

"Out of first cause came all things which have been and all things which now are; and out of it will come all things which will ever be, for there is no other origin, source, or cause from which anything could proceed". God is First Cause; therefore, He is the source of all. The word "all" is used in its simplest but most comprehensive meaning, and includes everything, whether known or unknown. God is the one existent reality from which all things proceed, and there is not any other source from which anything could come; hence, He is the origin of all supply.

Money, or supply of any kind, is governed and controlled by the law of cooperation, the law of use. Circulation, not accumulation, is its positive requirement. It is a law of God, and not of man's making, and is, therefore, one of eternal justice. Man's part is to give as freely as he has received, since he is merely the channel through which divine abundance comes into form for use. The freedom with which one can contemplate his visible resources and circulate them, inwardly conscious of the ever-present and inexhaustible source upon which he may draw, is the law by which great success is attained. Divine supply ceases to flow when man indulges in hoarding or wastefulness; useful circulation must be the rule, and not the exception. Since God is all, nothing belongs to man personally; the Omnipresent Substance is available for every need of mankind only when it is recognized that all things whatsoever are of God. All wants, whether spiritual, mental, physical, or so-called material, may be satisfied through realization of God's unfailing, exhaustless, and measureless abundance. Believe in the reality of omnipresent supply; trust it;; have faith in it. So long as man believes in the reality of lack, he will experience want.

Nothing could be more comprehensive and complete than the following: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Therein is the Great Rule directing all mankind, under all possible circumstances and conditions, how to pray and ask for whatsoever is desired, without limitation of kind or character. Man has assumed it impossible to believe he has received before possessing some visible proof, and thus has misunderstood the truth proclaimed for all times by Christ Jesus; also has man thus deprived himself of much that would alleviate the distressing conditions that appear to surround him. It is through faith that man can believe he has received, even though the physical senses do not so testify; and it is faith, such as Christ Jesus described and exercised, that man must possess in order to avail himself of this always present promise. To *believe that you have received* is the one indispensable requirement to receiving *whatsoever you pray and ask for.* There is not a shadow of doubt concerning man's ability to exercise such a degree of faith as did the Saviour. It is solely a matter of understanding Truth; of being conscious of the Invisible Presence in which all fulness lies. There is no uncertainty either in the promise or its fulfillment providing one complies with the simple conditions —HAVE FAITH IN GOD—HAVE GOD'S FAITH.

"Faith as Jesus taught is founded upon the understanding of God and of man's relation to Him; and is attained through our realization of this relationship and through *knowing* what our divine inheritance from God really means. With such faith we can go on to any accomplishment, and attain to the very heights of wisdom and power. Faith is the single

Digitized by Google

and inflexible condition upon which our success depends. Our request is already granted. That which we are asking for is ours now, and it always has been ours. With God's faith, believe that it not only *is now,* but *always has been.* The thought already was in the infinite mind from the beginningless beginning. It only waited to be expressed, or the expression only waited to be recognized by us. God said, 'Let there be light, and there was light'; that light which had always existed in the infinite mind was then expressed for other minds. It is the same with all else, if we but open our eyes to see. We *have* received. It is only our own blindness which hinders us from seeing and knowing. Each man is a distinct individual, as though he were the only man, and he is master of all things through his creation in the image of God, and also through his relation to the Father as revealed by Jesus, for the Father will always grant the petition of any one of His children. Man is left entirely free in his asking. All the objects in the whole boundless universe are open to his choice wherever he may range, and all are subject to his asking. It is all merely taking Jesus at his word as we would any trusted friend in whom we had confidence, and if we follow his direction we shall make no mistakes."

Since it is true that God is the only source from which real riches come, and since He is the Great Provider, may we not then regard Him as the Universal Banker for mankind? "Behold, all that I have is thine," is a promise that is unfailing of realization when one exercises the faith to claim its fulfillment as his divine right as a child of God. Everyone has an account in the Universal Bank, and no draft on this bank will ever be returned unhonored providing its conditions are complied with. It is the right of every man to live well and comfortably, and money is essential to purchase the thousand and one things that tend to make life comfortable. Money is the most practical of moral forces, working as it does "for happiness, for fuller and finer lives, and, therefore for righteousness." Riches and righteousness usually go hand in hand, and here is abundant testimony in both the Old and the New Testament to prove the close association between the two; so closely related are righteousness and riches "that where we find a lack of riches, or a lack of prosperity, or a lack of comfort, we should seek the cause."

Formulation tends to limitation of ourselves and our vision. "A nickle held close to the eye shuts out the dollar beyond"; therefore, affirm the general and never the particular. "Man, as the manifestation of the invisible whole, cannot be the slave of limitation except by his own ignorance or weakness of consent, and it is just these errors that Truth comes to destroy. 'By humility and the love of the Lord are riches, and honor, and life,' and as much emphasis must be laid upon one as the other."

THE WHISPERING GUIDE

Madeline Mackintosh

THE wisdom of the heart, I trow,
Is taught by angels bending low.
And if you seek, and would be led,
It far excels that of the head.
It slackens not to count the cost,
Like reason oft, till all is lost.
When touched by hidden wisdom, man
Will scorn the risk, work out the plan.
It intuitively knows and hears
Some echo from the eternal years.
Give wisdom of the heart a test.
Its safety as a guide is best.

Digitized by Google

it with proper valuation, as a means to an end; he does not desire money *per se,* but does desire the many needful things it will purchase. No man is his own master when oppressed by lack of money; he becomes either a slave or a sycophant, and has no manhood worthy of the name. "There is no sin in having a great deal of money; there is sin in not having any at all."

"Out of first cause came all things which have been and all things which now are; and out of it will come all things which will ever be, for there is no other origin, source, or cause from which anything could proceed". God is First Cause; therefore, He is the source of all. The word "all" is used in its simplest but most comprehensive meaning, and includes everything, whether known or unknown. God is the one existent reality from which all things proceed, and there is not any other source from which anything could come; hence, He is the origin of all supply.

Money, or supply of any kind, is governed and controlled by the law of cooperation, the law of use. Circulation, not accumulation, is its positive requirement. It is a law of God, and not of man's making, and is, therefore, one of eternal justice. Man's part is to give as freely as he has received, since he is merely the channel through which divine abundance comes into form for use. The freedom with which one can contemplate his visible resources and circulate them, inwardly conscious of the ever-present and inexhaustible source upon which he may draw, is the law by which great success is attained. Divine supply ceases to flow when man indulges in hoarding or wastefulness; useful circulation must be the rule, and not the exception. Since God is all, nothing belongs to man personally; the Omnipresent Substance is available for every need of mankind only when it is recognized that all things whatsoever are of God. All wants, whether spiritual, mental, physical, or so-called material, may be satisfied through realization of God's unfailing, exhaustless, and measureless abundance. Believe in the reality of omnipresent supply; trust it;; have faith in it. So long as man believes in the reality of lack, he will experience want.

Nothing could be more comprehensive and complete than the following: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Therein is the Great Rule directing all mankind, under all possible circumstances and conditions, how to pray and ask for whatsoever is desired, without limitation of kind or character. Man has assumed it impossible to believe he has received before possessing some visible proof, and thus has misunderstood the truth proclaimed for all times by Christ Jesus; also has man thus deprived himself of much that would alleviate the distressing conditions that appear to surround him. It is through faith that man can believe he has received, even though the physical senses do not so testify; and it is faith, such as Christ Jesus described and exercised, that man must possess in order to avail himself of this always present promise. To *believe that you have received* is the one indispensable requirement to receiving *whatsoever you pray and ask for.* There is not a shadow of doubt concerning man's ability to exercise such a degree of faith as did the Saviour. It is solely a matter of understanding Truth; of being conscious of the Invisible Presence in which all fulness lies. There is no uncertainty either in the promise or its fulfillment providing one complies with the simple conditions —HAVE FAITH IN GOD—HAVE GOD'S FAITH.

"Faith as Jesus taught is founded upon the understanding of God and of man's relation to Him; and is attained through our realization of this relationship and through *knowing* what our divine inheritance from God really means. With such faith we can go on to any accomplishment, and attain to the very heights of wisdom and power. Faith is the single

Digitized by Google

and inflexible condition upon which our success depends. Our request is already granted. That which we are asking for is ours now, and it always has been ours. With God's faith, believe that it not only *is now,* but *always has been.* The thought already was in the infinite mind from the beginningless beginning. It only waited to be expressed, or the expression only waited to be recognized by us. God said, 'Let there be light, and there was light'; that light which had always existed in the infinite mind was then expressed for other minds. It is the same with all else, if we but open our eyes to see. We *have* received. It is only our own blindness which hinders us from seeing and knowing. Each man is a distinct individual, as though he were the only man, and he is master of all things through his creation in the image of God, and also through his relation to the Father as revealed by Jesus, for the Father will always grant the petition of any one of His children. Man is left entirely free in his asking. All the objects in the whole boundless universe are open to his choice wherever he may range, and all are subject to his asking. It is all merely taking Jesus at his word as we would any trusted friend in whom we had confidence, and if we follow his direction we shall make no mistakes."

Since it is true that God is the only source from which real riches come, and since He is the Great Provider, may we not then regard Him as the Universal Banker for mankind? "Behold, all that I have is thine," is a promise that is unfailing of realization when one exercises the faith to claim its fulfillment as his divine right as a child of God. Everyone has an account in the Universal Bank, and no draft on this bank will ever be returned unhonored providing its conditions are complied with. It is the right of every man to live well and comfortably, and money is essential to purchase the thousand and one things that tend to make life comfortable. Money is the most practical of moral forces, working as it does "for happiness, for fuller and finer lives, and, therefore for righteousness." Riches and righteousness usually go hand in hand, and here is abundant testimony in both the Old and the New Testament to prove the close association between the two; so closely related are righteousness and riches "that where we find a lack of riches, or a lack of prosperity, or a lack of comfort, we should seek the cause."

Formulation tends to limitation of ourselves and our vision. "A nickle held close to the eye shuts out the dollar beyond"; therefore, affirm the general and never the particular. "Man, as the manifestation of the invisible whole, cannot be the slave of limitation except by his own ignorance or weakness of consent, and it is just these errors that Truth comes to destroy. 'By humility and the love of the Lord are riches, and honor, and life,' and as much emphasis must be laid upon one as the other."

THE WHISPERING GUIDE

Madeline Mackintosh

THE wisdom of the heart, I trow,
Is taught by angels bending low.
And if you seek, and would be led,
It far excels that of the head.
It slackens not to count the cost,
Like reason oft, till all is lost.
When touched by hidden wisdom, man
Will scorn the risk, work out the plan.
It intuitively knows and hears
Some echo from the eternal years.
Give wisdom of the heart a test.
Its safety as a guide is best.

Digitized by Google

THE NEW YEAR IS A REPOSITORY OF OPPORTUNITIES

SYMBOLICALLY it is:

"A flower unblown; a book unread;
A tree with fruit unharvested;
. . . . . .
A wonderous Fountain yet unsealed;
A casket with its gifts concealed."

It may be that the flower is a rose; the mystic rose; the symbol of individuality in unity. The book is it not the record of eternal progress illustrated by time, And the fountain to be unsealed is filled with the Water of Life and who drinks from its sparkling contents, finds forgetfulness and arises refreshed and strengthened and ready for the journey heavenward. Think of the casket, as Mind, the mind in which by a process of right thinking, you can transmute thoughts of sickness into ideas of health; thoughts of weakness into knowledge of health and thoughts of want into the realization of a love so divine that it knows nothing outside of the warmth of its own divinity. Arise then to the glories of the New Year.

Today is the Lord's day. That is why it should be dedicated to constructive thinking, which is accomplished by avoiding negative discussions. It has been said that as the hours of a wise man are lengthened by his ideas, so those of a fool are shortened by his passions. That is why you should entertain such ideas as will bring into manifestation the things that you would have in your life. Your thoughts shape your existence. Make it beautiful by closing the door of your mind against the enemy or such thoughts as would be unworthy of the son of God.

NEW YEAR'S EVE

"I HAVE finished another year," said God,
"In gray, green, white and brown;
I have strewn the leaf upon the sod,
Sealed up the worm within the clod,
And let the last sun down."

"And what's the good of it?" I said.
"What reasons made You call
From formless void this earth I tread,
When nine and ninety can be read
Why nought should be at all?

"Yes, Sire; why shaped you us, "who in
This tabernacle groan'?—
If ever a joy he found herein,
Such joy no man had wished to win
If he had never known!"

Then He: "My labors logicless
You may explain; not I;
Sense sealed I have wrought, without a guess
That I evolved a Consciousness
To ask for reasons why!

"Strange, that ephemeral creatures who
By my own ordering are,
Should see the shortness of my view,
Use ethic tests I never knew,
Or made provision for!"

He sank to raptness as of yore.
And opening New Year's Day
Wove it by rote as theretofore,
And went on working evermore
In his unweeting way.

—*Thomas Harding in "The Fortnightly Review."*

THE holiest of all holidays are those
Kept by ourselves in silence and apart;
The secret anniversaries of heart,
When the full river of feeling overflows;—
The happy days unclouded to their close;
The sudden joys that out of darkness start
As flames from ashes; swift desires that dart
Like swallows singing down each wind that blows!

LONGFELLOW

Digitized by Google



Children's Page



TONY AND RABBITINO

The Happiest of New Year's,
To you and your friends,
And your friend's friends!

"Isn't that a beautiful "Thought,"? remarked Tony to Rabbitino. "Why, you see that takes in everyone in the whole world!"

When this conversation began, they were out on the porch of the little cottage, where Tony and Rabbitino lived, admiring the pretty red sled with Tony's name on top in gold letters, "Antonio Gozzia Giovanni" which he received Christmas Day at the Hodges. It certainly was a beauty.

"Rabbitino!" said Tony, "I don't suppose you know one single thing about the meaning of "New Year's" or how it started or anything."

Rabbitino shut his eyes and ruffled up his nose and said nothing.

"No—you needn't pretend you're asleep," said Tony, "'cause I know you don't know."

"Now listen! You want to be a perfectly well informed little-white Rabbit with-pink-nose, don't you? And before the day is over, someone is sure to ask you some questions about the customs of New Year's and you'll be embarrassed if you can't answer them, so sit up and pay close attention."

"A great many years ago, in fact 3,000 years before Christ was born, the people in Babylonia kept a New Year festival they called "Salmuk" and the rejoicings lasted twelve days."

"That's where our 'Twelfth Night' comes from."

"Just think," said Tony, "of twelve whole days of nothin' to do but have fun. No standin' on street corners selling papers in the street with the wind howlin' through your ears, and—why, what makes you look at me that way?" For Rabbitino was sitting up straight as could be, pointing one little furry paw at Tony, as much as to say,

"For shame! Antonio Gozzia Giovanni! Have you no thankfulness in your heart?" "What, I say, what if there were no papers to sell, then what?" what?"

"We would be taken to the Boys' Farm, that's what."

Tony is a darling little boy and said "he was sorry if he gave the wrong impression for he didn't mean to complain, and continued telling his story.

"The custom of celebrating 'New Year's Eve', Rabbitino, started in 'Merrie old England', when the head of the house assembled his family around a bowl of spiced ale, comically called, 'Lamb's wool,' from which he drank their health. Then he passed it on to the rest, that they might drink too, each one saying to the other, the Ancient Saxon phrase, 'Wass hael'; meaning—to your health! That's how the bowl of spiced ale, became known, as the 'Wassail Bowl'—But, Rabbitino the real fun happened when twelve o'clock, midnight, came and the bells rang out the knell of the departed year. Each member of the family would drink to the health of the other, from the flagon of warm spiced and sweetened ale.

Digitized by Google

THE NEW YEAR IS A REPOSITORY OF OPPORTUNITIES

SYMBOLICALLY it is:

"A flower unblown; a book unread;
A tree with fruit unharvested;
. . . . . .
A wonderous Fountain yet unsealed;
A casket with its gifts concealed."

It may be that the flower is a rose; the mystic rose; the symbol of individuality in unity. The book is it not the record of eternal progress illustrated by time, And the fountain to be unsealed is filled with the Water of Life and who drinks from its sparkling contents, finds forgetfulness and arises refreshed and strengthened and ready for the journey heavenward. Think of the casket, as Mind, the mind in which by a process of right thinking, you can transmute thoughts of sickness into ideas of health; thoughts of weakness into knowledge of health and thoughts of want into the realization of a love so divine that it knows nothing outside of the warmth of its own divinity. Arise then to the glories of the New Year.

Today is the Lord's day. That is why it should be dedicated to constructive thinking, which is accomplished by avoiding negative discussions. It has been said that as the hours of a wise man are lengthened by his ideas, so those of a fool are shortened by his passions. That is why you should entertain such ideas as will bring into manifestation the things that you would have in your life. Your thoughts shape your existence. Make it beautiful by closing the door of your mind against the enemy or such thoughts as would be unworthy of the son of God.

NEW YEAR'S EVE

"I HAVE finished another year," said God,
"In gray, green, white and brown;
I have strewn the leaf upon the sod,
Sealed up the worm within the clod,
And let the last sun down."

"And what's the good of it?" I said.
"What reasons made You call
From formless void this earth I tread,
When nine and ninety can be read
Why nought should be at all?

"Yes, Sire; why shaped you us, "who in
This tabernacle groan'?—
If ever a joy he found herein,
Such joy no man had wished to win
If he had never known!"

Then He: "My labors logicless
You may explain; not I;
Sense sealed I have wrought, without a guess
That I evolved a Consciousness
To ask for reasons why!

"Strange, that ephemeral creatures who
By my own ordering are,
Should see the shortness of my view,
Use ethic tests I never knew,
Or made provision for!"

He sank to raptness as of yore.
And opening New Year's Day
Wove it by rote as theretofore,
And went on working evermore
In his unweeting way.

—*Thomas Harding in "The Fortnightly Review."*

THE holiest of all holidays are those
Kept by ourselves in silence and apart;
The secret anniversaries of heart,
When the full river of feeling overflows;—
The happy days unclouded to their close;
The sudden joys that out of darkness start
As flames from ashes; swift desires that dart
Like swallows singing down each wind that blows!

LONGFELLOW

Digitized by Google



Children's Page



TONY AND RABBITINO

The Happiest of New Year's,
To you and your friends,
And your friend's friends!

"Isn't that a beautiful "Thought,"? remarked Tony to Rabbitino. "Why, you see that takes in everyone in the whole world!"

When this conversation began, they were out on the porch of the little cottage, where Tony and Rabbitino lived, admiring the pretty red sled with Tony's name on top in gold letters, "Antonio Gozzia Giovanni" which he received Christmas Day at the Hodges. It certainly was a beauty.

"Rabbitino!" said Tony, "I don't suppose you know one single thing about the meaning of "New Year's" or how it started or anything."

Rabbitino shut his eyes and ruffled up his nose and said nothing.

"No—you needn't pretend you're asleep," said Tony, "'cause I know you don't know."

"Now listen! You want to be a perfectly well informed little-white Rabbit with-pink-nose, don't you? And before the day is over, someone is sure to ask you some questions about the customs of New Year's and you'll be embarrassed if you can't answer them, so sit up and pay close attention."

"A great many years ago, in fact 3,000 years before Christ was born, the people in Babylonia kept a New Year festival they called "Salmuk" and the rejoicings lasted twelve days."

"That's where our 'Twelfth Night' comes from."

"Just think," said Tony, "of twelve whole days of nothin' to do but have fun. No standin' on street corners selling papers in the street with the wind howlin' through your ears, and—why, what makes you look at me that way?" For Rabbitino was sitting up straight as could be, pointing one little furry paw at Tony, as much as to say,

"For shame! Antonio Gozzia Giovanni! Have you no thankfulness in your heart?" "What, I say, what if there were no papers to sell, then what?" what?"

"We would be taken to the Boys' Farm, that's what."

Tony is a darling little boy and said "he was sorry if he gave the wrong impression for he didn't mean to complain, and continued telling his story.

"The custom of celebrating 'New Year's Eve', Rabbitino, started in 'Merrie old England', when the head of the house assembled his family around a bowl of spiced ale, comically called, 'Lamb's wool,' from which he drank their health. Then he passed it on to the rest, that they might drink too, each one saying to the other, the Ancient Saxon phrase, 'Wass hael'; meaning—to your health! That's how the bowl of spiced ale, became known, as the 'Wassail Bowl'—But, Rabbitino the real fun happened when twelve o'clock, midnight, came and the bells rang out the knell of the departed year. Each member of the family would drink to the health of the other, from the flagon of warm spiced and sweetened ale.

Digitized by Google

"Then, dear little Rabbit, do you know what happened next? Why, the entire family would take the hot kettle of ale, also some buns and cheese and go visiting everybody down the street, calling out 'A Happy New Year' to all they met, and that's how the custom of exchanging calls on the first day of the year, came about."

"Well, aren't we going calling?" interrupted Rabbitino.

"Yes," said Tony, "just as soon as I fasten this box on the sled for you to ride in, 'cause I want to make sure that you don't wander off into somebody's cabbage patch, for you know, my dear, on 'New Year's Day' is when we decide to do, what we ought to have done in the old year, and you may remember how you wandered from the 'straight and narrow,' and 'got chased by that raggedy little pup next door,' that looks more like a 'worn out feather duster' than a dog, but just the same, he could run like fun. And if your tail had been long, you wouldn't be here now, to make good resolutions and, of course, you know, that the best part of a resolution, is the keeping it—don't forget that, Mr. Rabbitino."

At that Tony put a soft pink shawl in the box and in hopped Rabbitino, and away they went, around by the woods and across a little frozen pond, to call on the family who had just moved into the Cheese Factory house.

Tony thought the thing to do was to call on all the strangers first, "for fear they might be lonesome."

To be sure, Tony and Rabbitino hadn't any "spiced ale" or "buns or cheese" to give but greater than these, they gave their "friendship" and they were so full of happiness themselves, that even old Chingalung Lee, gave them a smile and called out, "A velly appy Newy Year," to them as they passed.

They had a most beautiful time, calling on Jacky Watterman. There was fruit and cake and tea and ice cream and "carrots". My! they certainly looked good to Rabbitino and tasted better.

Mrs. Watterman told about the service held "New Year's Eve" in Old Trinity Church, New York City. How people knelt in prayer or meditation, while the organ softly played and when the clock struck "twelve" the chimes overhead pealed forth:

"Ring out the old, ring in the new;
Ring happy bells, across the snow
The year is going, let it go;
Ring out the false, ring in the true."

Tony thought that very beautiful, but as he said to little white Rabbit—"After all its only the 'True' that lives on and on and on."

"Tell me, Rabbitino, what made you act so queer while we were calling upon the Browns?"

"Don't you know better than to try and get acquainted with "Persian kittens" until you are introduced. You got your ears boxed, 'cause I heard you squeek, and another thing it was awful for you to tell Mrs. Brown you didn't like the taste of her 'Rubber Plant' and then you tried to eat that fern, 'cause it looked nice and green and found out it was paper. That was a big joke on you. Wasn't it?"

"But never mind, dear little Rabbitino, we know that the coming year holds rarest blessings for all of us who 'will' to 'think' only beautiful thought."

"Here's hoping for 1924."

SONNET TO A LOVER OF CHILDREN

L. L.

THANK God she lived! for while she lived she loved.
Because she loved she served, and we her friends
Have felt the radiant warmth of her great soul
And happier lived because of her. Ah yes!
Of human strength she gave beyond recall,
But in her selfless spirit as she served
Remains her undying gift for us to take.

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

January the first

"New Year" symbolizes a division in time; therefore it is a harvest of opportunity, but if there was nothing other than the opportunity it affords to forget the negative things of the past year, the division in time would not be in vain. Regard this division between the negative things of the past and the positive thing of the present as an opportunity to forget. Have you things to your account on the negative side? Cancel them by forgetfulness and appreciate this new opportunity to press forward into the realm of the Real. God knows nothing of the negative side of your existence. His knowledge consists of Eternal Realities and He knows you as you are—in His image and likeness. Begin the year by forgiving yourself. You alone can do that, by forsaking all that is unlike Good.

MEDITATION: "I forgive myself by siding with the Infinite as against the finite."
BIBLE SELECTIONS: Phil. 3:13-14.
ASTOR LECTURES: Page 96, 1st par.

January the second

The new heaven 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. 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 SELECTIONS: Is. 65:17; 2nd Peter 3.13; Rev. 21:1.
ASTOR LECTURES: Page 90, 2nd par.

January the third

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 SELECTIONS: John 14:26; James 1:5; 3:17; 1 Cor. 1:5, 30.
ASTOR LECTURES: Page 127, 1st and 2nd pars.

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

Digitized by Google

"Then, dear little Rabbit, do you know what happened next? Why, the entire family would take the hot kettle of ale, also some buns and cheese and go visiting everybody down the street, calling out 'A Happy New Year' to all they met, and that's how the custom of exchanging calls on the first day of the year, came about."

"Well, aren't we going calling?" interrupted Rabbitino.

"Yes," said Tony, "just as soon as I fasten this box on the sled for you to ride in, 'cause I want to make sure that you don't wander off into somebody's cabbage patch, for you know, my dear, on 'New Year's Day' is when we decide to do, what we ought to have done in the old year, and you may remember how you wandered from the 'straight and narrow,' and 'got chased by that raggedy little pup next door,' that looks more like a 'worn out feather duster' than a dog, but just the same, he could run like fun. And if your tail had been long, you wouldn't be here now, to make good resolutions and, of course, you know, that the best part of a resolution, is the keeping it—don't forget that, Mr. Rabbitino."

At that Tony put a soft pink shawl in the box and in hopped Rabbitino, and away they went, around by the woods and across a little frozen pond, to call on the family who had just moved into the Cheese Factory house.

Tony thought the thing to do was to call on all the strangers first, "for fear they might be lonesome."

To be sure, Tony and Rabbitino hadn't any "spiced ale" or "buns or cheese" to give but greater than these, they gave their "friendship" and they were so full of happiness themselves, that even old Chingalung Lee, gave them a smile and called out, "A velly appy Newy Year," to them as they passed.

They had a most beautiful time, calling on Jacky Watterman. There was fruit and cake and tea and ice cream and "carrots". My! they certainly looked good to Rabbitino and tasted better.

Mrs. Watterman told about the service held "New Year's Eve" in Old Trinity Church, New York City. How people knelt in prayer or meditation, while the organ softly played and when the clock struck "twelve" the chimes overhead pealed forth:

"Ring out the old, ring in the new;
Ring happy bells, across the snow
The year is going, let it go;
Ring out the false, ring in the true."

Tony thought that very beautiful, but as he said to little white Rabbit—"After all its only the 'True' that lives on and on and on."

"Tell me, Rabbitino, what made you act so queer while we were calling upon the Browns?"

"Don't you know better than to try and get acquainted with "Persian kittens" until you are introduced. You got your ears boxed, 'cause I heard you squeek, and another thing it was awful for you to tell Mrs. Brown you didn't like the taste of her 'Rubber Plant' and then you tried to eat that fern, 'cause it looked nice and green and found out it was paper. That was a big joke on you. Wasn't it?"

"But never mind, dear little Rabbitino, we know that the coming year holds rarest blessings for all of us who 'will' to 'think' only beautiful thought."

"Here's hoping for 1924."

SONNET TO A LOVER OF CHILDREN

L. L.

THANK God she lived! for while she lived she loved.
Because she loved she served, and we her friends
Have felt the radiant warmth of her great soul
And happier lived because of her. Ah yes!
Of human strength she gave beyond recall,
But in her selfless spirit as she served
Remains her undying gift for us to take.

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

January the first

"New Year" symbolizes a division in time; therefore it is a harvest of opportunity, but if there was nothing other than the opportunity it affords to forget the negative things of the past year, the division in time would not be in vain. Regard this division between the negative things of the past and the positive thing of the present as an opportunity to forget. Have you things to your account on the negative side? Cancel them by forgetfulness and appreciate this new opportunity to press forward into the realm of the Real. God knows nothing of the negative side of your existence. His knowledge consists of Eternal Realities and He knows you as you are—in His image and likeness. Begin the year by forgiving yourself. You alone can do that, by forsaking all that is unlike Good.

MEDITATION: "I forgive myself by siding with the Infinite as against the finite."
BIBLE SELECTIONS: Phil. 3:13-14.
ASTOR LECTURES: Page 96, 1st par.

January the second

The new heaven 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. 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 SELECTIONS: Is. 65:17; 2nd Peter 3.13; Rev. 21:1.
ASTOR LECTURES: Page 90, 2nd par.

January the third

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 SELECTIONS: John 14:26; James 1:5; 3:17; 1 Cor. 1:5, 30.
ASTOR LECTURES: Page 127, 1st and 2nd pars.

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

Digitized by Google

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 SELECTIONS: James 1:5, 6; Prov. 3:5, 6.

ASTOR LECTURES: Page 149, 2nd par.

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 Who to know aright is life eternal. Our bitterest experiences are often the means by which we are led to seek Truth and learn that those 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 SELECTIONS: Ps. 119-71; Rom. 8:17, 18; Heb. 12:10, 11.

ASTOR LECTURES: Page 91, 1st par.

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 SELECTIONS: 2 Cor. 3:18; Ps. 50:2.

ASTOR LECTURES: Page 167, 1st par. to end.

January the seventh

Today offers unnumbered opportunities to prove your dominion. Have you a cross? So did Jesus, but He transmuted it into a crown and He did so by the power of thought. You may follow the example of the Master. Suppose you are tempted to believe in pain as a reality and you refuse to support the evidence of your senses by knowing the Truth which is that nothing exists but God; it will be only a matter of moments before disease becomes ease and you will have transmuted subjection into dominion. Likewise you may displace a thought of fear by introducing an idea of Love, for "perfect Love casteth out fear." Remembering that "All is of God that is, or is to be, and God is Good" we must admit that that which is not of God is not at all, no matter how real it seems to be. This was the mental method of Jesus and by it He overcame the world. He knew that:

'One adequate support
For the calamities of life
Exists, one only,—an assured belief
That the procession of our fate, howe'er
Sad or disturbed is ordered by a Being
Of infinite benevolence and power,
Whose everlastig purposes embrace
All accidents, converting them to God.'"

MEDITATION: "There is no disease in Divine Mind, and there is no other mind."

BIBLE SELECTIONS Matt. 16:24; 10:38; Romans 12:21, Jude :25.

ASTOR LECTURES: Page 167, 1st par.

January the eighth

Love is the light of the world; it is all that life is. Service is the chief minister of love and humanity is her son. Christianity is the flower of humanity; divinity is its fruit; its law is Love.

It has been said that true men and women are all physicians and their only medicine is Love. Love is the panacea for all the ills of man and beast, and proof of our humanity does not end with our relation to man; it is much more

Digitized by Google

shown in our conduct towards the animals which are altogether at the mercy of such as have no mercy all too frequently. What God is to man, man is to the animal, and it behooves gentlemen to treat animals with the consideration that their dependence requires. Man's mastery of command "over the beasts of the fields" should be fraught with Love. It is the only gospel that can be preached to the creatures of the wilderness and it is the gospel ordained by Christ.

MEDITATION: "Divine Love alone governs."
BIBLE SELECTIONS: James 3:7; Ps. 147:9; Prov. 12:10; 1st Peter 3:8.
ASTOR LECTURES: Page 107, Pars. 2 and 3.

January the ninth

A motor boat makes a minute impression upon the water, but it leaves in its trail a wide swath of ripples. It is thus that the effect of a man's life upon himself is small in comparison with its effect upon others.

It would be well for the students of Truth to consider the effect upon the many before indulging themselves in what they are pleased to call "harmless vices" and which, while they might be perfectly harmless to them, might be for their neighbor a temptation. The greatest good to the greatest number may demand many personal sacrifices on the part of the minority, but the sacrifice of self is the standard of the followers of Christ.

You may be sufficiently advanced in understanding to do many things not advisable for others, and, if you are, you will prove it by hesitating before doing that which will cause a weaker brother to suffer or to sin.

MEDITATION: "If meat make my brother to offend, I will eat no more meat."
BIBLE SELECTIONS: 1st Tim. 4:12, 2nd clause; 1st Peter 2:21.
ASTOR LECTURES: Page 96, 3rd par.

January the tenth

"How wonderful that cloud is," exclaimed a lady who was watching an Alpine sunset; "as though," she quoted:

"An Angel on his upward flight
Had left his mantle floating in mid-air."

"Ah!" rejoined her companion, "only last night, while motoring we ran into a cloud which was lying across the bosom of that mountain, as a babe reposes in the soft arms of its mother," and we had to feel our way, knowing that the slightest deviation from our course must make for a precipitous descent into the valley below. THAT cloud seemed anything but wonderful!"

"Clouds are only mists that have felt the sun's caress," said the first speaker, "and might it not be that the cloud of last night has been transformed by the sun's kiss into the angel's mantle?"

It is thus that the alchemy of mind transmutes the sorrows of sense into the victories of the soul through the art of understanding that they are so intermixed with heavenly joys that they are gradually transformed into them.

MEDITATION: "God is my joy and my salvation."
BIBLE SELECTIONS: Ps. 68:34; Prov. 3:20; Math. 24:30, 3rd clause.
ASTOR LECTURES: Page 265, 31st line to first par. on page 267.

January the eleventh

The body is the perfect vassal of the mind. To think is to exist, to know is to be. It follows, therefore, that any idea held steadfastly in mind becomes visible in the body. A change of mind produces a mutation in the physical realm and demonstrates a body recreated after the pattern of the type of thought dwelt upon.

MEDITATIONS "My body is the temple of God."
BIBLE SELECTIONS: Luke 12:23; 1st Cor. 6:15-20; 1st Cor. 12:27.
ASTOR LECTURES: Page 117, 1st par. to 2nd par. on following page.

January the twelfth

Passing through a tempest-swept agricultural country, one is struck by the fact that one field of grain will be beaten to the earth while in the one adjoining not one blade of wheat will be bent. If one did not know that the tempest's course had been changed by currents of air, he might attribute the seeming partiality to a special malevolence. The power of

Digitized by Google

thought affects existence as the currents of air affect the tempest; therefore, it is within the power of the individual to turn the course of evil by the unfailing realization of the presence of God. Refuge in Christ causes all things to pass but Christ! Be not dismayed by earth's tempests, for you have a weapon against their malevolency in the power of your mind.

MEDITATION: "In God is perfect peace."
BIBLE SELECTIONS: Prov. 24:9, 1st clause; Isa. 10:4; Ps. 139:17.
ASTOR LECTURES: Page 337, 1st par.

January the thirteenth

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 lies." 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 SELECTIONS: Ps. 23:1, Phil. 4-19; Ps. 37:5; 1st Peter 5:7; Isa. 65:24.
ASTOR LECTURES: Page 319, 2nd par.

January the fourteenth

Love is the religion of humane people. Expression, not proof, is its requirement. There is not one human heart in all earth's huge quintillion which is not amenable to real love. As winter yields to the embrace of spring and lays all the store of her hidden wealth at the feet of summer, so love for one individual calls into activity universal benefactions with which to bless all mankind. This is the Love which is likened to the River of Life in this world, "a pure river of water of life, clear as crystal, proceeding out of the throne of God." It is this stream of water which "visiteth the earth and watereth it" that clothes the pastures with flocks and covers the valleys with corn; and the pastures and valleys shout for joy; "they also sing." Thus the earth worships God; likewise the very dregs of society "will bring forth fruits meet for repentence" and the desert of their existence "will bud and blossom as the rose" when cultivated with Love. It is your work to bring this into visibility.

MEDITATION: "Love never faileth."
BIBLE SELECTIONS: Luke 15:11, 2nd clause to 21st verse inclusive.
ASTOR LECTURES: Page 105, 1st par.

January the fifteenth

It was St. Clement who said that we could call only the want of what is necessary "poverty," while Emerson says that the poor are only they who feel poor, and poverty consists in feeling poor. This being true, the antidote for poverty is a reversal of thought. The struggle between a rich mind and an empty purse seems desperate, but, realizing that the battle is the Lord's, you know that He will win it. God made you and gave you dominion. Poverty is only a maze through which you are passing to the realization of victory. Fear it not for it shall not harm you or yours and by ceasing to fear the consequences which you attribute to poverty, you disarm it of all the power it has, which is the power you lend it by fearing it. The arm of the Lord is not shortened that it cannot save; therefore, cast fear from you and enter into the riches of Christ which are strength and might through the realization of His Presence.

MEDITATION: "God is my supply."
BIBLE SELECTIONS: 1st Kings 17: 1-7; 10-17.
ASTOR LECTURES: Page 309, 2nd par. to 2nd par. on following page.

January the sixteenth

Fear is the treadmill of existence and the one who fears is the convict who turns it. Fear represents but one thing —ignorance, whose purpose is to apprehend evil and by so doing to invite it. The tenacity of fear depends on its quality and the worst type of fear is that

Digitized by Google

which would install distance between man and his Maker, separate that which is inseparable!

Fear is like poison in that the extent of its power is determined by its quality and, like poison, it has an antidote. Would you know what it is? Put God where you have had fear and prove your God-given dominion and power over all that which is unlike God. This is the only antidote for fear."

MEDITATIONS "Perfect love casteth out fear."
BIBLE SELECTIONS: Romans 8:15; 1st John 4:18.
ASTOR LECTURES: Page 99, 2nd par. to 1st par. on page 101.

January the seventeenth

Love is an outward manifestation of an internal activity—a constructive expression. The true Lover assumes the qualities of the thing loved, hence if man loves God he becomes Godlike. The essence of Love is service. If we neglect to serve our neighbor it is a sign that our love for God is only a pretence for by service to man we reassure our love for diety. Love is nourished by loving service and when the whole of your existence is knit into a single desire and all the strength and power of the faculties of your mind are abridged into one inclination, the inclination to serve your fellow being, then you may say truthfully, "I love God!"

MEDITATION: "I measure my love to God by my service to man."
BIBLE SELECTIONS: John 13:34; 2nd Cor. 11:8; John 15:17; John 14:15-23, 2nd clause.
ASTOR LECTURES: Page 104, 2nd par.

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 one who knows it with power from on high. He does not have to leave the world in order to find Peace, for Peace comes through the conviction that "God is not the author of confusion" and if God is not the author of confusion, then confusion is a shadow which disappears with the coming of the dawn of Truth. By turning to God in thought, trouble flees; 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 SELECTIONS: John 14:27; John 16:33; 1st Thess, 5:23.
ASTOR LECTURES: Page 113, 2nd par.

January the nineteenth

Encompassed about with a cloud of false witnesses born of the evidence of our senses, we cry in our distress. We know that God is not the author of our difficulties; therefore we marvel that we do not more readily overcome them. May it not be that our knowledge is as yet only intellectual and that it is for this reason that the way seems long and dreary? Let us not be weary in well doing, my brothers, for in due season we shall reap "if we faint not." It is well to remember it is always darkest in the middle of the tunnel and that it is just as near to the end where all is fair as it is to the end from which we came. Like Abraham of old, we might return to that country from which we came in search of better things but what's the use? Let us press forward in the dark, if needs be, but let us neither look back like Lot's wife, nor turn back like those children of Israel who sighed for the flesh pots of Egypt.

MEDITATION: "My face is set in the direction of Him Whom to know aright is Life eternal."
BIBLE SELECTIONS: Gen. 19:23, 26; Exod. 16:3; Heb. 10:35 to 39.
ASTOR LECTURES: Page 139, 1st par.

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

Digitized by Google

being any real part of me. It then becomes to me what a barnacle is to a ship, an excresence, 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 SELECTIONS: Luke 4:8, Heb. 11:17; Luke 10:18.
ASTOR LECTURES: Page 99, 2nd and 3rd pars.

January the twenty-first

"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:

"He lives, he wakes,
'Tis death is dead, not he."

Intelligence, in which you abide, assures you that

"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."

MEDITATION: "To be spiritually minded is life and peace."
BIBLE SELECTIONS: Ps. 23:4; Isa. 41:10; Heb. 2:14, 15.
ASTOR LECTURES: Page 267, 1st and 2nd pars.

January the twenty-second

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 SELECTIONS: James 1:3-6; Eph. 5:14; Rom. 5:3-4.
ASTOR LECTURES: Page 186, 2nd par. to end of chapter.

January the twenty-third

A Cause is greater than its effect, even as the sun is greater than its rays. And, 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 Its effect, and as Mind cannot be separated from Its Idea, so the son—and every man is the Son of God—cannot be separated from his heavenly Father. The difference between Jesus and other men consisted in his knowledge of the fact of His inseparability from the Source of all life and true blessedness. But did He not assure us that we too are the "children of God?" Let us then begin at once to use His affirmation, "I and the Father are one." This affirmation, carried out in life practice, will do more for us than all "burnt offerings" and self-depreciations.

MEDITATION: "I am one with the Source of all Life, Love and Truth."
BIBLE SELECTIONS: John 5:19, 20, 22; Rom. 8:38; 39; John 10:30.
ASTOR LECTURES: Page 81, 1st and 2nd pars.

January the twenty-fourth

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

Digitized by Google

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 SELECTIONS: Ps. 91:1-4, 10, 11.
ASTOR LECTURES: Page 152, 1st par. to end.

January the twenty-fifth

It has been said "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 SELECTIONS: Ps. 62:1, 2, 7; 2nd Cor. 4:6-8.
ASTOR LECTURES: Page 268, 3rd 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 harbor 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 SELECTIONS: Rom. 13:10-14; Phil. 3:2-5; Jas. 3:16-18.
ASTOR LECTURES: Page 95, 2nd par.

January the twenty-seventh

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 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, from the sunrise of God.

MEDITATION: "My words are life to those that find them, and health to all their flesh."
BIBLE SELECTIONS: Gen. 1:1 to 5 incl.
ASTOR LECTURES: Page 184, 1st and 2nd pars.

January the twenty-eighth

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; any reversal of this beneficent law is of our own doing.

MEDITATION: "I am now within God's law of harmonious action."
BIBLE SELECTIONS: Luke 12:27-31; 2nd Peter 1:2, 3.
ASTOR LECTURES: Page 266, page 248.

Digitized by Google

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 you will perceive things as they are in the heaven of Mind? God is the only Power and Presence; the only Reality of Being; and man, as the highest expression of the One Power, is in subjection to nothing but the Will of God.

MEDITATION: "I can do all things through Christ which strengtheneth me."
BIBLE SELECTIONS: Prov. 4:12, 13; Rom. 8:28, 31.
ASTOR LECTURES: Page 328, 1st par.

January the thirtieth

There is a weakness that is strong in dependence. Jesus was noted for this weakness in which strength is perfected. Men have called this perfect weakness the doctrine of non-resistance, the strength that resists not evil. It is the divine bending of the will to the superior mind; the pliability that turns the other cheek and when the law has taken away the coat, gives the "cloak also." This glorious weakness is the keynote of the gospel of Christ. It is born of a dependence upon God so great that it eclipses the possibility of depending upon anything less than the divine. It is radical reliance upon your own dominion and power over all that is not begotten of God and to have this reliance is to establish your own divinity. Is it not worth striving for?

MEDITATION: "My dependence is on God."
BIBLE SELECTIONS: 2nd Cor. 12:10; (last clause) Deut. 3:6; Josh. 1:9.
ASTOR LECTURES: Page 265, 2nd 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 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 SELECTIONS: Rev. 21:4; Ps. 30:5, 2nd Clause; Ps. 126:5.
ASTOR LECTURES: Page 281, 1st par.

I WILL not doubt, tho all my prayers re turn
Unanswered from the still, white realm above;
I shall believe it is an all-wise love
Which has refused those things for which I yearn;
And tho at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn. —*Selected.*

IF a man wound you with injuries, meet him with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.—*J. Beaumont.*

MEN cease to interest us when we find their limitations. The only sin is limitation. As soon as you once come up with a man's limitations, it is all over with him.—*Emerson.*

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 FEBRUARY, 1924 No. 4

TABLE OF CONTENTS

The Great Discourse ..... *Sara Van Alen Murray* 111
The Weavers ..... *Selected* 116
Waldorf Lectures ..... *W. John Murray* 117
The Law of Spiritual Being ..... *Daniele Cortis* 123
The New Faith ..... *Margaret Menet* 127
The Inner Point of View ..... *Horatio W. Dresser* 130
The Tongue of the Slanderer ..... *Selected* 134
The Lost Art of Prescribing ..... *Selected* 134
The Denial of Fear ..... *Selected* 135
Gleanings ..... *Selected* 135
Notes From the Field 136
We Go This Way But Once ..... *Florence Jones Hadley* 137
The Master is Coming (Poem) ..... *Emma A. Lent* 137
A Little Parable ..... *Selected* 138
Daily Lessons with Meditations and Correlative Readings 143

Copyright, 1924, 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, $2.50. Single Copy, 25 Cents

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

Digitized by Google

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 you will perceive things as they are in the heaven of Mind? God is the only Power and Presence; the only Reality of Being; and man, as the highest expression of the One Power, is in subjection to nothing but the Will of God.

MEDITATION: "I can do all things through Christ which strengtheneth me."
BIBLE SELECTIONS: Prov. 4:12, 13; Rom. 8:28, 31.
ASTOR LECTURES: Page 328, 1st par.

January the thirtieth

There is a weakness that is strong in dependence. Jesus was noted for this weakness in which strength is perfected. Men have called this perfect weakness the doctrine of non-resistance, the strength that resists not evil. It is the divine bending of the will to the superior mind; the pliability that turns the other cheek and when the law has taken away the coat, gives the "cloak also." This glorious weakness is the keynote of the gospel of Christ. It is born of a dependence upon God so great that it eclipses the possibility of depending upon anything less than the divine. It is radical reliance upon your own dominion and power over all that is not begotten of God and to have this reliance is to establish your own divinity. Is it not worth striving for?

MEDITATION: "My dependence is on God."
BIBLE SELECTIONS: 2nd Cor. 12:10; (last clause) Deut. 3:6; Josh. 1:9.
ASTOR LECTURES: Page 265, 2nd 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 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 SELECTIONS: Rev. 21:4; Ps. 30:5, 2nd Clause; Ps. 126:5.
ASTOR LECTURES: Page 281, 1st par.

I WILL not doubt, tho all my prayers re turn
Unanswered from the still, white realm above;
I shall believe it is an all-wise love
Which has refused those things for which I yearn;
And tho at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn. —*Selected.*

IF a man wound you with injuries, meet him with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.—*J. Beaumont.*

MEN cease to interest us when we find their limitations. The only sin is limitation. As soon as you once come up with a man's limitations, it is all over with him.—*Emerson.*

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 FEBRUARY, 1924 No. 4

TABLE OF CONTENTS

The Great Discourse ..... *Sara Van Alen Murray* 111
The Weavers ..... *Selected* 116
Waldorf Lectures ..... *W. John Murray* 117
The Law of Spiritual Being ..... *Daniele Cortis* 123
The New Faith ..... *Margaret Menet* 127
The Inner Point of View ..... *Horatio W. Dresser* 130
The Tongue of the Slanderer ..... *Selected* 134
The Lost Art of Prescribing ..... *Selected* 134
The Denial of Fear ..... *Selected* 135
Gleanings ..... *Selected* 135
Notes From the Field 136
We Go This Way But Once ..... *Florence Jones Hadley* 137
The Master is Coming (Poem) ..... *Emma A. Lent* 137
A Little Parable ..... *Selected* 138
Daily Lessons with Meditations and Correlative Readings 143

Copyright, 1924, 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, $2.50. Single Copy, 25 Cents

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

Digitized by Google

Editions of the GLEANER *are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask* NEW READERS, *therefore, either to subscribe now or to leave a definite order with any of our Centers*

Owing to the increase in the cost of the production of the GLEANER the subscription price will be raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR MARCH

Symbols.

The third Chapter of the Waldorf Lecture Serials offering to the reader a comprehensive, inspiring and masterly interpretation of the Physical Symbol called "The Body."

From the Classic pen of.....*W. John Murray*

The Book of Genesis.

A unique exposition of CREATION.

By the forceful and convincing writer.....*Daniele Cortis*

An Ode to Divinity.

Which has been translated into Chinese, Japanese, and English.

By the British Governor of Hong Kong.....*Sir John Bowring*

There is a Natural Body and there is a Spiritual Body.

An illuminating treatise on "Spirit and Matter."

By the logical and well known writer.....*Sara Van Alen Murray*

The UNIT and the Cipher.

A vitally interesting dissertation, making clear to the Thinker and Student, the relation between Man the Cipher and GOD THE UNIT.

By.....*W. John Murray*

Freedom.

By.....*R. H. Merriam*

Little Lord Crabtree.

A charming Nature Myth which all children will enjoy.

Francis P. Sprague

A NEW FEATURE of the MARCH GLEANER will be a series of interesting and unusually instructive Bible Lessons, with Esoteric interpretations.

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 FEBRUARY, 1924 No. 4

THE GREAT DISCOURSE

Sara Van Alen Murray

THE Sermon on the Mount is the only authentic text book on Divine Metaphysics that has ever been written.

Its value lies in the fact that it was not given to the world until AFTER the doctrine it contains had been demonstrated in the life of the Great Teacher.

It is written that, "Those who had divers diseases and torments, and those that were possessed with devils, and those who were lunatics, and those who had palsy" and he healed them.

This established the Nazarene as not merely a setter-forth of strange theoretical doctrines nor as an expounder of an abstract principle, inasmuch as He had demonstrated the Truth by actual achievement, before He began to teach the principle underlying His life's mission. Today the method of teaching is exactly the reverse of this.

Theories are expounded and philosophies extoled regardless of whether they have or have not a demonstrable value. Many teachers have no hesitancy in interpreting the Sermon on the Mount who would be appalled by the suggestion of putting its teachings into active practice. In fact, most instructors seem better equipped to interpret this unique discourse than to emulate it in their lives, regardless of the fact that it is the adaptation of the philosophy it contains to daily living that makes it of the practical value that it is to humanity. Jesus had set in endless motion the divine principle of man's unity with God, which had impregnated men to the extent that the illusions which had held them captives faded from their mental horizons, leaving Christ in their stead. Naturally, "His fame went throughout all Syria" and people ill with divers diseases flocked or were taken to Him while worse still, those who had mental torments which had not yet found expression in physical disease likewise found their way to this Saviour of mankind.

Such as were possessed with devils, perhaps of fear or of the lust of the particular which hid from them their universal good, and the lunatics and the palsied came to Him and "He healed them."

Matthew tells this story so simply that its force is dramatic. One seems to see that human transfiguration as though it had taken place before his own eyes, and it does not require a very vivid imagination to see the light that must have shone on the weather-beaten faces of the inspired fishermen, who had so recently left their nets to follow Him Who was to make them "fishers of men." Nor was it by chance that the choice of Jesus fell upon fishermen. Papini attributes this choice to the fact that living in "the pure solitude of the water" teaches men to wait without fret on the caprice of the water and the fantasies of the lake which are merely symbolical of the whimsical sea of humanity with its restless tide of anxious hearts. It was a wise choice for a willingness to wait patiently and untiringly for results is the first equipment for a "fisher of men." More than that, it is necessary to wait, unconscious of time, for into whatever situation the element of time enters, a sense of hurriedness which borders on fretfulness, follows in its train and by troubling the waters into which the nets must be let down, men alter the result of their fishing.

If Jesus Christ had substituted pre-

Digitized by Google

Editions of the GLEANER *are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask* NEW READERS, *therefore, either to subscribe now or to leave a definite order with any of our Centers*

Owing to the increase in the cost of the production of the GLEANER the subscription price will be raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR MARCH

Symbols.

The third Chapter of the Waldorf Lecture Serials offering to the reader a comprehensive, inspiring and masterly interpretation of the Physical Symbol called "The Body."

From the Classic pen of.....*W. John Murray*

The Book of Genesis.

A unique exposition of CREATION.

By the forceful and convincing writer.....*Daniele Cortis*

An Ode to Divinity.

Which has been translated into Chinese, Japanese, and English.

By the British Governor of Hong Kong.....*Sir John Bowring*

There is a Natural Body and there is a Spiritual Body.

An illuminating treatise on "Spirit and Matter."

By the logical and well known writer.....*Sara Van Alen Murray*

The UNIT and the Cipher.

A vitally interesting dissertation, making clear to the Thinker and Student, the relation between Man the Cipher and GOD THE UNIT.

By.....*W. John Murray*

Freedom.

By.....*R. H. Merriam*

Little Lord Crabtree.

A charming Nature Myth which all children will enjoy.

Francis P. Sprague

A NEW FEATURE of the MARCH GLEANER will be a series of interesting and unusually instructive Bible Lessons, with Esoteric interpretations.

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 FEBRUARY, 1924 No. 4

THE GREAT DISCOURSE

Sara Van Alen Murray

THE Sermon on the Mount is the only authentic text book on Divine Metaphysics that has ever been written.

Its value lies in the fact that it was not given to the world until AFTER the doctrine it contains had been demonstrated in the life of the Great Teacher.

It is written that, "Those who had divers diseases and torments, and those that were possessed with devils, and those who were lunatics, and those who had palsy" and he healed them.

This established the Nazarene as not merely a setter-forth of strange theoretical doctrines nor as an expounder of an abstract principle, inasmuch as He had demonstrated the Truth by actual achievement, before He began to teach the principle underlying His life's mission. Today the method of teaching is exactly the reverse of this.

Theories are expounded and philosophies extoled regardless of whether they have or have not a demonstrable value. Many teachers have no hesitancy in interpreting the Sermon on the Mount who would be appalled by the suggestion of putting its teachings into active practice. In fact, most instructors seem better equipped to interpret this unique discourse than to emulate it in their lives, regardless of the fact that it is the adaptation of the philosophy it contains to daily living that makes it of the practical value that it is to humanity. Jesus had set in endless motion the divine principle of man's unity with God, which had impregnated men to the extent that the illusions which had held them captives faded from their mental horizons, leaving Christ in their stead. Naturally, "His fame went throughout all Syria" and people ill with divers diseases flocked or were taken to Him while worse still, those who had mental torments which had not yet found expression in physical disease likewise found their way to this Saviour of mankind.

Such as were possessed with devils, perhaps of fear or of the lust of the particular which hid from them their universal good, and the lunatics and the palsied came to Him and "He healed them."

Matthew tells this story so simply that its force is dramatic. One seems to see that human transfiguration as though it had taken place before his own eyes, and it does not require a very vivid imagination to see the light that must have shone on the weather-beaten faces of the inspired fishermen, who had so recently left their nets to follow Him Who was to make them "fishers of men." Nor was it by chance that the choice of Jesus fell upon fishermen. Papini attributes this choice to the fact that living in "the pure solitude of the water" teaches men to wait without fret on the caprice of the water and the fantasies of the lake which are merely symbolical of the whimsical sea of humanity with its restless tide of anxious hearts. It was a wise choice for a willingness to wait patiently and untiringly for results is the first equipment for a "fisher of men." More than that, it is necessary to wait, unconscious of time, for into whatever situation the element of time enters, a sense of hurriedness which borders on fretfulness, follows in its train and by troubling the waters into which the nets must be let down, men alter the result of their fishing.

If Jesus Christ had substituted pre-

Digitized by Google

cept for practice, His doctrine had perished with His crucifixion. What has immortalized the Gospel of Christ is that His teaching was merely the echo of the life that He lived. This statement is pregnant with significance. "He opened His mouth AND TAUGHT."

The first Beatitude bears the same relation to all of the others that a rose does to its petals. The flower is the All, of which the petals are merely unfoldment. The phrase "Blessed are the POOR IN SPIRIT" strikes one as being singular and unusual in its application to poverty, but it is a happy phrase when understood. Many surmises have been advanced as to the real substance concealed in the shadow of the symbol. Certainly the text could not imply that the poverty referred to is a dearth of spirit, neither could it suggest that the poor as much were especially blessed, because we all know that "every beggar is not a Lazarus" as well as that every rich man is not a Job, who delivers the poor and the fatherless, and him that hath none to help him, besides being eyes to the blind and feet to the lame. It would seem that the text is complete in its literal significance when we realize that the poor in spirit are similar to the land poor. Many of you have no doubt heard of those who, having invested their all in land, are land poor, in the sense that they have nothing but land. Likewise the "poor in spirit" have nothing in which they have faith, except the power of Spirit. They have absolutely no substance other than spirit, and it is easy to understand why their mental condition constitutes the Kingdom of Heaven.

"BLESSED ARE THEY THAT MOURN" for Paul tells us that "Godly sorrow worketh repentence to salvation, —a condition necessary to mental rest.

"BLESSED ARE THE MEEK FOR THEY SHALL INHERIT THE EARTH."

The third Beatitude is one that suggests to the worldly wise a great difficulty, as for instance, Isaac when banished by Abimelech, pitched his tent in Gerar, and dug a well there; then his servants "digged in the valley, and found there a well of springing water; then the herdsmen of Gerar strove with Isaac's herdsmen, "claiming that the water was theirs." They dug another well, and met the same experience. Thus it would seem that meekness is ever the prey of violence, and that those who resist not evil are in danger of becoming separated from all that they have.

However, such is not the case. Meekness directed by wisdom is a source of strength and power. In the words of the Eastern proverb, "The one staff of Moses breaks in shivers the ten thousand spears of Pharaoh." To inherit the earth implies possession by inheritance, the surest of earthly possessions, or land.

"Blessed are they that mourn" as the result of desire for understanding, for it shall be given to them "A wellspring of life unto him that hath it."

"The Pure in heart" are those of single purpose, and they will see God "with the enlightened eye of understanding, purified by faith." Only as we are renewed in knowledge, after the image of Him that created us, do we perceive God as the only reality, and proportionately as we come "face to face" with the true nature of man shall we see God "as He is."

The Peacemakers are those children of God who, recognizing God as the only Cause, and man as the effect of that Cause, establish unity between God and man. These are they who turn the other cheek, who return good for evil. It was their "war against war," fought on the principle of overcoming their own self-love by subjecting themselves to humiliation, believing, as they did, that "the origin of every war is self-love," the elimination of which destroys the root of war.

If the little, so-called inconsequential differences of opinion that begin at the hearthstone, were overcome by love there and then, in their incipiency, the seed of national strife would be destroyed.

"Ye have heard that it was said by

Digitized by Google

them of old time, 'Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment! But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say unto his brother, Raca, shall be in danger of the council. But whosoever shall say, thou fool, shall be in danger of hell fire".

In this verse is established the fact that thoughts are things, and that an avoidance of wrong thinking would obviate the necessity of evil practices.

"Raca" is a term of vilification. Understanding that man is the true image of God, it may be readily seen that he who condemns the effect, impugns the Cause. If man is God manifest, stigmatizing man a fool would seem to reflect on the intelligence of God. In so doing man has declared his own ignorance of the relation between God and man, and it is this ignorance in which he is enveloped that is in danger of elimination through the fire of spiritual purgation.

In the command, "I say unto you that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also", there is food for thought. In the first place it seems to be a command, the literal acceptance of which Jesus is not recorded as having practiced. On the occasion when He was struck by an officer with the palm of his hand, instead of turning the other cheek, the Master protested against the injustice. Likewise Paul, who, when the High Priest had commanded that he be stricken, rebuked the hypocrite in these words: "God shall smite thee, thou whited wall. For sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Thus it would seem that obedience to the command calls for a very fine sense of discrimination; discrimination that must be born of understanding. Only love and prudence may decree when it is wise to let the "offender multiply his offenses." It is an instance when the motive must govern the rule of conduct. God gave man dominion, and if men would exercise their birthright, and eliminate injustice from their hearts, there would be no evil in actions to resist. Until the Brotherhood of Man is established, the just will suffer for the unjust, but what would be absolutely wrong from the point of view of personal protection, would be permissable from the standpoint of defending another. Jesus taught that personal ambitions should always be sacrificed to principle, in our dealings with men. We are at liberty to protest against the sin, but not to avenge the sinner. "Vengeance is mine, I will repay, saith the Lord".

"If thy right eye offend thee, pluck it out, and if thy right hand offend thee, cut it off", is a command that has been taken literally, and Sons of God, in consequence, have dismembered themselves. Surely this was never meant to be. It was the sense of sin that was to be cut off, that it might not interfere with Spiritual progression; the carnal desire which would obscure the divinity of man, that must be plucked out of the consciousness.

So with the doctrine of not resisting evil. Undoubtedly, Jesus meant to resist not the VEHICLE OF EVIL, but the evil, and especially not to resist it as a REALITY, for it was the Nazarite's mighty resistance of the VERY APPEARANCE of evil which enabled Him to combat and overcome death itself. Evil is but the shadow of suppositious good and, when we realize this, we understand that the only correct way to combat error is by the introduction of good.

The appearance of Truth will dissipate error, even as the dawn of day puts out the pale light of the stars. A difference in degree becomes a difference in kind, and all too often, evil is but misdirected good, just as certain minerals prove beneficial or injurious according to the method of their application. A force for good misdirected, invariably becomes an enemy for evil.

Digitized by Google

Have you ever been walking in the dusk at a brisk pace, when suddenly you felt yourself running into something? In the effort to stop suddenly, you know what a hard jolt you received, and on realizing that it was but a shadow in your path, mental embarrassment has been added to your physical discomfort. So with the resistance of evil. Resist it not as a reality, for if you do, you may go on combatting it indefinitely, and all to no purpose. Error has no intelligence with which to acquaint you of its nothingness. It is the province of your intelligence to discern that it is merely the seeming absence of substance.

Politically the doctrine of the non-resistance of evil was unique because Jesus understood that the mentality which would sue and take a man's coat was capable of inflicting bodily injury if resistance were offered, hence the policy of parting with the cloak and thus waiving physical injury. The same principle applies in the case of "whoever shall compel you to go with him a mile." When personal activity is at the mercy of compulsion, necessarily that activity must be regulated by the nature of the one who compels, hence the wisdom of going with him "twain."

"If a man will sue thee at the law, and take away thy cloak, let him have thy coat also" is indicative of the fact that it is better to be defrauded of earthly possessions than to have one's mental equilibrium disturbed by wrangling. One's peace of mind is the most precious possession he has, and the thing with which he can least afford to dispense.

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." In his commentary on the Sermon on the Mount, in reference to this command of the Master's, St. Augustine asks "was Joseph then to give to the wife of Potipher what she asked, or Susanna to the Jewish elders?" "Shall I give money to a man to help him in oppressing the innocent?" The perversion of this command is best illustrated by the Carpocrations, who justified indulgence in all carnal appetites, saying, that according to this, whatever the flesh asked they were bound to give it. Undoubtedly the literal command has its limitations, and Augustine found them in the words themselves "Give to EVERY MAN," yes, but not to EVERYTHING." He advocated that a lecture upon idleness administered to a "lazy, loitering mendicant" prevented sending him empty away.

When the suitor cried to Him from the crowd, "Master, speak to my brother that he divide the inheritance with me," Jesus answered: "Man, who made me a Judge or a Divider over you?" He did not send the man empty away, in spite of the fact that He did not grant him the boom that he craved. Instead, He gave him the sound advice to "take heed and beware of coveteousness."

We must always be ready to give; the discrimination is to be made in the *nature* of the gift. That the multitudes were astonished at His doctrine is not to be marvelled at. They had been accustomed to believe that pomp and ceremony were necessary accompaniments of Truth. In this great discourse Jesus plainly ignored both and, loosening Christianity from the grave clothes of its letter, He sent it out in waves of lifegiving activity into the hearts of men. His sermon was not the presentation of dogma, but a rule of life, which proportionately as it was incorporated into the lives of men, was to transform them into the Sons of God. He tore away the cerements of dead traditions and uncovered the Pearl of great price to the minds of men, even as His Father had revealed it to Him in all of its pristine glory. Jesus gave men the formula for immortality and in all of his immortal discourse, in which He elucidated the method by which He had established His own divinity, he did not even suggest that a BELIEF in God was necessary to the salvation of men. Instead, He taught men the necessity of BEING LIKE God, rather than merely believing in Him. Strange to say, that since this memorable occasion, when

Digitized by Google

Jesus delivered His wonderful discourse, it has been so misconstrued and perverted by those calling themselves followers of God, that rivers of blood have been spilt over a difference in men's beliefs regarding what constitutes Deity.

No wonder that Jesus so totally ignored the necessity of mere belief. Men had believed for ages and accomplished little but crime. The time had come for action and Jesus Christ seized it and gave to a famished world the fact, that it is WHAT YOU ARE and NOT what you BELIEVE that opens the door of immortality, bringing you face to face with your OWN DIVINITY. What have we to do with the divinity of Christ? It is our own divinity alone that should concern us. Jesus taught that WE —not God—are the light of the world, and He commended us to let our light shine by doing good IN the world. How can we expect men to know God, when it is impossible for them to know the truth about their fellows? Impossible, because we do not live the truth that we represent. Jesus taught the Gospel of Mercy and Love; of Peace and Plenty; of Giving and Being. How much of that good spell have we incorporated into our lives? Are we Merciful and Loving? Peaceful and Pure? Do we give the best we have to our fellows? Are we being the gods in actuality that we potentially are, or do we sleep the sleep of the dead, wrapped in the grave clothes of self interests? These are purely personal questions and only the individual that hears can answer.

It has been said by a certain sect that it is never well to give money, that by so doing the person who gives "contacts" the impecurious condition of the one who asks alms. It is a very subtle argument, inasmuch as it gives one what may be called a religious excuse for avoiding one's duty. Jesus does not request that men give, *he commands* that they give. "Give to him that asketh thee and from him that would borrow of thee turn not thou away." It is a command that admits of no half-way premise; to obey is to give. Not to give is to refuse to obey. Of course the nature of the gift is not stipulated but it may be inferred that one is to give what the asker requires, what the borrower needs. Some say that if one should meet with a request for the price of a cup of coffee by a half-frozen mendicant (so-called), a "strong thought would be of more value than a strong cup of coffee." The modern sophist is right, in that there is more power in thought than in coffee, but he is wrong in the supposition that the one who could be guilty of withholding the coffee, would be capable of a thought sufficiently strong to warm and fill the petitioner and the mistake which exposes that kind of sophistry lies right here—The man or woman whose thought was sufficiently spiritual to take the place of coffee would not mentally resort to God to accomplish that which God had already given him the power to do with so slight a physical effort as putting his hand in his pocket. No doubt Jesus might have washed the disciples' feet by a "strong thought," but he adhered so persistently to "the eternal fitness of things" that he resorted to water. What modern sophists want to learn is that they cannot make an errand-boy of the Almighty by expecting Him to do for them that which He has given them power to do for themselves by keeping the *giving* end of their contact with Him open to the extent that they have pried open the *receiving* end.

"BLESSED ARE YE WHEN MEN SHALL REPROACH YOU AND PERSECUTE YOU AND SAY ALL MANNER OF EVIL AGAINST YOU FALSELY FOR MY SAKE. REJOICE AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU."

This is the end of the Beatitudes. Persecution is the weapon of low mentalities and such as use it are generally the victims of an extraordinary jealousy or an inordinate lust for place and power. As such they are more objects of pity than

Digitized by Google

of condemnation because if these persons realized the consequence on themselves of their acts, they would refrain from persecuting out of sheer self-protection. Nowhere has persecution been better defined and illustrated than by the pen of Papini, who says: "Persecution is a material attack through physical, legal and political means. The persecutors can take away your bread, and the clear light of the sun, and divine liberty; they may break your bones, but you must endure more than mere persecution. You must expect insult and calumny. They will condemn you because you wish to change bestial men into saints. Wallowing in the foulness of their bestiality, they detest the idea of leaving their filth. But they will not be satisfied to strike only at your body, they will strike also at your soul. They will accuse you of all crimes, they will stone you with slander and contumely. Hogs will say that you are filthy, asses will swear that you are ignorant, ravens will accuse you of eating carrion, rams will drive you away as ill-smelling, the dissolute will cry out upon the scandal of your corruptness and thieves will denounce you for theft. But you must always rejoice because the insult of evil men is the consecration of your own goodness, and the mud thrown at you by the impure is the pledge of your purity."

My brethren, "GOD IS" and "YOU ARE" and the fields are white with harvest. The sunshine of Truth envelops us and the sickle of understanding is in our hand. Let us then go forth to reap and God will give the increase.

THE WEAVERS

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high a weaver scarce could eat!

"What with my babes and sickly wife",
Quoth Dick, "I'm almost tired of life;
So hard we work, so poor we fare,
'Tis more than mortal man can bear.

"How glorious is the rich man's state!
His house so fine, his wealth so great!
Heaven is unjust, you must agree:
Why ALL to him and none to me?

In spite of what the Scripture teaches,
In spite of what the pulpit preaches,
This world (indeed, I've thought so long)
Is ruled, methinks, extremely wrong.

"Where'er I look, howe'er I range,
'Tis all confused, and hard, and strange;
The good are troubled and opprest,
And all the wicked are the blest".

Quoth John, "Our ignorance is the cause
Why thus we blame our Maker's laws.
PARTS of His ways alone we know,
'Tis all that man can see below.

"See'st thou that carpet, not half done
Which thou, friend Dick, hast well begun?
Behold the wild confusion there!
So rude the mass, it makes one stare!

"A stranger, ignorant of the trade,
Would say, 'no meaning's there conveyed;
For where's the middle, where's the border?
Thy carpet now is all disorder' ".

Quoth Dick, "My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout—
Why, man, that carpet's inside out".

Says John, "Thou say'st the very thing I mean,
And now I hope to cure thy spleen;
This world which clouds thy soul with doubt
Is but a carpet inside out.

Digitized by Google

"As when we view these shreds and ends
We know not what the whole intends;
So when on earth things look but odd,
They're working still some scheme of God.

No plan, no pattern can we trace,
All wants proportion, truth and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

"What now seems random strokes, will there
All order and design appear.
Then shall we praise what here we spurned,
For then the carpet will be turned."

"Thou'rt right", quoth Dick, "no more I'll grumble
That this world is so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

WALDORF LECTURES

PEOPLE, NOT DISEASES INCURABLE

CHAPTER II.

By W. John Murray

"WHY art thou cast down, O my soul?" The psalmist was talking to himself. Some people have a habit of doing it. You hear them as they walk through the streets talking to themselves, and wonder why. Sometimes it is evidence of a malady, especially when people speak aloud in thronged thoroughfares or in assemblages like this. It is an indication of a mental disturbance for one to talk aloud to oneself. The psalmist is talking aloud to himself. There is a way for one to talk to himself which is not a sign of a malady at all, but the sign of a great understanding. On the surface it seemed the psalmist was disturbed and distressed, but the psalmist had learned how to get away from these surface disturbances, the superficial disturbances; he no longer sought the world to get away from any national or moral disturbance. There are those who want to feel the distraction of the outer, who go to movies, but come home and feel the disturbance again; they think that if they could play a game of whist, or have an injection of morphine or a drink of whiskey they could forget. We seek distracting things when we ought to seek liberation in thought, and this was the way of the psalmist. He had consulted his friends, male and female, but they came back again, so he had a way of his own, the way you and I have of going into the silence and talking alone with God.

"Why art thou disquieted within me? —For I shall yet praise Him who is the health of my countenance." The lesson is on health this morning. We can imagine the psalmist not feeling well. There were times when his bones were stricken with pain so that on his bed of sorrows he cried in anguish in the night for the Lord to deliver him out of it all. "Why art thou cast down, O my soul?"

Let us take the modern expression of the soul, the "subconscious mind." Let us admit that consciously we are disturbed, we are agitated, diseased, unhappy, we are poor—on the surface of our being we are anything but peaceful, tranquil, or poised; we are uncertain as to what to do or where to go; we are seeking relief, and there is no relief on the outside. Then like the psalmist let us say to the subconscious mind of ourselves, the soul of ourselves, "Why is all this distress and disturbance? Change your attitude. Do not judge things by the external, but penetrate

Digitized by Google

to the inmost recesses of the spiritual. Look away from outside things; look away from external diseases and intimidating poverty; look away for a brief moment. "Hope thou in God." Then out of this conversation with yourself there will come a remembrance, the remembrance of the goodness of God, and out of this remembrance of the goodness of God there will come ejaculations, "For I will yet praise Him Who is the Health of my countenance." God is the Health of your countenance whether you are showing it at this moment or not. The easiest way is to refresh your memory. "Hope thou in God," encourage your soul, stimulate your subconscious mind to look to higher things than the objective things. "I will yet praise Him." Of course we all shall, we shall yet praise God who is the Health of our countenance, when the Health of our countenance which is within us comes to the outermost of ourselves.

The whole lesson this morning is on health. I am speaking from the standpoint now of purely physical health. "Is anything too hard for me," says the Lord. "I am the Lord of all flesh. Is anything too hard for me? What a question for God to put to humanity! The question is put because sometimes we doubt that there are some things that are too hard even for God. We feel that certain maladies may be destroyed—certain maladies not considered by the medical profession as incurable, and those incurable by the medical profession can be cured if we do not go too far; it is easy to understand that, but it is easy to say "I think this thing has gone too far." "Is anything too hard for me?" says God. Is there any stage or development of disease which is too difficult for God to cure? There are no incurable diseases. There may be for a time incurable persons. I want you to get that, because the distinction is very helpful. There are no incurable diseases really, but there are for the time being incurable persons, made so by their own attitude, their unwillingness to investigate. Every doubting person is an incurable person, incurable so long as he doubts. That is the explanation of the so-called failures in Christian healing; not that disease is incurable; leprosy is not incurable, tuberculosis, insanity in its worse phases is not incurable, cancer, tumor—but persons are sometimes. There was no *disease* incurable to Jesus of Nazareth, but many *persons* were incurable to Jesus of Nazareth. He did not heal every Tom, Dick, and Harry at all. Some were healed by the sacred healing energy proceeding from his personality. "O heal thou my unbelief. I do not have belief to warrant me in instantaneous cure. I admit my belief is not profound. I want to believe. Excuse my unbelief; make some excuse for my limitation, I pray thee." And he healed them. But these were all people who were perfectly willing to be healed. It will help us as we go through the world to explain to ourselves and for our own satisfaction a great many of the difficulties that arise, and the so-called failures attributed to spiritual healing. First of all I know no one here doubts that God can heal anything. The question with many of us is the willingness of God to heal. We can easily say "I know God can heal anything. He can raise the dead as He did in our Saviour's time, but is He willing to heal me?" We can dismiss that question from our minds very easily. That question arises from the old theology which ended every petition or supplication for the benefaction of humanity with "If it be thy will, O God." This should have no place in the Christian's prayer. He should know what constitutes "that good and acceptable will of God." He should remember the definition of the will of God given by Jesus. The definition of the will of God is that not even the sinner should die, but rather that he be converted and live. The invalid who turns to God in faith shall be restored to health and strength. It is not His will that any one of these little ones should die but have everlasting life. His will is that of strength, peace, power, and prosperity.

Digitized by Google

Shall His modern followers end their prayers with these debilitating words? We have asked all we want of health and strength and power, and yet ask "If it be Thy will." This is the will of God—no good thing will God withhold from them that walk uprightly. It is not the will of God to withhold anything, but we shut things out by our attitude; we do not realize fully what we are entitled to as the children of God; we do not realize how fully exempt we are from evil of any name or nature. Gradually our eyes are opened to the will of God and we begin to pray earnestly and more intelligently for surely we have prayed earnestly enough. The "fervent effectual prayer" does not always avail, but the "fervent effectual prayer of a righteous man availeth much." A righteous man is he who thinks right because of his unity with God. That is righteousness. Righteousness is right thinking and is higher than morality. Morality is included in righteousness; righteousness is not necessarily included in morality. He knows God is his health. "God is the health of my countenance," says the psalmist. Remember he was sick, he was not well, he was despondent, discouraged? "Why are thou cast down, O my soul? Why art thou discouraged? Hope thou in God." It was just like stimulating another part of his being into a new and higher state of consciousness. Can you go into the silence today, if you have any particular distress, in the attitude of the psalmist? "Why art thou disquieted within me, why all this fuss, why all this distress and discouragement? Why art thou cast down? Thou art, but why? What is the reason?" The reason is because we do not hope in God. It is a question. We admit we are discouraged and despondent, but why? The answer is simple. We are discouraged and diseased because we do not hope in God. We do not in the silence praise Him Who is the Health of our countenances. We do not say in the midst of our diseases "Thou art my Health. In Thee I live, move, and have my being. This is a lie, this whole material manifestation is not of Thee; it is of its father, the devil, the evil of opposing the one Power opposed to good. Hope thou in God. Place thy confidence and trust in eternal reality and all the shadows of tragic unreality of evil will pass away." Stimulate your souls. Do the way the physician does when one is asphyxiated, when one is apparently going over the borderland—massage the heart of you, so to speak, until the pulsations and rythmic breathing take the place of complete stoppage of action. The physician knows that the first aid stimulates through the manipulation of the life centers of the organs. Do this in the silence, massage your mind, so to speak, massage your soul, into a higher and fuller action. Do not accept too readily that the inside of you has gone to bits. Stop treating, get away from the world, and question yourself why, not in a silly, simpering, sickly sort of way, but in a positive way, why are you depressed, what is the reason for it, what is the object of it, what is the benefit of it? You talk to it as you would a child you want to go to school in the morning. Do not go in and apologize to yourself, be firm and be strong. You are, on the surface of your being, discouraged, despondent, and in despair. Say, "What is all this fuss about, why are you so despondent, what is the matter with God? Where is your trust, your confidence? You have more trust in failure than you have in God, more trust in disease than in health. Wake up." Do not talk in a quiet, soothing way; that is not the way to wake up a drunken sort of thing. Wake yourself up with some stern command, call it forth as Jesus called to Lazarus in a loud voice, with positiveness. Do not speak in a gentle way because you are off the track of life; be positive with yourself. I am thinking of the psalmist, that great stalwart soul. Here is a man who ascended into the heights and descended into the lowest depths of despair, and he asked this question, "Why art thou cast down?" All depends on the tone of

Digitized by Google

voice you speak in. "Why art thou cast down?" That is not any attitude to take toward evil or error. You cannot be easy with it at all. It is a lie and is trying to make itself true to you. Then how do you deal with a lie that you know is a lie? Some people tackle it with their fists. Whatever it is, treat it. Go off into the silence and say, "Why art thou cast down? Where is your confidence? What do you believe in? Hope thou in God." I can imagine what a stimulating thing for a great soul to say to himself, "Hope thou in God. Wake up." I do not know how he did it but I have done it. I have treated quietly, soothingly, but you cannot sooth error. It has an idea that you are afraid of it. You treat some people gently and they think you are afraid of them. When you do it in a gentle, soft, soothing way, error, like the thing you think it is to be, says, "We have got him," and you presently find yourself capitulating to the enemy. We think of Jesus always as one who talked in soft tones, but are there not those who tell us His denunciation was fearful? Did he talk softly at the tomb of Lazarus? He shouted. Of course you are not going to shout so that other people will hear you, but you can talk boldly to yourself. The old suggestions are attempting at this very time to carry themselves into execution, for that is the function of your subconscious mind. Perhaps you have not gone to sleep saying your prayers, rather anything else than saying your prayers, and have waked up from sheer exhaustion; perhaps you wake up with the last thought you gave your sub-conscious mind, a fear thought, doubt thoughts, hesitation to meet the morning, and all through the night your mind had nothing to feed upon but your negative suggestions, so you wake up in the morning as blue as indigo. If you will reverse it and let your last thought be one of positive unity with God, you will wake up refreshed. Talk to yourself — say, "Wake up! You cannot go to sleep with any such negative thought at all. Remember who you are. Realize your Silent Partner is God, realize, just know there is no difficulty that cannot be solved by the Principle of eternal Truth. Wake up! 'Why art thou cast down?'" Just sleep and trust in the Infinite, close your eyes, and close your eyes to an outer world of distraction and open your inner eyes to the security of God and feel the security which comes when the soul realizes there is nothing but God, and you will wake up refreshed and invigorated, and your troubles will be so minimized that if you think of them at all you will not be disturbed. Remember the lesson of the morning. It opens with those words, "Why art thou cast down, O my God?" Ask yourself the reason for it Has God deserted you? Have the forces of the Holy Spirit been suddenly cut off from your substance and support? Are you so strangely guided? Has the Holy Spirit closed its influence against you? Why are you cast down? Simply because people have disappointed you, because some trade has not gone through, because of some physical disturbance that you thought you were rid of, some new disturbance — is this the reason you are cast down? What is the other side of the question? "Hope thou in God." Of course it took me a long time to tell you what David said to his soul. He reduced it to a single declaration, that is, the question. When you ask yourself the question perhaps there is no serious difficulty at all. Often men come to me apparently distraught with business cares, and I say "Why all this? Have the banks declared they cannot do anything more for you? Is trade completely and absolutely shut off" "No," is the reply, "but it is one of those distressing things that come up that makes you feel that everything has gone to bits." "Do you feel that way when you talk with me?" I ask. "No, but of course it is one of those unpleasant incidents. When I talk with you the thing does not seem to be as serious as it was this morning." Well you know it is not as serious as it looks, but some one has to call our attention to the fact that it is not

Digitized by Google

as big as that. When you have your attention called to it—how small the troubles are—we see how small they are. All we have to do is to minimize our troubles. When we do not go into the silence and see them soberly, we are apt to magnify them. It is a tragedy, yet it is a common failing.

Let us take these words of the psalmist and say to ourselves, "Why art thou cast down?" You find when you ask yourself, that there are many reasons why you are cast down. Suppose you have a business difficulty. You say, "I am well physically," but may be you have a little physical trouble and say, "I never felt so free from financial care. It will pass away. 'Hope thou in God' for I shall yet praise Him when the demonstration is made." But why not praise Him before the demonstration is made? Any one can praise God when the health he seeks is given to him, any one can praise God when the peace he is striving for is his without measure, but why not praise Him while it is on the way? The psalmist said, "I will yet praise Him who is the health of my countenance." Since this is true, every spot and blemish on the complexion will disappear, for back of all appearances the fact remains that God is yet the health of your countenance. If we remember, despite it all, God is the health of our loins, the peace of our souls, even though we are disturbed at the moment; if we remember the fact is that God is all we are seeking, God is our health, God is our strength, cannot we praise Him for the fact that He is our health? I will praise Him that He is my Health even if at the present moment there is some blemish; I will praise Him that He is the strength of my loins though I seem to drag my limbs around; I will praise Him that the eternal Truth is independent of all erroneous appearances. If we get the praise attitude, health will spring forth speedily, prosperity will spring forth speedily. Say to your stalwart soul: "Why am I cast down? Why, since there is so much to hope for, since I am one with the Source of all health and strength and joy and power? Why am I cast down? There is nothing sufficient to warrant it. Suppose you say: "The order and harmony of the Christ-Consciousness established in me throughout all eternity is expressing itself now as perfect health."

What does it mean when we speak of the Christ-Consciousness, for instance, as used in our silent prayers? "The order and harmony of the Christ-Consciousness established in me throughout all eternity"—what do we mean by it? Our nomenclature, our terminology, our technical terms are sometimes a bit confusing to the person who comes in here for the first time, therefore, we have to define these terms lest we speak in Greek and they cannot say "Amen". We try to speak in the simplest language, but sometimes people ask, "What do you mean when you say, 'The Christ-Consciousness established in me throughout all eternity'—what is the Christ-Consciousness"? It is that state of mind wherein the individual is able to rise above the things of sense; in short, it is what the Scriptures call "faith". The Christ-Consciousness is the capacity on the part of the individual to see that back of all the disturbances in this ephemeral world there is that perpetual bond in the universe of God's creating; to realize that despite all conditions and circumstances there is perpetual peace of the soul—what has been hinted at by the fourth dimensionists—the Ouspenskys and others, the Dr. Bucks, of the philosophical and theosophical world —all pointing in that direction to what they call "Cosmic Consciousness", what Ouspensky calls "The Fourth Dimension", what Paul calls "The Mind of Christ". What is the mind of Christ? Nothing more nor less than the capacity on the part of the individual to mentally ascend from the negative into the plane of pure Spirit. You say, "Is it possible to do that"? Of course it is possible to do it. We are learning that the universe of Divine Mind is an or-

Digitized by Google

derly universe, a universe in which there is no disease, no death, no decrepitude, no imperfection, no inharmony, and we are learning that the only universe is the Divine universe, and what we call disease is a projected state of consciousness. We are just learning what Ouspensky says in "Tertium Organum",—"the world is the appearance of phenomena." I thank God for Ouspensky, for what he is contributing. For instance, what is the law of the science of Christ? That the fourth dimension is the only dimension, spiritual dimension without length or thickness or breadth, dealing with eternity, with the universe and not with particulars; with the Absolute and not with particulars at all; and we are waiting for the philosophers of the world to point to the wisdom of the founder of the Faith, Jesus. "Judge not after the flesh, judge not after the appearance". What do all these declarations of Jesus mean if they do not signify emergence from the third dimension and entrance into the fourth dimension? Come ye out of it, trust in God. Let your gaze turn inwardly and find the Christ in you, the palpitating presence of God. Do not be judging things on the outside. Now scientists come (scientists move more slowly) contributing of their vast store of knowledge, revealing that relativity is never positivity. We are giving dimensions of everything in the universe. Nothing has dimensions in the universe. All is perfect. Nothing can be circumscribed in the absolute. There is no center, all is circumference. There is no place where God ends. So we are learning these things; then, if we need Ouspenskys, Einsteins, Kants, and Schopenhausers, to make it clear to us—very well. They converge to the point that all is Spirit and matter is nothing. If you have not read "Tertium Organum", I wish you would; it is tremendously elevating. How strange we should start where scientists land us! They are taking us away from a false conception of God. We are horrified and see no reconciliation between religion and science. Today we say the two, science and religion, must come together—they must be married. This is the marriage that no man can put asunder, the marriage made in heaven, the consciousness of one's unity with God. These two must go hand in hand. Now they are coming together and are supporting the lesson of today.

Let us for the moment go with the psalmist quietly into our room and say, "See here, young man, why are you cast down? Is it because you have temporarily lost faith in God? Is it because you have suspended your hope in the Infinite for the moment? Why are you cast down. Why are you disquieted within you? Come forth, come, wake up, for God is the Health of your countenance, He is the Strength of your loins, the support of your necessities. Why are you cast down?" You see you can coax your soul to realize the Truth, or stubbornly, emphatically wake it up. In either case, arouse it—that is your salvation.

No BOUNTY of indulgent Heaven
The vague desire can stay,
Self-love is still a traitor-mill
For grinding prayers alway.
The dear God hears and pities all;
He knoweth all our wants.
And what we blindly ask of Him
His love withholds or grants.
And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat, "Thy will be done."

—Whittier.

O winter, ruler of the inverted year.

* * * * * * *

I love thee, all unlovely as thou seem'st
And dreaded as thou art!

—Cowper.

Digitized by Google

THE LAW OF SPIRITUAL BEING

By Daniele Cortis

AMONG the saints and philosophers who have contributed to sacred literature, St. Anslem of Aosta has won the distinction of having written what is supposed to be the greatest ontological argument for the existence of God that has ever been penned.

St. Anslem was born at Aosta, a small hamlet in one of the most beautiful valleys in the north of Italy. Mistaking the abstemiousness regulated by superstition for the prudence of a philosopher, he retired from the world and entered a monastery; later he ascended the throne of Canterbury in the reign of the son of William the Conqueror. St. Anslem wrote his "Address to God" as a result of meditation on the first verse of the fourteenth psalm. "The fool has said in his heart, there is no God". The desire of the Archbishop was to find an argument whereby to remedy forever the infinite folly of that disease of the soul called atheism, a malady manifesting itself in the peculiar error of understanding which depicts the thing shaped, while refuting that which shaped it; accepting that which appears, denying that which causes it to be.

St. Anslem took the position that, in order to argue on a subject, the thing debated about must of necessity have the same definition for the atheist who affirms its existence, as for the atheist who denies it, inasmuch as a person cannot intelligently affirm or deny the existence of that of which he has no idea. The kernel in the nut of the archbishop's discussion was his definition of God as: *"That than which no greater can be conceived."*

Gaunil, a monk, evidently more in the spirit of contradiction than from a desire to instruct St. Anslem, or to benefit the world, vigorously assailed the definition by arraigning St. Anslem. According to the monk, thought was distinct from being; therefore, it was possible to conceive of objects that did not exist. He bolstered his argument with the illustration that a most perfect island might be established merely from the idea of such an island. Should the island not exist, the idea would not be the idea of the most perfect island; such an island existing in reality, it would be more perfect still. Kant voiced a similar illustration when he called attention to the difference between the idea of a hundred dollars and the actual existence of the money, and Kant, like Gaunil, based his statement on the supposition that thought and being are divorced.

St. Anslem's reply to the attack of the monk was that inasmuch as his definition applied to *"That than which no greater can be conceived"*, Gaunil's illustration of an island, granting it to be perfect, bore no relation to *"That than which no greater can be conceived"*, for in the case of the island, the idea was in no way involved that the island should exist without beginning or end; all that Gaunil's argument involved was that such an island was conceivable. Contrary to this, in the case of God or *"That than which no greater can be conceived"*, it is only possible if it actually is. Thus the contradiction was exposed in the monk's argument by the supposition of something as at once perfect and at the same time unreal. Not unlike this was the famous reply of Hegel to Kant, to the effect that the Idea of God differed somewhat from the idea of a hundred dollars! Gaunil's vision was similar to that of a person whose sight is defective; hence his argument was fallacious. Anslem's vision being miraculously clear, he was able to see the supernatural.

Thought and existence are inseparable. Existence apart from thought would be inconceivable. In fact, thought is the only proof of existence. When St. Anslem defined God as *"That than*

Digitized by Google

derly universe, a universe in which there is no disease, no death, no decrepitude, no imperfection, no inharmony, and we are learning that the only universe is the Divine universe, and what we call disease is a projected state of consciousness. We are just learning what Ouspensky says in "Tertium Organum",—"the world is the appearance of phenomena." I thank God for Ouspensky, for what he is contributing. For instance, what is the law of the science of Christ? That the fourth dimension is the only dimension, spiritual dimension without length or thickness or breadth, dealing with eternity, with the universe and not with particulars; with the Absolute and not with particulars at all; and we are waiting for the philosophers of the world to point to the wisdom of the founder of the Faith, Jesus. "Judge not after the flesh, judge not after the appearance". What do all these declarations of Jesus mean if they do not signify emergence from the third dimension and entrance into the fourth dimension? Come ye out of it, trust in God. Let your gaze turn inwardly and find the Christ in you, the palpitating presence of God. Do not be judging things on the outside. Now scientists come (scientists move more slowly) contributing of their vast store of knowledge, revealing that relativity is never positivity. We are giving dimensions of everything in the universe. Nothing has dimensions in the universe. All is perfect. Nothing can be circumscribed in the absolute. There is no center, all is circumference. There is no place where God ends. So we are learning these things; then, if we need Ouspenskys, Einsteins, Kants, and Schopenhausers, to make it clear to us—very well. They converge to the point that all is Spirit and matter is nothing. If you have not read "Tertium Organum", I wish you would; it is tremendously elevating. How strange we should start where scientists land us! They are taking us away from a false conception of God. We are horrified and see no reconciliation between religion and science. Today we say the two, science and religion, must come together—they must be married. This is the marriage that no man can put asunder, the marriage made in heaven, the consciousness of one's unity with God. These two must go hand in hand. Now they are coming together and are supporting the lesson of today.

Let us for the moment go with the psalmist quietly into our room and say, "See here, young man, why are you cast down? Is it because you have temporarily lost faith in God? Is it because you have suspended your hope in the Infinite for the moment? Why are you cast down. Why are you disquieted within you? Come forth, come, wake up, for God is the Health of your countenance, He is the Strength of your loins, the support of your necessities. Why are you cast down?" You see you can coax your soul to realize the Truth, or stubbornly, emphatically wake it up. In either case, arouse it—that is your salvation.

No BOUNTY of indulgent Heaven
The vague desire can stay,
Self-love is still a traitor-mill
For grinding prayers alway.
The dear God hears and pities all;
He knoweth all our wants.
And what we blindly ask of Him
His love withholds or grants.
And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat, "Thy will be done."

—*Whittier.*

O winter, ruler of the inverted year.

* * * * * * *

I love thee, all unlovely as thou seem'st
And dreaded as thou art!

—*Cowper.*

Digitized by Google

THE LAW OF SPIRITUAL BEING

By Daniele Cortis

AMONG the saints and philosophers who have contributed to sacred literature, St. Anslem of Aosta has won the distinction of having written what is supposed to be the greatest ontological argument for the existence of God that has ever been penned.

St. Anslem was born at Aosta, a small hamlet in one of the most beautiful valleys in the north of Italy. Mistaking the abstemiousness regulated by superstition for the prudence of a philosopher, he retired from the world and entered a monastery; later he ascended the throne of Canterbury in the reign of the son of William the Conqueror. St. Anslem wrote his "Address to God" as a result of meditation on the first verse of the fourteenth psalm. "The fool has said in his heart, there is no God". The desire of the Archbishop was to find an argument whereby to remedy forever the infinite folly of that disease of the soul called atheism, a malady manifesting itself in the peculiar error of understanding which depicts the thing shaped, while refuting that which shaped it; accepting that which appears, denying that which causes it to be.

St. Anslem took the position that, in order to argue on a subject, the thing debated about must of necessity have the same definition for the atheist who affirms its existence, as for the atheist who denies it, inasmuch as a person cannot intelligently affirm or deny the existence of that of which he has no idea. The kernel in the nut of the archbishop's discussion was his definition of God as: *"That than which no greater can be conceived."*

Gaunil, a monk, evidently more in the spirit of contradiction than from a desire to instruct St. Anslem, or to benefit the world, vigorously assailed the definition by arraigning St. Anslem. According to the monk, thought was distinct from being; therefore, it was possible to conceive of objects that did not exist. He bolstered his argument with the illustration that a most perfect island might be established merely from the idea of such an island. Should the island not exist, the idea would not be the idea of the most perfect island; such an island existing in reality, it would be more perfect still. Kant voiced a similar illustration when he called attention to the difference between the idea of a hundred dollars and the actual existence of the money, and Kant, like Gaunil, based his statement on the supposition that thought and being are divorced.

St. Anslem's reply to the attack of the monk was that inasmuch as his definition applied to *"That than which no greater can be conceived"*, Gaunil's illustration of an island, granting it to be perfect, bore no relation to *"That than which no greater can be conceived"*, for in the case of the island, the idea was in no way involved that the island should exist without beginning or end; all that Gaunil's argument involved was that such an island was conceivable. Contrary to this, in the case of God or *"That than which no greater can be conceived"*, it is only possible if it actually is. Thus the contradiction was exposed in the monk's argument by the supposition of something as at once perfect and at the same time unreal. Not unlike this was the famous reply of Hegel to Kant, to the effect that the Idea of God differed somewhat from the idea of a hundred dollars! Gaunil's vision was similar to that of a person whose sight is defective; hence his argument was fallacious. Anslem's vision being miraculously clear, he was able to see the supernatural.

Thought and existence are inseparable. Existence apart from thought would be inconceivable. In fact, thought is the only proof of existence. When St. Anslem defined God as *"That than*

Digitized by Google

which no greater can be conceived", it must be realized that he referred to an inner conception which may be called an inception, a process by which a coalescence takes place between the human and the divine mind, by which through the merging of the mind of man into the mind of God, a combination of mental elements is formed into a whole in human consciousness.

The immaculate conception was the overshadowing of a human consciousness by the Divine Mind, a moment of spiritual illumination in which the daughter of Anna, looking through the so-called physical process, saw conception as purely spiritual.

In St. Anslem's definition of God no account was taken of material objects. The archbishop took into account only spiritual formation of thought as totally apart from the concepts of shape. Gaunil's assailment fell short of its mark by reason of the irrelevancy of comparing the idea of Divine Mind with the idea of a material object. The monk mistook perception, or the faculty of obtaining knowledge through the senses, for the spiritual method of conception referred to by the Saint; for an idea which only presupposes the possibility of an object, bears no relation to the Supreme Idea of *"That than which no greater can be conceived"*. The human intellect of the monk influenced by sense impressions thought in terms which he drew from the things of sense.

"The problem of philosophy", according to Plato, "is for all that exists conditionally, to find a ground unconditioned and absolute". Emerson says that "a law determines all phenomena, which being known, the phenomena can be predicted". That law, when in the mind, is the law of idea. According to the Platonic interpretation, an idea is the archetype or perfect immaterial pattern of which all objective things are but imperfect copies.

Thought is the process by which an idea becomes a design. The "Appearance we call the World," is the result of thought. Thought is that which determines what man is, independent of, and distinct from his physical appearance, the ceasing to exist of which would not affect Man as seen by his Maker.

The Law of Mind is a self demonstrating principle of being, and humanity is the medium through which this law finds active expression. What is called the soul is nothing if not the individual mind; the immaterial entity which survives physical inertia. It is a force, rather than an energy, and does not differ from that activity we discern in the earth, which vivification manifests the law in flowers and fruit. It is that which man has in common with God and from which he derives his divine potentiality. It is not an organ in the physical being, which survives the destruction of the other members of the corporeal structure. It is his immaterial mind; that self demonstrating principle of Being, the realization of which truth enabled him to say:—"No barriers, no mass of matter however enormous, can withstand the powers of mind; the remotest corners yield to it; all things succumb to it; the very heaven itself is laid open to it." As there is a Wagner behind every bar of Parsifal, so the one Mind is antecedent to every individual expression of its law, for Mind was before the human race appeared on the plane of visibility.

The inexhaustible meaning of Nature which baffles the finite mind, gives rise to the suggestion that chance is its author. This, however, is set at naught by the fact that there is a more vast rythme, a more marvelous proportion, a more stupendous equilibrium than that which novelty could cause.

Agassiz says that the world "is the manifestation of an intelligence as mighty as it is productive." The theory that it is the result of four mutable elements called earth, air, fire and water through which one-fifth essence lends motion is feasible, if this "Essence" is admitted to be Mind.

To attribute the world to chance is as reasonable as to suppose that if Dante

Digitized by Google

had jumbled all the letters of the alphabet necessary to the composition of the Divine Comedy, in a bag, he could have flung them upon paper in such a way that they would have formed the song written on the pages of that immortal poem.

There is no such thing as chance. Cause is necessarily prior to any effect. To say that a thing has happened by chance is only an evasive way of admitting that one is ignorant of the cause. Every incident is of necessity a link in the chain of an intelligent cause, for "the concatenation of the events of existence attributed to chance is direction which thou canst not see." No matter how accidental and trifling the means by which something has taken place, or may appear, law, not chance, is always responsible. Nature is actuated by a law, "The chain that's fixed to the throne of Jove,

"On which the fabric of our world depends
One link dissolved, the whole creation ends!"

This would be true of time if "the fragment, the atom in which we have a life's interest" was not sufficiently long to unfold this unique principle.

As within the lotus seed the perfect image of the future flower resides, likewise mind bears the impress of the Spirit. Mind is not a thing of time, which appears and disappears; develops and decays, as an organ in our elemental frame might. It is that force which has betrayed itself in all nature from before the beginning of time when mankind existed merely as an idea in the Superior Mind, of which man is an individual projection. Man began with God. This fact alone determines the eternity of his existence. If the mind of man was an organ indebted to the birth of the body for its motion, its activity would decline in the proportion that man's physical being succumbed. Instead it works its way onward through physical decay, overinforming "the tenement of clay." The mind lends motion to the brain, as it lends sight to the eye. Mind is neither in nor of matter. It is an entity of which matter is a creation—a loom on which the shuttle of thought is weaving the web of existence. There is no reality in matter except what phantasy puts there by the power of thought. It is to Mind as echo is to sound. Human intellect understands only through impressions of sense, and man thinks in images which are drawn from the thing of sense. An echo is a delusion of sense.

The unit is the origin of numbers and yet it has nothing in common with numbers. Its existence is dependent on numbers, while numbers depend for their existence on the unit, which is not a number, but the parent of all numbers.

In like manner, spirit has nothing in common with matter. The oak is not a part of the shade it produces. The tree by its presence has interrupted rays of light and by thus intercepting the rays of the sun, has produced the dimness of illumination which is called shade. In many of his experiments, man has been a careful imitator of Nature; thus on discovering that transformation is the secret of her progression, he thought to follow her method by transmuting lead into iron, and silver into gold; in fact, this was the golden dream of the alchemists in bygone ages, but their efforts were not crowned with success for the reason that their premise was wrong.

Transformation belongs to the world of matter; transmutation to the Universe of Mind. Shapes may be transformed, but the art of transmutation is peculiar to the force of thought. The alchemists, mistaking the shapes of things for their essence, attempted to transmute that which only lends itself to transformation; for it is not unreasonable to suppose that if all things are the same in substance, the only thing that is subject to change in reference to material things, is the shapes in which these appear. Substance is invariable.

This establishes the conclusion that mind, being the cause of which forms are the effect, the realm to which the art of transmutation appertains is mental and not material.

Digitized by Google

which no greater can be conceived", it must be realized that he referred to an inner conception which may be called an inception, a process by which a coalescence takes place between the human and the divine mind, by which through the merging of the mind of man into the mind of God, a combination of mental elements is formed into a whole in human consciousness.

The immaculate conception was the overshadowing of a human consciousness by the Divine Mind, a moment of spiritual illumination in which the daughter of Anna, looking through the so-called physical process, saw conception as purely spiritual.

In St. Anslem's definition of God no account was taken of material objects. The archbishop took into account only spiritual formation of thought as totally apart from the concepts of shape. Gaunil's assailment fell short of its mark by reason of the irrelevancy of comparing the idea of Divine Mind with the idea of a material object. The monk mistook perception, or the faculty of obtaining knowledge through the senses, for the spiritual method of conception referred to by the Saint; for an idea which only presupposes the possibility of an object, bears no relation to the Supreme Idea of *"That than which no greater can be conceived"*. The human intellect of the monk influenced by sense impressions thought in terms which he drew from the things of sense.

"The problem of philosophy", according to Plato, "is for all that exists conditionally, to find a ground unconditioned and absolute". Emerson says that "a law determines all phenomena, which being known, the phenomena can be predicted". That law, when in the mind, is the law of idea. According to the Platonic interpretation, an idea is the archetype or perfect immaterial pattern of which all objective things are but imperfect copies.

Thought is the process by which an idea becomes a design. The "Appearance we call the World," is the result of thought. Thought is that which determines what man is, independent of, and distinct from his physical appearance, the ceasing to exist of which would not affect Man as seen by his Maker.

The Law of Mind is a self demonstrating principle of being, and humanity is the medium through which this law finds active expression. What is called the soul is nothing if not the individual mind; the immaterial entity which survives physical inertia. It is a force, rather than an energy, and does not differ from that activity we discern in the earth, which vivification manifests the law in flowers and fruit. It is that which man has in common with God and from which he derives his divine potentiality. It is not an organ in the physical being, which survives the destruction of the other members of the corporeal structure. It is his immaterial mind; that self demonstrating principle of Being, the realization of which truth enabled him to say:—"No barriers, no mass of matter however enormous, can withstand the powers of mind; the remotest corners yield to it; all things succumb to it; the very heaven itself is laid open to it." As there is a Wagner behind every bar of Parsifal, so the one Mind is antecedent to every individual expression of its law, for Mind was before the human race appeared on the plane of visibility.

The inexhaustible meaning of Nature which baffles the finite mind, gives rise to the suggestion that chance is its author. This, however, is set at naught by the fact that there is a more vast rythme, a more marvelous proportion, a more stupendous equilibrium than that which novelty could cause.

Agassiz says that the world "is the manifestation of an intelligence as mighty as it is productive." The theory that it is the result of four mutable elements called earth, air, fire and water through which one-fifth essence lends motion is feasible, if this "Essence" is admitted to be Mind.

To attribute the world to chance is as reasonable as to suppose that if Dante

Digitized by Google

had jumbled all the letters of the alphabet necessary to the composition of the Divine Comedy, in a bag, he could have flung them upon paper in such a way that they would have formed the song written on the pages of that immortal poem.

There is no such thing as chance. Cause is necessarily prior to any effect. To say that a thing has happened by chance is only an evasive way of admitting that one is ignorant of the cause. Every incident is of necessity a link in the chain of an intelligent cause, for "the concatenation of the events of existence attributed to chance is direction which thou canst not see." No matter how accidental and trifling the means by which something has taken place, or may appear, law, not chance, is always responsible. Nature is actuated by a law, "The chain that's fixed to the throne of Jove,

"On which the fabric of our world depends
One link dissolved, the whole creation ends!"

This would be true of time if "the fragment, the atom in which we have a life's interest" was not sufficiently long to unfold this unique principle.

As within the lotus seed the perfect image of the future flower resides, likewise mind bears the impress of the Spirit. Mind is not a thing of time, which appears and disappears; develops and decays, as an organ in our elemental frame might. It is that force which has betrayed itself in all nature from before the beginning of time when mankind existed merely as an idea in the Superior Mind, of which man is an individual projection. Man began with God. This fact alone determines the eternity of his existence. If the mind of man was an organ indebted to the birth of the body for its motion, its activity would decline in the proportion that man's physical being succumbed. Instead it works its way onward through physical decay, overinforming "the tenement of clay." The mind lends motion to the brain, as it lends sight to the eye. Mind is neither in nor of matter. It is an entity of which matter is a creation—a loom on which the shuttle of thought is weaving the web of existence. There is no reality in matter except what phantasy puts there by the power of thought. It is to Mind as echo is to sound. Human intellect understands only through impressions of sense, and man thinks in images which are drawn from the thing of sense. An echo is a delusion of sense.

The unit is the origin of numbers and yet it has nothing in common with numbers. Its existence is dependent on numbers, while numbers depend for their existence on the unit, which is not a number, but the parent of all numbers.

In like manner, spirit has nothing in common with matter. The oak is not a part of the shade it produces. The tree by its presence has interrupted rays of light and by thus intercepting the rays of the sun, has produced the dimness of illumination which is called shade. In many of his experiments, man has been a careful imitator of Nature; thus on discovering that transformation is the secret of her progression, he thought to follow her method by transmuting lead into iron, and silver into gold; in fact, this was the golden dream of the alchemists in bygone ages, but their efforts were not crowned with success for the reason that their premise was wrong.

Transformation belongs to the world of matter; transmutation to the Universe of Mind. Shapes may be transformed, but the art of transmutation is peculiar to the force of thought. The alchemists, mistaking the shapes of things for their essence, attempted to transmute that which only lends itself to transformation; for it is not unreasonable to suppose that if all things are the same in substance, the only thing that is subject to change in reference to material things, is the shapes in which these appear. Substance is invariable.

This establishes the conclusion that mind, being the cause of which forms are the effect, the realm to which the art of transmutation appertains is mental and not material.

Digitized by Google

which no greater can be conceived", it must be realized that he referred to an inner conception which may be called an inception, a process by which a coalescence takes place between the human and the divine mind, by which through the merging of the mind of man into the mind of God, a combination of mental elements is formed into a whole in human consciousness.

The immaculate conception was the overshadowing of a human consciousness by the Divine Mind, a moment of spiritual illumination in which the daughter of Anna, looking through the so-called physical process, saw conception as purely spiritual.

In St. Anslem's definition of God no account was taken of material objects. The archbishop took into account only spiritual formation of thought as totally apart from the concepts of shape. Gaunil's assailment fell short of its mark by reason of the irrelevancy of comparing the idea of Divine Mind with the idea of a material object. The monk mistook perception, or the faculty of obtaining knowledge through the senses, for the spiritual method of conception referred to by the Saint; for an idea which only presupposes the possibility of an object, bears no relation to the Supreme Idea of *"That than which no greater can be conceived"*. The human intellect of the monk influenced by sense impressions thought in terms which he drew from the things of sense.

"The problem of philosophy", according to Plato, "is for all that exists conditionally, to find a ground unconditioned and absolute". Emerson says that "a law determines all phenomena, which being known, the phenomena can be predicted". That law, when in the mind, is the law of idea. According to the Platonic interpretation, an idea is the archetype or perfect immaterial pattern of which all objective things are but imperfect copies.

Thought is the process by which an idea becomes a design. The "Appearance we call the World," is the result of thought. Thought is that which determines what man is, independent of, and distinct from his physical appearance, the ceasing to exist of which would not affect Man as seen by his Maker.

The Law of Mind is a self demonstrating principle of being, and humanity is the medium through which this law finds active expression. What is called the soul is nothing if not the individual mind; the immaterial entity which survives physical inertia. It is a force, rather than an energy, and does not differ from that activity we discern in the earth, which vivification manifests the law in flowers and fruit. It is that which man has in common with God and from which he derives his divine potentiality. It is not an organ in the physical being, which survives the destruction of the other members of the corporeal structure. It is his immaterial mind; that self demonstrating principle of Being, the realization of which truth enabled him to say:—"No barriers, no mass of matter however enormous, can withstand the powers of mind; the remotest corners yield to it; all things succumb to it; the very heaven itself is laid open to it." As there is a Wagner behind every bar of Parsifal, so the one Mind is antecedent to every individual expression of its law, for Mind was before the human race appeared on the plane of visibility.

The inexhaustible meaning of Nature which baffles the finite mind, gives rise to the suggestion that chance is its author. This, however, is set at naught by the fact that there is a more vast rythme, a more marvelous proportion, a more stupendous equilibrium than that which novelty could cause.

Agassiz says that the world "is the manifestation of an intelligence as mighty as it is productive." The theory that it is the result of four mutable elements called earth, air, fire and water through which one-fifth essence lends motion is feasible, if this "Essence" is admitted to be Mind.

To attribute the world to chance is as reasonable as to suppose that if Dante

Digitized by Google

had jumbled all the letters of the alphabet necessary to the composition of the Divine Comedy, in a bag, he could have flung them upon paper in such a way that they would have formed the song written on the pages of that immortal poem.

There is no such thing as chance. Cause is necessarily prior to any effect. To say that a thing has happened by chance is only an evasive way of admitting that one is ignorant of the cause. Every incident is of necessity a link in the chain of an intelligent cause, for "the concatenation of the events of existence attributed to chance is direction which thou canst not see." No matter how accidental and trifling the means by which something has taken place, or may appear, law, not chance, is always responsible. Nature is actuated by a law, "The chain that's fixed to the throne of Jove,

"On which the fabric of our world depends
One link dissolved, the whole creation ends!"

This would be true of time if "the fragment, the atom in which we have a life's interest" was not sufficiently long to unfold this unique principle.

As within the lotus seed the perfect image of the future flower resides, likewise mind bears the impress of the Spirit. Mind is not a thing of time, which appears and disappears; develops and decays, as an organ in our elemental frame might. It is that force which has betrayed itself in all nature from before the beginning of time when mankind existed merely as an idea in the Superior Mind, of which man is an individual projection. Man began with God. This fact alone determines the eternity of his existence. If the mind of man was an organ indebted to the birth of the body for its motion, its activity would decline in the proportion that man's physical being succumbed. Instead it works its way onward through physical decay, overinforming "the tenement of clay." The mind lends motion to the brain, as it lends sight to the eye. Mind is neither in nor of matter. It is an entity of which matter is a creation—a loom on which the shuttle of thought is weaving the web of existence. There is no reality in matter except what phantasy puts there by the power of thought. It is to Mind as echo is to sound. Human intellect understands only through impressions of sense, and man thinks in images which are drawn from the thing of sense. An echo is a delusion of sense.

The unit is the origin of numbers and yet it has nothing in common with numbers. Its existence is dependent on numbers, while numbers depend for their existence on the unit, which is not a number, but the parent of all numbers.

In like manner, spirit has nothing in common with matter. The oak is not a part of the shade it produces. The tree by its presence has interrupted rays of light and by thus intercepting the rays of the sun, has produced the dimness of illumination which is called shade. In many of his experiments, man has been a careful imitator of Nature; thus on discovering that transformation is the secret of her progression, he thought to follow her method by transmuting lead into iron, and silver into gold; in fact, this was the golden dream of the alchemists in bygone ages, but their efforts were not crowned with success for the reason that their premise was wrong.

Transformation belongs to the world of matter; transmutation to the Universe of Mind. Shapes may be transformed, but the art of transmutation is peculiar to the force of thought. The alchemists, mistaking the shapes of things for their essence, attempted to transmute that which only lends itself to transformation; for it is not unreasonable to suppose that if all things are the same in substance, the only thing that is subject to change in reference to material things, is the shapes in which these appear. Substance is invariable.

This establishes the conclusion that mind, being the cause of which forms are the effect, the realm to which the art of transmutation appertains is mental and not material.

Digitized by Google

which no greater can be conceived", it must be realized that he referred to an inner conception which may be called an inception, a process by which a coalescence takes place between the human and the divine mind, by which through the merging of the mind of man into the mind of God, a combination of mental elements is formed into a whole in human consciousness.

The immaculate conception was the overshadowing of a human consciousness by the Divine Mind, a moment of spiritual illumination in which the daughter of Anna, looking through the so-called physical process, saw conception as purely spiritual.

In St. Anslem's definition of God no account was taken of material objects. The archbishop took into account only spiritual formation of thought as totally apart from the concepts of shape. Gaunil's assailment fell short of its mark by reason of the irrelevancy of comparing the idea of Divine Mind with the idea of a material object. The monk mistook perception, or the faculty of obtaining knowledge through the senses, for the spiritual method of conception referred to by the Saint; for an idea which only presupposes the possibility of an object, bears no relation to the Supreme Idea of *"That than which no greater can be conceived"*. The human intellect of the monk influenced by sense impressions thought in terms which he drew from the things of sense.

"The problem of philosophy", according to Plato, "is for all that exists conditionally, to find a ground unconditioned and absolute". Emerson says that "a law determines all phenomena, which being known, the phenomena can be predicted". That law, when in the mind, is the law of idea. According to the Platonic interpretation, an idea is the archetype or perfect immaterial pattern of which all objective things are but imperfect copies.

Thought is the process by which an idea becomes a design. The "Appearance we call the World," is the result of thought. Thought is that which determines what man is, independent of, and distinct from his physical appearance, the ceasing to exist of which would not affect Man as seen by his Maker.

The Law of Mind is a self demonstrating principle of being, and humanity is the medium through which this law finds active expression. What is called the soul is nothing if not the individual mind; the immaterial entity which survives physical inertia. It is a force, rather than an energy, and does not differ from that activity we discern in the earth, which vivification manifests the law in flowers and fruit. It is that which man has in common with God and from which he derives his divine potentiality. It is not an organ in the physical being, which survives the destruction of the other members of the corporeal structure. It is his immaterial mind; that self demonstrating principle of Being, the realization of which truth enabled him to say:—"No barriers, no mass of matter however enormous, can withstand the powers of mind; the remotest corners yield to it; all things succumb to it; the very heaven itself is laid open to it." As there is a Wagner behind every bar of Parsifal, so the one Mind is antecedent to every individual expression of its law, for Mind was before the human race appeared on the plane of visibility.

The inexhaustible meaning of Nature which baffles the finite mind, gives rise to the suggestion that chance is its author. This, however, is set at naught by the fact that there is a more vast rythme, a more marvelous proportion, a more stupendous equilibrium than that which novelty could cause.

Agassiz says that the world "is the manifestation of an intelligence as mighty as it is productive." The theory that it is the result of four mutable elements called earth, air, fire and water through which one-fifth essence lends motion is feasible, if this "Essence" is admitted to be Mind.

To attribute the world to chance is as reasonable as to suppose that if Dante

Digitized by Google

had jumbled all the letters of the alphabet necessary to the composition of the Divine Comedy, in a bag, he could have flung them upon paper in such a way that they would have formed the song written on the pages of that immortal poem.

There is no such thing as chance. Cause is necessarily prior to any effect. To say that a thing has happened by chance is only an evasive way of admitting that one is ignorant of the cause. Every incident is of necessity a link in the chain of an intelligent cause, for "the concatenation of the events of existence attributed to chance is direction which thou canst not see." No matter how accidental and trifling the means by which something has taken place, or may appear, law, not chance, is always responsible. Nature is actuated by a law, "The chain that's fixed to the throne of Jove,

"On which the fabric of our world depends
One link dissolved, the whole creation ends!"

This would be true of time if "the fragment, the atom in which we have a life's interest" was not sufficiently long to unfold this unique principle.

As within the lotus seed the perfect image of the future flower resides, likewise mind bears the impress of the Spirit. Mind is not a thing of time, which appears and disappears; develops and decays, as an organ in our elemental frame might. It is that force which has betrayed itself in all nature from before the beginning of time when mankind existed merely as an idea in the Superior Mind, of which man is an individual projection. Man began with God. This fact alone determines the eternity of his existence. If the mind of man was an organ indebted to the birth of the body for its motion, its activity would decline in the proportion that man's physical being succumbed. Instead it works its way onward through physical decay, overinforming "the tenement of clay." The mind lends motion to the brain, as it lends sight to the eye. Mind is neither in nor of matter. It is an entity of which matter is a creation—a loom on which the shuttle of thought is weaving the web of existence. There is no reality in matter except what phantasy puts there by the power of thought. It is to Mind as echo is to sound. Human intellect understands only through impressions of sense, and man thinks in images which are drawn from the thing of sense. An echo is a delusion of sense.

The unit is the origin of numbers and yet it has nothing in common with numbers. Its existence is dependent on numbers, while numbers depend for their existence on the unit, which is not a number, but the parent of all numbers.

In like manner, spirit has nothing in common with matter. The oak is not a part of the shade it produces. The tree by its presence has interrupted rays of light and by thus intercepting the rays of the sun, has produced the dimness of illumination which is called shade. In many of his experiments, man has been a careful imitator of Nature; thus on discovering that transformation is the secret of her progression, he thought to follow her method by transmuting lead into iron, and silver into gold; in fact, this was the golden dream of the alchemists in bygone ages, but their efforts were not crowned with success for the reason that their premise was wrong.

Transformation belongs to the world of matter; transmutation to the Universe of Mind. Shapes may be transformed, but the art of transmutation is peculiar to the force of thought. The alchemists, mistaking the shapes of things for their essence, attempted to transmute that which only lends itself to transformation; for it is not unreasonable to suppose that if all things are the same in substance, the only thing that is subject to change in reference to material things, is the shapes in which these appear. Substance is invariable.

This establishes the conclusion that mind, being the cause of which forms are the effect, the realm to which the art of transmutation appertains is mental and not material.

Digitized by Google

If a transmutation of thought enables one to see through the eyes of intelligence the substance of which the shape is merely a poorly constructed evidence, it is a proof that the art of transmutation belongs to the realm of Mind and not to the so-called "physical". Take for instance the shape of fire and water, which are, according to the evidences which the senses present, opposite elements. Turn from the view which the senses afford, and look at these elements through the intellectual eye of chemistry, and you see that their essence is the same; and this truth transmutes one into the other, and establishes the two appearances as one, so-called, substance.

The man Jesus was transmuted into the God Christ by the art of the transmutation of thought which "hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" between Mind and so-called matter.

Jesus was God by a process of transmutation. Reason would contradict this, and insist that the law of the impenetrability of substance is a law of nature and hence man cannot become God. Intelligence on the other hand proves that there is an exception to this, as well as to all of reason's codes, by proving that *a ray of light can penetrate a body of water,* without disuniting either substance. Thus the essence of man is merged into God:

"As the water doth receive . . . . . .
A ray of light, remaining still unbroken."

That which divides mind from matter is hostile thought; by abolishing the state of mental opposition which exists between the mind and the flesh, the division is overcome.

Matter is a product (thing) of time and is limited to space.

Spirit outsoars time and has no consciousness of space.

"Cord never shot an arrow from itself", and in like manner, form has not come into being from itself. The intelligence that holds the bow is responsible for the arrow's flight, even as the mind, which governs the form, is responsible for the joys which pervade it or the ills that beset it. The arrow is the negative implement of a positive intelligence. Likewise the beautiful organization, so wonderful in its construction and so marvelous in its possibilities, is a passive instrument of the positive mind which actuates it. Whether man,

". . . . . like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep"

or crystalizes his splendid mental capabilities into immortal acts, depends upon the instruction that his mind has absorbed. It is the cultivation of minds, not the torturing of physical beings, which makes for the revelation of the divine essence through the shadow which surrounds it.

Man is Mind, not matter. Thought, then, is the form of the substance which is Mind, or the Law of Spiritual Being.

IN books lies the *soul* of the whole Past Time—the articulate, audible voice of the Past, when the body and material substance of it has altogether vanished like a dream. No magic *Rune* is stranger than a book. All that mankind has done, thought, gained or been, is lying in magic preservation in the pages of books. Do not books still accomplish *miracles* as *Runes* were fabled to do? They persuade men. —*Carlyle.*

BUT do you do good merely for the sake of that exorbitant interest, called gratitude? That's usury.—*Balzac.*

WHAT I must do is all that concerns me, not what people think.

LIFE is not an additional force, or kind of force, as materialists assume, but it is the consent of all the forces toward an individual end.—*J. Elliott Talbot.*

Digitized by Google

THE NEW FAITH

By Margaret Menet

THE intellectual perception of a truth and its spiritual discernment represent two distinctly separate states of mind. For instance, you are taught that everything that exists is a manifestation of God, Who is eternal spirit. You accept that fact and then you are told that, since you exist, YOU must be neither more nor less than a manifestation of spirit. Yes, you can see that that is so.

What is it you see? Merely the conclusion of a syllogistic argument, which reason tells you is logically correct. This knowledge is of no practical value to you in the exigency of circumstance, or a moment of suffering.

Then, perchance there comes to you a long watch in a dark night, the gloom of which is not lightened by one star of hope or understanding. And there goes out from you, with no volition on your part, a voiceless cry, the cry of a human soul, which reaches the great heart of the infinite God. Immediately, the light which all along has been shining in the darkness, though uncomprehended and unseen, dawns upon your consciousness. You feel yourself lifted above the earth while the burden of suffering falls at your feet and you rejoice in the sweet sense of comfort that steals over you. You have been new-born of God.

In the first case you have a correct recognition of a truth, in the second, you FEEL its vitality but that same wave of warmth that heals and soothes you, permeates your perception with spiritual understanding. Thus infinite love becomes infinite mind and the union of the human heart and mind in this sense combine to give one the supreme knowledge of life. There is no psychic mystery about this but the wholesome truth that realization of the allness of God, Who is unconfined good, inspires one with a desire to do good.

Jesus, the Christ, had this supreme knowledge of life. Do you doubt it? Then let me put a case to you. What is it in the thought of death that most distresses you? The belief in immortality is almost universal. There is that inherent in life itself that makes it impossible for nearly all well-regulated minds to think otherwise. But this belief has never until today (and the bud only of the flower of this knowledge has appeared as yet) taken the definite shape that life after death means the complete preservation of one's identity, the continuance of that individual personage known on earth as John Jones or Sarah Smith. Is there any knowledge you would like to possess that holds a greater value for you? Theosophists claim that after one dies and spends the allotted time in heaven or hades he comes back to earth by being born into another family with an entirely different set of traditions than those he was associated with while on earth. Christian Scientists teach that the creature of flesh and blood which you call yourself is not really you at all, but they do not attempt to give you any definite points as to your real individuality. Would you not like to know it for a truth that as you stand today clothed in flesh, so you will always be, with this satisfactory exception, that in accordance with the spiritual evolution that is the law of life, all that is base and imperfect in you will be eliminated and all that in the secret chambers of your heart you recognize to be good will be made perfect in your every thought and deed; and that the body that shall eventually express your being will be similar to the one of today, only, as a result of the changes that have gone on within, it will become perfect in outline and beautiful in substance.

OUR THOUGHT IS EXPRESSED IN FORM. Take the thought of a painter: doesn't it take shape on canvas? Or the thought of a musician; doesn't it require musical instruments or vocal

Digitized by Google

If a transmutation of thought enables one to see through the eyes of intelligence the substance of which the shape is merely a poorly constructed evidence, it is a proof that the art of transmutation belongs to the realm of Mind and not to the so-called "physical". Take for instance the shape of fire and water, which are, according to the evidences which the senses present, opposite elements. Turn from the view which the senses afford, and look at these elements through the intellectual eye of chemistry, and you see that their essence is the same; and this truth transmutes one into the other, and establishes the two appearances as one, so-called, substance.

The man Jesus was transmuted into the God Christ by the art of the transmutation of thought which "hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" between Mind and so-called matter.

Jesus was God by a process of transmutation. Reason would contradict this, and insist that the law of the impenetrability of substance is a law of nature and hence man cannot become God. Intelligence on the other hand proves that there is an exception to this, as well as to all of reason's codes, by proving that *a ray of light can penetrate a body of water,* without disuniting either substance. Thus the essence of man is merged into God:

"As the water doth receive . . . . . .
A ray of light, remaining still unbroken."

That which divides mind from matter is hostile thought; by abolishing the state of mental opposition which exists between the mind and the flesh, the division is overcome.

Matter is a product (thing) of time and is limited to space.

Spirit outsoars time and has no consciousness of space.

"Cord never shot an arrow from itself", and in like manner, form has not come into being from itself. The intelligence that holds the bow is responsible for the arrow's flight, even as the mind, which governs the form, is responsible for the joys which pervade it or the ills that beset it. The arrow is the negative implement of a positive intelligence. Likewise the beautiful organization, so wonderful in its construction and so marvelous in its possibilities, is a passive instrument of the positive mind which actuates it. Whether man,

" . . . . . like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep"

or crystalizes his splendid mental capabilities into immortal acts, depends upon the instruction that his mind has absorbed. It is the cultivation of minds, not the torturing of physical beings, which makes for the revelation of the divine essence through the shadow which surrounds it.

Man is Mind, not matter. Thought, then, is the form of the substance which is Mind, or the Law of Spiritual Being.

IN books lies the *soul* of the whole Past Time—the articulate, audible voice of the Past, when the body and material substance of it has altogether vanished like a dream. No magic *Rune* is stranger than a book. All that mankind has done, thought, gained or been, is lying in magic preservation in the pages of books. Do not books still accomplish *miracles* as *Runes* were fabled to do? They persuade men. —*Carlyle.*

BUT do you do good merely for the sake of that exorbitant interest, called gratitude? That's usury.—*Balzac.*

WHAT I must do is all that concerns me, not what people think.

LIFE is not an additional force, or kind of force, as materialists assume, but it is the consent of all the forces toward an individual end.—*J. Elliott Talbot.*

Digitized by Google

THE NEW FAITH

By Margaret Menet

THE intellectual perception of a truth and its spiritual discernment represent two distinctly separate states of mind. For instance, you are taught that everything that exists is a manifestation of God, Who is eternal spirit. You accept that fact and then you are told that, since you exist, YOU must be neither more nor less than a manifestation of spirit. Yes, you can see that that is so.

What is it you see? Merely the conclusion of a syllogistic argument, which reason tells you is logically correct. This knowledge is of no practical value to you in the exigency of circumstance, or a moment of suffering.

Then, perchance there comes to you a long watch in a dark night, the gloom of which is not lightened by one star of hope or understanding. And there goes out from you, with no volition on your part, a voiceless cry, the cry of a human soul, which reaches the great heart of the infinite God. Immediately, the light which all along has been shining in the darkness, though uncomprehended and unseen, dawns upon your consciousness. You feel yourself lifted above the earth while the burden of suffering falls at your feet and you rejoice in the sweet sense of comfort that steals over you. You have been new-born of God.

In the first case you have a correct recognition of a truth, in the second, you FEEL its vitality but that same wave of warmth that heals and soothes you, permeates your perception with spiritual understanding. Thus infinite love becomes infinite mind and the union of the human heart and mind in this sense combine to give one the supreme knowledge of life. There is no psychic mystery about this but the wholesome truth that realization of the allness of God, Who is unconfined good, inspires one with a desire to do good.

Jesus, the Christ, had this supreme knowledge of life. Do you doubt it? Then let me put a case to you. What is it in the thought of death that most distresses you? The belief in immortality is almost universal. There is that inherent in life itself that makes it impossible for nearly all well-regulated minds to think otherwise. But this belief has never until today (and the bud only of the flower of this knowledge has appeared as yet) taken the definite shape that life after death means the complete preservation of one's identity, the continuance of that individual personage known on earth as John Jones or Sarah Smith. Is there any knowledge you would like to possess that holds a greater value for you? Theosophists claim that after one dies and spends the allotted time in heaven or hades he comes back to earth by being born into another family with an entirely different set of traditions than those he was associated with while on earth. Christian Scientists teach that the creature of flesh and blood which you call yourself is not really you at all, but they do not attempt to give you any definite points as to your real individuality. Would you not like to know it for a truth that as you stand today clothed in flesh, so you will always be, with this satisfactory exception, that in accordance with the spiritual evolution that is the law of life, all that is base and imperfect in you will be eliminated and all that in the secret chambers of your heart you recognize to be good will be made perfect in your every thought and deed; and that the body that shall eventually express your being will be similar to the one of today, only, as a result of the changes that have gone on within, it will become perfect in outline and beautiful in substance.

OUR THOUGHT IS EXPRESSED IN FORM. Take the thought of a painter: doesn't it take shape on canvas? Or the thought of a musician; doesn't it require musical instruments or vocal

Digitized by Google

cords before it can be communicated to others? Or the thought of a literary man; doesn't it clothe itself in words before even the mind that originated it recognizes it? So man, the idea of God, expressed externally must always have form and the statement that this form is similar to the human form is based upon the experience of the Master himself. The man that inhabits earth today has what is called a physical body. Religionists, since the beginning of time, have made of this a distinctly different creation from the spiritual body with which until the writing of "Flesh and Matter" no one has dared associate the idea of flesh. Yet Jesus Himself had a fleshly body like ours in OUTLINE and that body, even as David prophesied, never saw decay. Why? Because the spirituality of Jesus's being, which was complete, permeated His flesh. As a result of this, when the time came for His withdrawal into the larger realm which human eyes blinded by the beliefs of material existence cannot yet perceive, HE TOOK HIS BODY WITH HIM! There was no separation between the Christ and the form that expressed the Christ. Does not this make of Jesus's flesh the substance that all God's children are created out of even Himself, eternal spirit? You remember that there were times during His ministry on earth that His face was transfigured before the gaze of His disciples and His clothing shown with a brilliancy that dazzled them. These were times when He communed with His Father. At the end of those years, which were sufficient for the sowing of the seed of Truth which should bear fruit in God's own time and way, that is, in accordance with spiritual law, the law of life, He was seen no more except to the spiritually enlightened few. If we cannot look directly at the white light of the sun, which we still see through a material concept, having as yet formed no idea of the sun of God's creating, can we expect to see the radiant form of Him who reflects God's immortal substance because He has overcome the world and its material beliefs even though He is still in the midst of us? We cannot see the light of day but through it we see the external world. Similarly, though we cannot see Jesus, the Christ, yet, through Him who, being made perfect, is the master mind and omniscient, we can see the reality of life.

THE CHRIST: If we accept this fact, that Jesus is still in the world directing, or rather interpreting for individual minds the unfoldment of Truth in human consciousness and that He is unseen simply because the flesh that expresses Him is too pure for spiritually unenlightened eyes to perceive, we have thus formed our concept of immortality. It is this—that immortality for mortals begins at the moment of human birth (which, when we know more of spiritual law, the divine principle of being, we shall learn to be the moment of God's creating His own image and likeness) and exists through all eternity. But Jesus is Christ and Christ, we are told, has always been in the world, but through Him everything that is was created. Does this mean that Jesus has always been in the world? No. Then if Jesus, after His advent in the flesh, which was His first appearance, became forever afterward identified with Christ, what was the Christ that existed before that time, the Christ of which we read in Colossians in this manner: "For by Him are all things created which are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him; and he is before all things and by Him all things consist. (Col. 1:16, 17).

The Christ is the mind of man; the mind that is the individual expression of the infinite Mind, God; the mind that is forever reaching out after the Truth of its own being and expressing what it finds. This mind in the prophets of the old testament found the truth of being and foretold the coming of Jesus, Who came in fulfillment of their prophesy and who stands for all humanity as the di-

Digitized by Google

vine manifestation in the flesh, a complete individuality, whose body (experience), soul (or the mind capable of grasping the truth of life), and the spirit, which is life inseparable, a three-fold individuality even as God Himself has a triune nature. This mind in the end will free itself from the darkness of the false concept of life as material, and radiate its real nature as Christ, the true expression of God's idea.

Then Father, Son and Holy Ghost will truly be seen in every living soul. The mind of man is man himself reflecting the three-fold nature of his Creator; man, expressed in form and radiating the intelligence of infinitude THROUGH the idea he represents in the eternal Mind. This is the Christ. This makes man the son of God, and the Holy Ghost the medium of communion between Father and Son. Since both are mental, the Holy Ghost, called in John XIV:17, the Spirit of Truth, is that intelligence which makes of one the manifestation of the other. Thus the child is in the Father and the Father is in the child, and both are one, as Jesus said in John X:30. Therefore, man, when united with his Maker through the Spirit of Truth—communion—partakes of God's eternal nature expressed in the three characteristics—omniscience, omnipresence and omnipotence. But in the same chapter Jesus also said, "My Father is greater than all." (John X:21.) If this seems to suggest the contradictory statements that man is both infinite and finite, an illustration will serve to explain. The rose on the bush represents an infinite idea, that idea being "rose," but it cannot represent the idea "nature," any more than can the infinite idea "tree" or any other of the infinitely individual component parts of old mother earth. The mind that creates is greater than even the sum total of the units it throws off. But the rose and the tree and the other objects of the natural world represent all there is to represent in the ideas which they express. So man collectively and men individually represent God's idea, and the respective concepts can express omniscience, omnipresence and omnipotence without containing within itself the infinite mind.

But to get back to the Christ. What would men know of God, or of earth or of themselves if there was no mind of man to sense what we are without and to grasp what we perceive within? And what is left of that craving innate in every human soul to know God, if the idea of God's relationship to man is eliminated from that knowledge? A moment's introspection is sufficient to show that nothing is left of it at all. The desire to know God is the hunger of the soul for self-knowledge. The mind of man, then, is the important feature of our spiritual evolution and human life, significant in that it expresses the striving of this mind to reach the eternal fact of being and to put on its real nature, Christ. In that happy day the sense of man's separation from his Father will be forever lost. Jesus' declaration "He that cometh to me, I will in no wise cast out," is symbolical of this in addition to containing a definite promise of PERSONAL support.

SIGNIFICANCE OF HEALING: The Christ, or the mind of man in its perfect condition, sees only truth. What then must be the effect upon the body which is a vital part of this mind, being its outward expression? That naturally must reflect perfection of outline and perfection of quality. There can be no disease in the flesh that radiates eternal spirit, the substance of the real man.

To us of today, then, health, or rather, the healing of the diseases is significant in that it registers spiritual growth. I say "healing," rather than "health," because one's health may be merely the expression of a material concept kept perfect by adherence to faith in hygienic living or by an utter absence of thought or fear of ill health. But the healing of the myriad maladies that come upon the majority of mankind through the power of Mind, meaning God, or spiritual law, evoked in the name of Jesus

Digitized by Google

Christ who has perfect knowledge both of God's laws and of man's needs and who is omnipresent in human consciousness to fit the one to the other when called upon (truly a Mediator) is growth in grace and marks the only road to an understanding of the immutable laws of life.

To an adherent of the new faith, then, healing is important—not to be lost sight of for a moment. It is THE SIGN OF SALVATION TO THIS AGE, that salvation being not the transference to a state of perfection immediately after death, after the manner of orthodox belief, but the dominion here and now over all difficulties that lie along the path of the better life. The healing is the evidence that one is walking in the right direction—that his comprehension of the Christ-Truth is growing—that he truly is entering into the fellowship of Jesus Himself whose support will never fail him.

THE INNER POINT OF VIEW

By Horatio W. Dresser

WHEN we are told that the fundamentals of the spiritual life are knowledge of self, knowledge of God, and knowledge of the pathway to realization or attainment through methods of self-help and service, some of us wonder how and where to begin. For greater wisdom seems to be needed than we possess. We appear to lack guidance. God seems far from us. Yet we all have direct access to life and its sources. There is guidance at hand for all. What we need is a method of thought or study which implies the inner point of view, that we may grow in appreciation of the inner life.

The term "inner" is apt to suggest a mere inward looking, as if we were simply to close our eyes, enter into our feelings, and perhaps become unpleasantly self-centered. But the term as here used is the opposite of those terms we employ when we speak as if things around us, bodies, physical forces, changes in the weather, effects produced by food, and the like, were the only realities, and as if we were solely and always subject to mere "things." When we attain the inner point of view we look from within outward, realizing that the effect produced by things and events around us depends largely on the way we meet these events and things, what we believe about them, the attitude we take, the fears we entertain, or the power we possess to banish fear, overcome weak attitudes and become affirmative.

The inner life is of course the present stream of experiences which one becomes the more intimately aware of by looking within, by noting the passing sensations feelings, thoughts. When we look within and become more still, observant, in a listening, meditative attitude, we begin to learn what is taking place in our minds. Every one needs to discover the inner life in this way, to learn that it is not necessary to go anywhere to make the great beginning. And yet this inward looking is the merest beginning. Everything depends upon the motive with which we look. For what signifies is the meaning or value of the life which we thus discover, as we endeavor to trace out its relationships, remembering that it deepens below the threshold of consciousness into the larger self, widens above into our relationships with God, and widens around into our life with humanity. The inner life does not end with the passing sensations and emotions, but includes memory, latent capacities, unexpressed desires, unrealized ideals, possibilities of intuition or insight, and opportunities for drawing upon higher levels of power or life than the level of sense-experience. The important fact about the present stream of

Digitized by Google

experiences which we find when we look within is that this present activity, understood, is the clue to all the rest, is profoundly real, is *an expression of life,* is more truly real for us than the things we see around us or the events we contemplate. When we once gain this sense of reality, in the inward look, we may look outward upon events and things with new awareness of power, realizing that the outer is the manifestation of the inner, that the Spirit makes the world.

There are, to be sure, certain difficulties which we encounter at first. When we pause to look within, most of us become aware that many activities are going on, and we seem unable to distinguish one activity from another; or it seems to be difficult to concentrate so as to think about the relationship of the inner life to the outer. Our thoughts fly hither and yon, as we say. It is difficult to be still, for we have rather suddenly turned from the outer world where many events are in process. It is like stepping out of an automobile which has been moving amidst all the complexity of a great city's traffic: we still feel the whir and intensity of the activity, even though we at once enter a quiet house. The feelings associated with the self seem inseparable from external realities connecting us with the great hurrying world. We can not tell where the spiritual life begins and where the mental leaves off, or where the mind ceases and the body begins. All that we seem to know immediately, by looking within, is the passing stream of consciousness in its great immensity, apparently involving all activities at once in endless confusion. People begin to dwell on the fact of confusion before they have given these activities an opportunity to settle. Hence they hardly know where to begin. It all seems too subjective, or to require too great effort.

But we need not try to understand the whole inner life at once. The power of analysis by which we distinguish one element of experience from another grows with practice, after we learn what to look for. The same is true of concentration. Our whole life-experience is a process of self-discovery. We learn what we are when experience touches us in a new place, when an unexpected event occurs which shows how little poise we have, when some one does us an apparent injustice and we take offense, or when we rise to an occasion or opportunity and find that we really possess a measure of faith, inner peace and control. We are constantly learning what we are by what we are doing, or expressing; what conditions or opportunities we are drawing to us by our attitude, our fears or hopes, our weaknesses or our strength. Thus we have become more able to trace experiences to their sources, to see what we have done to bring us where we are, wherein our attitude needs to be changed, how we should live to attain better results. Thus tracing things to their sources, we more and more gain the inner point of view.

In this way the inner life becomes as it were objective, social, a possession common to us all. Just as we read the signs of character, struggle, victory, on the faces of our friends, and hence come to see their character made manifest; so we learn to penetrate still more deeply, till the inner life becomes an open book, the inner life which discloses character in the making. We realize that each individual lives such a life as we find ourselves living. No man liveth unto himself. In studying the inner life, seeking its sources and resources, its laws and conditions, we may regard ourselves as "any person thinking," and man or woman learning life's lesson. All who take life in earnest face the same conditions. What is worth while is for all. Truth is universal.

Yet with each of us life is in a way different. We have had a different parentage. We started our life-interests at a different point. We differ in capacity or gifts. Each must learn the lesson which his experience teaches. Each must verify spiritual truth in his own way, according to his state of development.

Digitized by Google

Each has problems to solve. Consciousness is with each in a way unique, incommunicable.

The significant lesson is to learn that each of us has been selecting his thoughts, emotions, deeds; we have all along been sowing what we are now reaping; all along we have been suffering or enjoying the consequences of our own acts. We needed subject-matter to analyze, we needed experience. Now we have reached the stage of discrimination where matters are brought home to us and we realize that we are responsible. So we can trace our deeds back to the desires, thoughts, sentiments, the love from which they sprang. So we discover ourselves as in a way makers of our own destiny. We find ourselves "under the law," subject to the consequences of our past. Yet we also find ourselves free, since the discovery of the sequences between causes and effects shows us how, by more wisely thinking, selecting, willing, living we may steadily prepare a better future. To attain the inner point of view is to have a vision of the wonderful process by which life is steadily taking shape before us, is to be put in possession of great possibilities.

Apparently we are children of circumstance. Heredity and environment seem to have chosen everything for us. Education and the world's influence on us seem to have done the rest. Suffering the results, we put the blame on the world or on God. We are very skilful in our evasiveness—until we see that there is no escape from responsibility. Life has apparently made us what we are, and so it is easy to attribute all our misery to life. Thus thinking, or rather, half-thinking, we drift along, at times despondent, at other times following a gleam of hope.

But when we really begin to trace matters home to ourselves the whole prospect changes. As unpleasant as it may be for the time being to discover that life is in a way *what we have made it by our attitude,* response, or way of taking it; nevertheless, this discovery shows us where to begin to bring about wise changes. We realize that as so much depends upon the point of view or interpretation, we must gain *the best point of view,* make the truest interpretation. Life will then begin to change for us with every change of attitude or expectation. Our thought will seem like a great transforming power. Life in itself will seem in a way as neutral as a picture-play which thousands see alike, but which each interprets according to the emotions felt, the judgments concerning causes and responsibilities, the "moral" which the play seems to lead to. Life is given to each of us for interpretation. It is real for all. We did not make it. In a sense it is as objective as the successive motion pictures which we merely watch, well aware that they are produced mechanically. Yet it is as truly "here," in the world of our own consciousness where we may put any interpretation upon it we choose.

Since experience is, in a way, neutral, or the same for all in so far as it is objective, with its series of events following one another while we think, we come to see that no less truly our own sensations are neutral in the beginning. A slightly unpleasant sensation occurs, a moderately disturbing emotion breaks in upon our repose, a thought arises which interrupts our meditation. In itself it is a mere nothing. If we know how to shift our attention, or make the right association, it may pass in a moment. The instant's unpleasantness may then cease as rapidly as it began. But if we have not yet learned that very much depends upon the direction of mind, the first thoughts associated with an experience, the name attached to a slight pain, the suggestion we entertain, out of this apparently harmless transitory mental state may unwittingly develop an illness, a miserable state of mind, an emotion that will sweep us impulsively in its path. Thus a fit of the blues may grow out of the slightest tinge of blueness, a state of jealousy may be developed out of a sentiment too trivial for a rationalizing being to notice.

Digitized by Google

Thus an experience meant to bring us a blessing may become a curse. The blame does not belong with life. If it belong anywhere outside, it is attributable to relationships with people who have helped us to turn in wrong directions of mind, that is, we have borrowed our beliefs outright, we have learned how to make much trouble out of a small difficulty.

For example, many of us grow up with the notion that it is a part of life to pass through a round of troubles, beginning with children's diseases, mumps, measles, scarlet fever and the rest, and running through a long list to the end, the end being a decline in physical and mental power, the loss of faculties and a weakening old age. Reared in this way, we unconsciously yield to it, permitting ourselves to entertain the fears and other expectations by which we do our part to bring these miseries and failures upon ourselves. "What we believe, that we create." It is real for us, by interpretation, through belief or acceptance, whatever our experience might have been had we met it wisely.

We meet everything in life by some sort of expectation or belief. A belief sets suggestions free. Suggestion puts us in a state to entertain the mental pictures and fears that go with it. Thus belief implies a mental attitude. We are pessimistic or optimistic, as the case may be. Without realizing it, we tend to set those energies free which shape life according to belief.

But let us start in another way. Instead of mistaking ourselves for beings of flesh and blood, with a something called "the soul" somewhere hidden within, let us begin with the great truth that we are *spiritual beings* living an essentially spiritual life in intimate relationship with God. Let us begin with the idea of life as coming to us from a still more interior source, that is, from in the "secret place." Let us regard this life coming from within as the real efficiency or power instrumental in making us what we are. Starting thus, we look forth upon the outer life as a product or expression of the inner, our outlook is in very truth from within outward. Instead of mere belief, we seek radically different interpretations of passing experiences according to the type or ideal which the presence of God gives us.

Life as we find it, before we think, is largely a co-operative product due to the interaction of *self* and the *world*. Life becomes, through *spiritual realization*, a co-operative product in which *God* and the *self* are the two leading terms.

The great reason for adopting the point of view of the inner or spiritual life is that we shall think from the Divine image and likeness, co-operate with the Divine creative activity. This Divine ideal is our primary reality. It is for this that we live. Hence we need to realize the ideal more and more vividly in our thought, mental imagery, feeling, as the object of our love, so that we may pattern our lives after it.

This consciousness lifts us out of the narrow confines of subjectivism, out of our mere self-consciousness into the thought of the Divine presence. Instead of mere self-contemplation or self-analysis, we turn to the inner life for study that we may grow in the things of the Spirit. This is the end to keep in view in all our study. This is really fundamental, this view of our life as a sharing of the presence of God.

Before beginning to take the inner life seriously we blame people and things around us, deploring our heredity and early education, condemning the world and complaining of its Maker. When we look to ourselves we realize that by caprice, rebellion, resignation, or by evasively regarding life as a mystery, we simply postponed the day of intelligent use of our powers. When life with all its adversities becomes an incentive to growth, victory and freedom, we see that the great need is a changed attitude.

OUR acts our angels are, for good or ill; Our fatal shadows that walk with us still. —*Beaumont & Fletcher.*

Digitized by Google

THE TONGUE OF THE SLANDERER

THE character assassin, the tongue of the slanderer, is the greatest evil that afflicts humanity. I heard this simply illustrated once when I heard there existed a good priest, a member of the Catholic Church, and many sinners went to him to be given pardon and absolution for their sins. One came in and admitted that he had stolen, and he forgave him by telling him to restore to the men from whom he had stolen the amount he had stolen. Another confessed he had committed burglary, another to burning a house, and he required of them, if possible, to make all restitution. Finally a man came in and said, "Holy Father, I have slandered my fellow men and I have slandered a woman." The holy father said, "There is a duck out in the yard. Take that duck and kill it. Go down this road; walk slowly and pick it as you go. Come back by the time you have picked off every feather and all down from that duck." The penitent went and did as he was told. He came back, and said, "Father, I have complied with your request." The father said, "Now travel the same road you traveled, gather together every feather, gather together every particle of down, put them in this sack, and bring them back to me." The penitent hung his head, scratched it, and said, "Father, that is impossible. The high wind has blown the feathers and the down to the uttermost corners of the earth." The father said, "Just so, it is impossible for you to render restitution for the crime of slander you have committed. Every sin under the Catholic faith is forgivable, but it is the one sin that is beyond the scope of restitution. It is God's worst enemy and the devil's best friend."

THE LOST ART OF PRESCRIBING

THE following extract from an article written by a London physician, and published in the Herald of Health, will serve to illustrate somewhat the state to which medical science is fast coming:

"The Hospital of June 16th, 1909, devotes a leading article to a lament on 'The Lost Art of Prescribing.' We are told that 'it is a venerable grumble among physicians of the older school that the art of therapeutics is decaying because the younger generation is extremely ignorant of materia medica.' Medicine is in such a muddled condition that with all the conflicting theories and contradictory voices about it it is not surprising that many students and young practitioners are bewildered as to treatment. Our students are being taught to devote all their powers to making their diagnosis of their patients' maladies as perfect as possible, to studying the causes and prevention of disease; and then, as to cure, they are taught how futile it is to attempt in the great majority of cases the remedy for that over which we have little or no power. Wandering recently through the Museum of the Pathological Department of one of our great medical schools, and studying the vast array of specimens and models of a thousand forms of the ills which afflict mankind, I asked myself what can we doctors do toward curing any of these terrible maladies? Of what value would any drug be to the wretched patient, the subject of such complaints?

"Contemplating the array of tumors preserved in spirit, I say, 'Yes, we can cut them out—that is all, and the patient may possibly be saved to live another

Digitized by Google

year or two in misery.' Perhaps these young doctors are right, after all, in their scepticism! Surgery has at least something to say for itself, but what of the competition of the serum and vaccine mongers? Faith in drug treatment for certain tropical diseases having been forsaken, serum and vaccine inoculations had a passing vogue, but these proving failures, preparations of arsenic and tartar-emetic are now being boomed, and I saw recently a rabbit which was 'certain to have died' from the deadly tropical disease, Nagana, for which hitherto no remedy had been discovered, and which was 'cured by tartar-emetic.'

"So the pendulum oscillates. We do not know what the serums do, and are equally in the dark about deadly drugs. We abandon the latter for the former, then rapidly lose faith in the serums and return to the drugs which erstwhile we had despised. And 'so we go round the mulberry bush.'"

THE DENIAL OF FEAR IS THE SECRET OF STRENGTH

He who has calmly reconciled his life to fate (Divine destiny) and set proud death beneath his feet, can look fortune in the face, unbending both to good and bad; his countenance unconquered he can show. The rage and threatenings of the sea will not move him though they stir from its depths the upheaving swell. Vesuvius' furnaces may never so often burst forth, and he may send upward smoke and fire; the lightning whose wont it is to smite down lofty towers, may flash upon its way, but such men shall they never move. Fear naught and hope naught: thus shall you have a weak man's rage disarmed. But who so fears with trembling, or desires aught from them, he stands not firmly rooted, but dependent; thus has he thrown away his shield; he can be rooted up and he links for himself the very chain whereby he can be dragged.—*Boethius.*

GLEANINGS

He who has many servants has many thieves.—*Dutch Proverb.*

Do good and throw it into the sea; if the fish know it not, the Lord will.—*Turkish Proverb.*

Earth changes, but thy soul and God stand sure.—*Browning.*

Don't contend with words against wordy people; speech is given to all, wisdom to few.—*Cato.*

You may believe what is false, but you can know only what is true.—*M. J. Barnett.*

We grow broader not by seeing error, but by seeing more and more of truth.—*J. Freeman Clarke.*

Speculation is a parasite that feeds upon values, and creates none.—*Andrew Carnegie.*

God is but a great Will pervading all things by nature of its intentness.—*The Philosopher.*

Whenever you view everything from the standpoint of the Spirit you will cease being a Son of Man and become a Son of God.—*Mrs A. B. Haney.*

Let pass through thy mind, my son, only the image thou wouldst desire to see a truth. Meditate only upon the wish of thy heart, seeing first that it can injure no man and is not ignoble. Then will it take earthly form and draw near to thee. This is the law of That which Creates.—*Buddha.*

Digitized by Google

NOTES FROM THE FIELD

DEAR MR.:

I have finished the correspondence course and enjoyed every bit of it. I believe it has brought out in a more practical way many points of Science. May I say that you have brought up to date the teaching of Christian Science by bringing in modern comparisons and not being afraid to show what the modern science of Psychology is trying to do.

Divine Science is too broad to be jealous of other people's progress and too Universal to allow ecclesiasticism to strangle it. Very sincerely yours, E. H. T.

DEAR MRS.:

At this season of general Thanksgiving I wish to send a word of special "thanks" and gratitude to you. I am so grateful to you for freeing me from the bondage which I had been under for fifteen years. I realized that I was so weakening and irritating my digestive organs by continuous use of just one, then another variety of cathartics that my condition would soon be serious. I have not touched any medicine since I came to you, over two months ago and have never felt better and everyone tells me how well I look.

To you and to Him always who supplies all our needs, I do, indeed, give thanks.

With loving wishes to you for a happy Thanksgiving, faithfully, C. N.

MY DEAR MRS.:

I am so grateful to you for your most loving ministry, and for your kind letter.

I am happy to tell you your work is so wonderful, for things are beginning to be so different, and harmony is here so you see how good God is, and how quickly he has heard your prayers! It is wonderful to realize it, and I can hardly believe that in less than a month the answer came so truly.

I am thinking how happy I would have been if I had known of this a few years ago. God bless you! Yours sincerely, B. A. S.

MY DEAR MRS:

It is with deep gratitude that I write you of the powerful work you have done for me in breaking up the cigarette habit of many years standing, a vicious thing even in a mild form, and mine was not mild! But I believe I can truthfully say now that it is completely smashed, and I am "off smokes".

The first week was none too easy, now I scarcely think of it and with the tremendous compensation that has come in the way of increased health and calmness of nerves and brain, I feel that in giving up the lesser I have obtained the greater, and am, therefore, more grateful to you than words can express. I never intend to go back to it. With all good wishes, I am, L. G. B.

MY DEAR MRS.:

The latest report from my sister, yesterday, stated that her temperature was still normal and that she was to be permitted to sit up to see whether the fever comes back. I can't tell you how encouraged I am and how much I appreciate your help. The power is truly marvelous. Sincerely yours, E. C.

MY DEAR DR.:

Our prayers have been answered. My dearest wife is here with us, as normal and natural as I could wish for, taking every interest in life and the little home here and my heart is too full for utterance. It does seem so true to me that "God's will is per-

Digitized by Google

fect, working in us as Peace, Power and Perfection." It is such a source of strength when we realize this.

Sincerely yours, F. H. C.

DEAR:

I believe I am getting on in Divine Science. I came home Friday night with a chill, temperature, etc., and every appearance of another attack of grippe. I took the little book you sent and just got busy. I didn't sleep a lot and every time I awakened said what Dr. Murray suggested, and in the morning I got up, went to work and have been all right ever since. E.

WE GO THIS WAY BUT ONCE

WE go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah! never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not say.

We go this way but once. Then let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Sometimes the path of bruised and stumbling feet.

FLORENCE JONES HADLEY,
in the British Weekly.

"THE MASTER IS COMING"

By Mrs. Emma A. Lent

THEY said: "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest divine!

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hasted and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple, thin, pale and gray—
And said: "O, let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you today;

Digitized by Google

I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet Him,
And serve Him with utmost care,
When a little child stood beside me,
Sweet and pale and fair;
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow
Swept over his blue-veined brow;—
Someone will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept,
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair:—
"Three times today I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled."

"O, Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of Mine,
Ye have failed to comfort Me."

A LITTLE PARABLE

I MADE the cross myself whose weight—
was later laid on me,
This thought adds anguish as I toil up life's Calvary.
To think mine own hands drove the nails
—I sang a merry song,
And chose the heaviest wood I had,
To build it firm and strong.
If I had guessed, if I had dreamed, its weight was meant for me,
I should have built a lighter cross
To bear up Calvary.

ALL creation is permeated through and through and animated by an all-ruling will which is eternally striving to actualize itself in phenomenal life.—*Geo. Ainslie Wright.*

BEAUTIFUL, wonderful green of the woodland.
Murmuring voice of the half-hidden rill;
Flower-faces smiling their way to the heart of me—
Oh with what rapture my senses you thrill!

Beautiful tall trees so silently growing,
Little blue violet in your green sod;
Life, and the *same* life, through my soul is flowing
For all life is one life, and that life is God.

—*M. F. Ingram.*

NOTHING can work me damage but myself. —*St. Bernard.*

Digitized by Google



Children's Page



THE ELVES AND THE COBBLER

By Grimm.

Interpreted in the light of Divine Science.

ONCE upon a time, there lived a shoemaker, who, although he had done nothing to bring it upon himself, was so poor that he finally had only enough leather left to make one pair of shoes, and no money to buy any more.

As his poverty had come, apparently through no fault of his own, we suspect that the real reason was that he had looked outside of himself for his supply, instead of to the good and generous Father within him, who is really our own Christ selves.

Now that wonderful and wise God who dwells within our own hearts wants us to have more and more of the good things of life, but in order to do that, it is sometimes necessary to take away what the world has given us in order that we will turn within to our real source. And that is exactly what happened to the little shoemaker.

He was very sad as he looked at his last piece of leather for he had no money to buy food for himself and his good wife. But instead of grumbling or feeling sorry for himself he sat down, before going to bed and cut out the last pair of shoes, to have them all ready to make up in the morning. Then he went to bed and instead of being fearful and worried about where his supply was coming from he closed his eyes and gave himself and his problem wholly to that good and wise God within himself, knowing that what we ask in faith, we will receive.

In the morning, before starting to work, he had his silent meditation with God, then went cheerfully to his bench to finish the shoes he had started the night before. But when he got there, what do you think he found? The pair of shoes standing upon his bench, all finished! He was so amazed and delighted that he could not speak for a moment. Then he called his wife and when they examined the shoes they found that they were more beautifully made than any shoes they had ever seen before, which only proves that when we turn our problems over to God they are solved more perfectly than we could ever do them ourselves.

The two good people had scarcely gotten over their amazement when a customer came in and because the shoes were so beautiful he paid much more for them than he was accustomed to. So much, in fact, that the cobbler had enough leather for two more pairs of shoes.

That evening he had the new leather all cut and ready for his next day's work and again went to bed with a light and thankful heart and the next morning prepared for work with an even greater spirit of expectancy than the morning before.

When he got to his bench, there sitting neatly upon it, were the two pairs of shoes all finished. Nor did he lack customers for two people soon came who

Digitized by Google

paid him so generously for the shoes that he was able to buy enough leather for four pairs.

The next morning the same thing happened. This time all four pairs were made and were just as beautiful as the others. More customers came and bought, and so it continued. What he cut out at night he found in the morning made into the neatest shoes you ever saw. This went on until he became prosperous and was very happy and grateful.

Then one morning, just before Christmas, after he had cut out the usual quantity he said to his wife—"What say you to staying up tonight to see who God sends to help us so kindly?" His wife readily agreed to this, and so lighting a lamp they hid themselves in a corner of the room, behind a curtain, where they could peep out without being seen.

The good faithful couple were all atremble with excitement and waited with great expectancy. Suddenly—just as the clock struck twelve, in bounced two of the cutest little elves you could imagine; gay, happy little messengers of God. They squatted down cross-legged on the shoemaker's bench, their bright little eyes dancing, and picking up the prepared work, set to, their nimble little fingers fairly flying over the leather. They stitched and sewed and hammered so swiftly and lightly that the cobbler and his wife gazed astonished and could hardly believe their eyes.

Amidst much happy laughter and joyous work the shoes were finally finished and beautiful work it proved to be. Then the two little fellows hopped gayly up and scampered out of the window.

The following morning the wife said —"These dear little fellows have made us rich and we must show our gratitude to them and the great and loving Father who sent them. They must be cold because they have no clothes. I will make them each a little jacket, waistcoat, shirt, trousers and stockings and you can make them each a pair of shoes."

The husband readily agreed, eager to show his gratitude for in their great happiness they did not forget to thank God for his blessings.

Then one evening, when everything was ready, the two good people put their gifts on the bench instead of the usual work, and hid themselves to await developments. Just as the clock struck twelve, in hopped the little elves, jumping about and happy in the thought of doing the task God had set for them.

Then to their utter surprise they saw, not the leather, but the smart little clothes all neatly laid out for them on the bench. At first they were so astonished they did not know what to do, then in great glee they drew on the little trousers and jackets and strutted about, very gay and proud, admiring each other and clapping their hands in merriment. Soon they began to scamper over the stools and chairs, turning somersaults and dancing about and singing. Then they skipped lightly out of the door and after that evening they never came again, nor did the shoemaker and his wife hear of them after that. But we can safely guess that they went to another errand of mercy, carrying out the happy work that God gave them to do.

For the little elves, like ourselves, were perfect ideas in the mind of God, and just as they were clothed in their little garments, made by the good woman and her husband, so we, as perfect ideas in the mind of God, are clothed with bodies and made visible through thought in order to carry out God's pleasure on earth.

From the day the little elves departed the good shoemaker and his good wife prospered in all that they did and lived happily all their days, because they had learned a great lesson—That whatever problem we give wholly to God, our great and good friend, no matter how small a thing it seems to us, it will be solved in a seemingly miraculous way, if we do our part, because there is nothing God cannot do and does not want to do for his children who love and trust him.

THE kingdom of heaven is within you.

Digitized by Google

HOW CHARGING WHIRLWIND LEARNED TO MAKE BASKETS

ONCE upon a time in the far away past on a certain afternoon a little Indian boy named Charging Whirlwind stood watching a most extraordinary proceeding. Early in the day he had spied a striped gopher building a new home. How hard he worked, burrowing straight down into the earth!

He began by making a hole about an inch wide and packing the edges hard and firm. In he would dive and down, down, down until at times nothing but his tail was visible and then he would back out of it, covered with dirt, his cheek pouches full of it and off he would run to his dumping ground to return for another load. For he was clever enough not to leave the freshly dug earth near his front door to tell the other wild things where his family lived. By sundown he was still working frantically.

"Dear, dear," said he, "I wonder if I shall get moved in before nightfall."

Whirlwind thought it strange how easy it was to understand his squeakings and wondered if his little friend would talk to him.

"Why are you in such a hurry?" he asked.

"Haven't you heard of our recent trouble?"

"No," said Whirlwind, "tell me all about it and what's your name?"

"I am William McAdoo DigDig, said the gopher, sitting down on a corncob to rest. "I was living in the suburbs, in a rented house which was most comfortable, but the new landlord, a Mr. Weasel, bought the property for the express purpose of giving his large family of boys more freedom and room to play. So wife and I, not wanting to do less for our dear children, bought this little plot on the installment plan, ten beetles down and a beetle a month for a year. I simply must furnish the living room tonight so we can sleep here even if we have no furniture."

"Do let me help you," said Whirlwind, who by this time was as interested in the new home as its owner.

"Thank you so much," said DigDig, "just roll in that leaf mold so you'll grow smaller."

Whirlwind did as he was told and to his surprise found himself not more than four inches tall.

"Now for myself, I prefer to dig with my hands but yours are too soft so I'll have to make you a shovel."

He trotted away towards a brook and came back with a spade made of a flat fishbone spliced to a twig by a horse hair. Whirlwind followed him into the hole, straight down for nearly four feet and then he found himself in the living room, a most magnificent place. It was at least two feet long and nearly as wide with a beautifully arched ceiling. Out from it another tunnel led on to a sun-porch screened with a grass curtain to keep out prying eyes.

"If you will widen this door a bit," said DigDig, "we will bring in some grasses to weave a carpet. I'll get my wife to come over and help—she's good at that."

Whirlwind dug away at the door while DigDig disappeared to return with Mrs. DigDig whom he introduced to the Indian boy.

"How good of you to come just at this time," she said and set about teaching him how to braid the grass and weave it into a large round mat for the middle of the floor.

"I think you'd better fetch the children," said she to DigDig, "while I make two new cradles."

Whirlwind watched her earnestly and while she made one he made the other, working out the shape as he went along.

Soon they heard faint squeakings in the distance and DigDig appeared with a baby on each arm and four other children tugging at his coat tails. The babies were put to bed and covered with pink clover quilts which were most becoming.

Digitized by Google

By this time the little Indian began to feel tired and sleepy and he thought his Mother would be looking for him, so he said "Goodnight" and promised to come and see the DigDig family again.

Mr. DigDig took him to the door and made a curious sign with his paw and suddenly Whirlwind found himself a big boy again and the little gopher hole only a speck on the ground.

The next day his Mother was surprised to find him busy at work weaving all kinds of mats and baskets out of sweetgrass. Some were big and some were little but he never told her where he learned to make them. Soon everyone in his tribe was coming to watch him and from that time on they were renowned for their wonderful basketry all the world over.

WORDS OF WISDOM

WITHIN their silent chambers treasures lie
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which for a day of need
The Sultan hides deep in ancestral tombs;
These hoards of truth you can unlock at will.

—*Wordsworth.*

WE make our fortunes and we call them fate. —*B. Disraeli.*

MEN must reap the things they sow.
Force from force must ever flow.

—*Shelley.*

THE soul contains in itself the event that shall presently befall it, or the event is only the actualizing of its thoughts.

—*Emerson.*

SELDOM went such grotesqueness with such pain;
I never saw a brute I hated so.
He must be wicked to deserve such pain.

—*Browning.*

YOU despise books: you whose whole lives are absorbed in the vanities of ambition, the pursuit of pleasure, or in indolence; but remember that all the known world, excepting only savage nations, is governed by books.

—*Voltaire.*

THEN spake he of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmetic of the universe,
Which meteth good for good, ill for ill,
Measure for measure unto deeds, words, thoughts,
Making all futures fruits of all the pasts.

—*The Light of Asia.*

THE widow's mite that went tinkling through the brazen throat of the treasury is sounding yet; the escaping fragrance of the alabaster box fills the world with sweetness. —*Beecher.*

A MAN should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you. —*Plutarch.*

WHERE a book raises your spirit, and inspires you with noble and courageous feelings, seek for no other rule to judge the event by: it is good and made by a good workman. —*De La Bruyère.*

NOT from birth does one become a slave; not from birth does one become a saint; but by conduct alone.

—*Gautama.*

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

February the first

To love God is to serve man for the love of Divinity includes service to humanity. God is best loved by the one who most serves for the service of man is born of that unique love of God which is constant in application, universal in adaptation and efficacious in action. This is the love that characterizes the man who has learned to loathe sin, or to abhor the fault while loving the faulty. This is the perfection of loving which, like beneficent dew, includes in its ministrations everything within its reach, and this without regard to race or nationality.

MEDITATION: "I am manifesting the love which is God in my dealings with my fellow man."

BIBLE SELECTIONS: I John 5:2; 3:14; 4:12 and 20; Math. 10:42.

ASTOR LECTURES: Page 273, paragraphs 1, 2 and 3.

February the second

It was St. Tomaso who decried speculative 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, but 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 is enabled to put forth power which ranks it with the greatest 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 takes on the form of action. Consider your birthright, and meditate on your inheritance as a child of the Most High, and so be at peace.

MEDITATION: "God's law alone governs me."

BIBLE SELECTIONS: Math. 9:29, 30, 1 clause; Math. 17:20; Math. 21:21.

ASTOR LECTURES: Page 98, paragraphs 1 and 2.

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 whcih all the good, which time sought to consume, shall be restored to you fourfold.

MEDITATION: "My life is hid with Christ in God."

BIBLE SELECTIONS: Isa. 53:3, 4; Isa. 52:9; Psalms 35:9.

ASTOR LECTURES: Page 289, first paragraph.

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 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 which is the power of God. YOU are the instrument for the revelation of that All Power and Presence.

Digitized by Google

MEDITATION: "NOW is the moment of my redemption, and HERE the place of my liberation."

BIBLE SELECTIONS: John 3:2, 3; John 10:30.

ASTOR LECTURES: Page 251, second paragraph.

February the fifth

Love casts out fear therefore, Love is the only remedy for that disease which is a token of your lack of confidence in the omnipotence of God; a disbelief in His omnipotence, and a doubt in His omniscience. To be afraid is to close the shutters of our dwelling against His spiritual Light, and there is no cure for fear except more Love for God.

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: "What time I am tempted to be afraid, I will realize that Perfect Love casteth out fear."

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

ASTOR LECTURES: Page 107, paragraphs 1 and 2; Page 108.

February the sixth

There is no regret in God. To distress one's self on account of the past is to limit the future, for remorse cripples our present possibilities and the future depends upon our present achievements.

If we have made mistakes and have recognized them as such, we should forget them and press on to future accomplishments. To sin and be sorry is not so important as to rise from the ashes of our errors, wiser because of the 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. Imitate David, the Messiah of the Old Testament.

MEDITATION: "There are no mistakes in divine economy."

BIBLE SELECTIONS: II Samuel 12:18 to 24.

ASTOR LECTURES: Page 329, paragraphs 1 and 2.

February the seventh

Strength comes to him who uses it and the greater the occasion for it, the more it will be at hand. The supply always exceeds the demand, no matter how great the emergency, and the strength which is God is ever equal to the demand made upon it. Ask, and it shall be given unto you in good measure, pressed down and running over, if you have used all that you had before asking for more. God wills that His children should ever depend upon His bounty.

Therefore, my brother, use all you have of the attributes of God in well doing, that God may refill your storehouse with greater fulness of joy and pleasure, that you may manifest God to your fellows.

MEDITATION: "God is my strength, therefore, I know no weakness."

BIBLE SELECTIONS: Deut. 33:25, second clause; Judges 8:21, second clause. Psalms 71:6, first clause; Isa. 40:29.

ASTOR LECTURES: Page 97, second paragraph.

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. Today 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 today we realize He has given us the power to do for ourselves. Hence, today 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: "I am the medium through which the Divine comes into active manifestation."

Digitized by Google

BIBLE SELECTIONS: Heb. 13:8; first Sam. 15:20.

ASTOR LECTURES: Page 271, third paragraph.

February the ninth

Appearances are merely the surfaces of things. 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 and my Father are One: therefore, I think the thoughts which are of God."

BIBLE SELECTIONS: Math. 7:7; first Tim. 5:22; John 7:24.

ASTOR LECTURES: Page 266, first paragraph.

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 my 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 your real Essence.

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 for weal or woe. Therefore, man is glorified by right thinking.

MEDITATION: "I am the expression of the idea of the Almighty; God's consciousness is my consciousness.

BIBLE SELECTIONS: Prov. 24:9, first clause; second Cor. 10:5.

ASTOR LECTURES: Page 280, second paragraph.

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 will be true to the best that is in me through Christ Who strengtheneth me."

BIBLE SELECTIONS: John 15: 1 to 15; first John 3:18; 4:6.

ASTOR LECTURES: Page 135, first paragraph.

February the twelfth

Time is another name for Opportunity. The opportunity to help another is the greatest opportunity in life. And to help through the channel of a pure mind by the arrow of thought which pierces space as though it were not, is the highest ministry. Thought, warm with Love and strong with wisdom, goeth forth freighted with the potency of its spiritual quality to heal and to bless.

Only the pure soul can transmit the highest thoughts. Only the soul, perfected in sacrifice, can radiate the light and warmth of Love that make for healing balm. Be true to the Highest, for in no other way can you feed God's sheep.

MEDITATION: "The light of Spirit is manifesting itself through me now and forever, to the exclusion of all that is unlike God."

BIBLE SELECTIONS: Gal. 6:10; John 21:15-19.

ASTOR LECTURES: Page 169, first paragraph.

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

Digitized by Google

which connects thought and deed. There is but one way to develop the power of 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: "The light of Spirit goes before me making my path plain.
BIBLE SELECTIONS: Mark 12:33; Rom. 15:3.
ASTOR LECTURES: Page 338, second paragraph.

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: "There is nothing selfish in Divine Mind, wherein I abide.
BIBLE SELECTIONS: I Cor. 12:4; I Cor. 12:6.
ASTOR LECTURES: Page 156, first paragraph.

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: "I am a channel through which the power of God is made manifest in the world.
BIBLE SELECTIONS: Psalms 94:19; Psalms 139:17.
ASTOR LECTURES: Page 282, first paragraph.

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.

Inoculate the patient by the power of Spirit, which is using you as its channel. As your thoughts pass to the consciousness of the patient, the power of God is transmuting 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: "My thoughts are the medium through which the health which is God is manifested to my fellow beings."
BIBLE SELECTIONS: Acts. 3: 1-13.
ASTOR LECTURES: Page 283, first paragraph; Page 284, second paragraph.

February the seventeenth

One asks: "If thoughts are free to go and 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

Digitized by Google

centered on Good is positive protection against the effect of negative thinking.

MEDITATION: "I am thinking God's thoughts, the thoughts which are substance and life.
BIBLE SELECTIONS: Psalms 10:4; Psalms 146:4; Prov. 15:26.
ASTOR LECTURES: Page 266, first paragraph.

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: "God is revealing Himself to me now in all ways."
BIBLE SELECTIONS: Mark 4:39; Luke 4:39; Psalms 89:9.
ASTOR LECTURES: Page 152, first paragraph.

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 except 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. God speaks to man through his thought. '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 SELECTIONS: John 6:45; Psalms 8:5.
ASTOR LECTURES: Page 170, second paragraph.

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.

"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: "God is the perfection of my character."
BIBLE SELECTIONS: Gen. 1:27; II Sam. 23:4; Prov. 14:6.
ASTOR LECTURES: Page 126, first paragraph; page 127, first paragraph.

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 Infinite Order and Perfection."
BIBLE SELECTIONS: Psalm 19: 1-7; II Cor. 13:8.
ASTOR LECTURES: Page 114, first paragraph.

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. Per-

Digitized by Google

haps, thou son of man, thou are 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 SELECTIONS: John 15:6 to 15.
ASTOR LECTURES: Page 124, first paragraph.

February the twenty-third

A seer has said, "Men are symbols and inhabit symbols. Workmen, work and tools; words and things; birth and death are symbols. The visible universe is the embodiment of the Divine Life, a synthetic unity wrought of differentiation."

Since the great Architect revealed 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 SELECTIONS: Eph. 4:6; Acts 17:27, 28.
ASTOR LECTURES: Page 153, first paragraph.

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 SELECTIONS: John 3:27; John 5:19.
ASTOR LECTURES: Page 145, first paragraph.

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 perfecttion."
BIBLE SELECTIONS: Prov. 23:7; Phil. 4:8; Isa. 14:24.
ASTOR LECTURES: Page 289, first paragraph.

February the twenty-sixth

"In the 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 SELECTIONS: Hab. 2:20; Psalms 46:10; I Kings 19:4 and 12.
ASTOR LECTURES: Page 71, second paragraph.

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

Digitized by Google

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 not only your privilege to become the healer of your own diseases but also of lifting your neighbor's consciousness from the lower to the higher plane of being, where he may find peace.

MEDITATION: "The knowledge of God is my knowledge."
BIBLE SELECTIONS: Psalms 27:1-5; Psalm 121:1-3.
ASTOR LECTURES: Page 169, first paragraph.

February the twenty-eighth

The Word of God is "the utmost 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 SELECTIONS: Rom. 8:38-39; John 1:1-17.
ASTOR LECTURES: Page 248, first and second paragraphs.

February the twenty-ninth

As the earth depends for its continued existence from year to year on the inexhaustible supply which it receives from the sun, so existence depends upon the quality of a man's mind for its continued so-called "physical" existence. Thought acts more like an electrical force than a mental energy and by thought a man's body may be quickened into celestial forms of health and wholeness. Jesus raised the dead by a purely mental realization of the indestructibility of Life as expressed in the so-called "physical" being. It is through the action of his mind that man may become God manifested.

MEDITATION: "God is my only dependence."
BIBLE SELECTIONS: Isa. 26:3; I Chron. 28:9; Rom. 12:2.
ASTOR LECTURES: Page 128, first paragraph.

THE SPRING MOON

Karle Wilson Baker

DELICATE, scintillant Crescent-Lady,
What do you seek through the fields of blue?
Daintily going through April-blowing,
O young Moon-Lady, may I go too?

A dream you walk in your soft blue meadows,
With a chance-plucked flower in your spun-gold hair,
And a cloud-scarf trailing of silver veiling
And a Star-Child stumbling beside you there!

Bluet, and larkspur, and violet purple—
Knee-deep in the azure the Star-child goes:
And where you are leading her all unheeding
O light Moon-Lady, who knows, who knows?

But oh, I wish that my feet were scaling
Your floating ladder let down for me!
For who would reckon when fairies beckon
And the witch-moon shines through the willow-tree?

Digitized by Google

The Silent Helpers

THE SILENT HELPERS constitute the HEALING CLINIC of THE CHURCH OF THE HEALING CHRIST and its purpose is to minister to those who are sincerely desirous of being healed by HIM in Whom all fulness lies and Whose help never fails.

The healing work is not confined to bodily disease alone, but extends to every phase of Discord, and Discouragement; physical, financial, mental or spiritual need.

The consecrated group of SILENT HELPERS and PRACTITIONERS are giving their time and Spiritual Thought and Prayers to the work of Healing, according to the teachings of Jesus the Christ.

They will pray for you and give you instructions so that you may help yourself, through a fuller understanding of the DIVINE LAW, and its application to the affairs of life, and the demonstration of HEALTH, HARMONY, PEACE and PROSPERITY, HERE and NOW.

This work is maintained on the love offering principle so that the law of "Freely give, freely ye shall receive," is made practical. That which comes through those who can give, and give generously, is used to compensate for those who cannot give except of gratitude. The Silent Helpers themselves receive no compensation save that which comes from the consciousness that those for whom they pray are being made "every whit whole."

All correspondence and calls for help must be by letter or telegram, in which is stated the full name, address and condition of those for whom help is needed. Persons living in New York who can call upon the regular practitioners whose names appear in the GLEANER are requested to do so. Address all communications and requests for prayers and help to the SILENT HELPERS, 113 West 87th Street, New York City.

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 MARCH, 1924 No. 5

TABLE OF CONTENTS

The Unit and the Cipher ..... *W. John Murray* 151
The Awakening ..... *George Wygant* 155
A Parable ..... *James Russell Lowell* 156
Il Libro Della Genesi ..... *Daniele Cortis* 157
Common Days ..... *Maltbie Babcock* 163
Waldorf Lectures (Symbols) ..... *W. John Murray* 164
There is a Natural Body and there is a Spiritual Body
Sara Van Alen Murray 170
Freedom ..... *R. H. Merriam* 173
Bible Lesson 176
Editorial 178
Selections 179
Soon We may have to Go to Church ... *Charles W. Wood* 181
Daily Lessons with Meditations and Correlative Readings 185
Little Lord Crab Apple ..... *Frances P. Sprague* 191
Rabbitino's Valentine ..... *Jean Buell Jones* 192
Nothing Overlooked (Everybody's) 193

Copyright, 1924, 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.

118 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

Owing to the increase in the cost of the production of the GLEANER the subscription price was raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR APRIL

The Resurrection.

"The crowning and most glorious achievement in the life of the MASTER of Masters."
From the Brilliant and Eloquent pen of.....*W. John Murray*

The Confession of Jesus Christ.

No minds of Prelates who have written before have ever discovered this marvelous confession.
By the Eminently Distinguished writer.....*Daniele Cortis*

An Inside Job.

An illuminating conception of
The Resurrection by.....*W. John Murray*

My Resurrection.

Written expressly for the EDITOR of the GLEANER.
By .....*Patience Worth*

Man's Resurrection.

The fourth Chapter of the WALDORF LECTURE Serials. "Blessed and Holy is he that hath part in the First Resurrection."
By the EDITOR.....*W. John Murray*

Children's Page—The Frog Prince.

One of Grimm's Fairy Tales interpreted in the light of Divine Science, especially written for Children, but containing a valuable lesson for the Grown-Ups.

Bible Lesson—The Mariage of Cana.

The first illustration of the Method by which Jesus Christ wrought all of his demonstrations.

The Bible Lessons are original compilations gleaned from several of the greatest Biblical writers among whom Arch Bishop Trench is the "last word" in the interpretation of Spiritual Theology.

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING ASSOCIATION
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....
Street .....
City .....State.....
Signature .....

Additional Names

....
....

Foreign postage .60 cents extra Canadian postage .25 cents extra
Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 MARCH, 1924 No. 5

THE UNIT AND THE CIPHER

By W. John Murray

"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly"...."None of them that trust in the Lord shall be desolate."

THESE verses are all from the Old Testament, beginning with its earliest books and running to the end of that Testament, from Moses to Malachi. These are divine assurances that if we do that which is lawful and right we shall not want. Some one may say, "I have done *that* and I do want. I want peace, I want happiness, I want prosperity. I have trusted in the Lord and my problem has not been solved. Wherein do I lack?" The Psalmist once said in a moment of despair, "Cleanse thou me from secret faults." Secret faults, not secret merely to the Children of Israel, not secret to Saul, nor to Jonathan, David's beloved friend, but secret to himself, because we have faults which are hidden from us. It is a great fault, for instance, for us to think of God in an anthropomorphic way; notwithstanding that it is a fault that has been handed down to us for centuries. And when I say anthropomorphic I mean that purely personal way in which we have been taught to think of God. Now many of us have been taught in Sunday school, or at our mothers' knees, or at theological seminaries, that God is Principle? How many have been taught that God is a person in the sense of His being emotionally anthropomorphic? For instance, today He is merciful, tomorrow He withholds His mercy and grace for some inscrutable purpose of His own. It is a startling discovery to awake to the fact that God is not a person in the ordinary way at all, but that all-diffusive, immutable Principle of Being, without variableness or shadow of turning, which rewards us according to our *righteousness* and not according to our mere morality, for morality is not essentially righteousness. A man may be ever so good, morally speaking. He may have all the virtue, passive and active; he may be an angel, and yet he may not be righteous, inasmuch as righteousness is that attitude of mind toward God and man and the universe which is scientifically correct. It is to the righteous man, if you observe the text quoted, that all the promises are made—to the righteous man and to the righteous nation. Not once is the word morality used. I doubt if in all the scriptures, Old and New, there is one single promise made to a moral man. For this reason, perhaps, it is that despite our morality and our trust in a personal God, our problems have not been solved—because we are not righteous. No good thing will He withhold from them that walk uprightly or righteously. This is a sort of catchword in our lesson. Despite all our morality and trust in a distant and personal God, our diseases have not been healed, our problems have not been solved, and our financial limitations are just as depressing as ever. It is for this reason a man rises up and says, "What are God's promises?" It is said "God will not withhold anything from the righteous. Am I not righteous?"

Digitized by Google

We speak as the young man spoke who went to Jesus and asked, "What shall I do to inherit eternal life?" And he said, "Keep the commandments." The youth asked, "What are the commandments?" Jesus answered, "Thou shalt not kill; thou shalt not commit adultery" and so forth. "These", the young man said, "I have kept from my youth up. I am strictly moral. There is no commandment in the Decalogue I have not kept. What can I do to be saved?" Jesus said, "Sell that which thou hast and give to the poor and follow me." Sell that thou hast and follow me. The young man walked away! He thought that he wanted to be perfect. It was when the test of perfection was applied that he did not measure up. He could not dispense with that which he believed to be essential to his happiness and well being, so he walked no more with Jesus notwithstanding his desire for eternal life.

There are many ways in which a young man may be tested who may not be rich in money. There is such a thing as being rich in ignorance and it is only the small minority who are willing to set aside the riches of their ignorance in order to become the children of God. One may be rich in theology, be conservative in his ideas of God and the universe, and he may be perfect in so far as he observes all the commandments, and yet have an imperfect, if not a wrong conception, of God. Some people believe that God is a person situated afar off in the sky, having human emotions. When Christ tells the young man what to do to enter into eternal life, the young man says, "I cannot give up my conception of God being a king in a remote kingdom." In his attitude of justice and condemnation of wrong he says, "I cannot give up my conception that God is man magnified." We have very orthodox Episcopalians, Methodists, and Catholics, who, when one speaks of God as Immanent Principle, say, "How cold, how abstract, how unfeeling you are, taking away my Heavenly Father. You deprive me of the hope of one day meeting my God." They are so rich in thinking of God in an anthropomorphic sense that they are horrified to hear otherwise. They cannot give up the belief that God is a person and God's ear is an auditory nerve and God's eye is a physical organ and God's heart is a physical heart, larger perhaps, and more feeling than man's. They cannot dissociate from their minds this bounded God, this thing comprised in and compressed by a human body, shape, or proportions. Have not you and I tried to picture God in a human way? Has not art set itself the delightful task of portraying God? Have I not seen the blessed Trinity portrayed in this blessed manner? God in the middle, and Jesus Christ, the Son, and the Holy Spirit on either side? Yet art merely sought to portray three persons in one. We have been expected to believe it without any qualifications whatever. Does this mean there is no trinity? Not at all. It simply means in our effort to portray a trinity that is a true trinity, we have reduced it to Principle instead of personality. There is Life, Truth and Love, of which Divine Principle is the unit—Life, Truth and Love are the three-in-one of Divine Principle. We do not seek to abolish the ancient doctrines of the Church, but seek to put upon them metaphysical interpretations that are demonstrable. Do we not realize that mere morality is not all that is necessary? Else every man or woman could be as free from disease as the sun is free from darkness. "Why," says one, "is a very good woman afflicted by this malady when she lives such a beautiful life?" She is not suffering for immorality, rather for wrong thinking. It is through our unrighteousness that we suffer; it is through our righteousness or right thinking that we rise above our sufferings and become exempt from them. The promise is to the righteous nation, to the righteous man of the righteous nation, to that nation collectively. If America persists in a belief of God as anthropomorphic, she will suffer for her

Digitized by Google

ignorance. Unrighteousness is nothing more or less than wrong thinking. If one thinks that the sun rises in the east and sets in the west, he is astronomically *un*righteous, is he not? Astronomically unrighteous because he holds as a truth that which is not Truth. So long as he does this he will be regarded as an astronomical ignoramus and considered to be a fool. Astronomers have proved beyond cavil, beyond successful contradiction, that the earth is a revolving planet and not stationary. In Copernicus' time everybody believed that the earth was flat and that the sun turned round and round. When it was discovered that the very reverse of what was popularly believed was true, then all our science based on astronomical observation followed—scientific observation of facts which led to the discovery of America among other things. So we are not punished for our morality or lack of morality. I am not here to say that morality has nothing to do with it. Morality, *per se,* does not include righteousness, otherwise every moral man would be well, strong, and prosperous; but I do say that righteousness necessarily does include morals; the lesser cannot include the greater, but the greater does include the lesser. A right-thinking man will necessarily perforce be a moral man, but a moral man be he ever so moral will not be righteous in the conception of himself. May I ask how anyone who thinks that he is a weak and miserable sinner and says on Sunday morning, "There is no health in me" can expect health to be in him? If he declares long enough "There is no health in me, there is no strength in me, there is no purity in me—I am a worm of the dust," he may become all that he declares himself to be—become the victim of his declarations. How often we have said in the past, "There is no health in us". There *is* health in us. God implanted health, insisted upon it and declared that He is the Health of our countenance. Do this yourselves; affirm health. Say: "God is the very Health of my being" and He will become it. To say that there is no health in us is foolish; to say that there is no morality in us is ridiculous, and to say that there is no strength in us is absurd. There is health and strength in us awaiting expression through recognition of it. Righteousness leads to the recognition of the perfect Truth of God. Morality does not lead us to the understanding that we are the perfect idea of a perfect God, for I have known the most moral men and women, through a false sense of modesty, to hesitate to say: "I am the expression of God, I am the manifestation of Eternal Life". I have known the most wonderful Christians, when confronted by the words of the Saviour, "I and the Father are one", to absolutely shudder if called upon to make this affirmation. "O, how can you say, 'I and the Father are one'? Only Jesus could say that", they say, horrified. Listen to what Jesus did say —"I go to your Father and my Father; He in me and I in you", thus abolishing the idea of separation by His own teaching. If this were not true man would be a cipher standing out in space, whereas in reality he is a cipher standing on the right side of God, the Unit. One with God, he adds to the glory, the magnificence, the sublimity, and perfection of the eternal Mind which is God. Standing out in space, thinking he is separate and distinct from God, that he is a worm and distinct from God, he is as a cipher standing alone and, believing himself to be separated from God, he is not adding to the glory of God. As a cipher on the wrong side of a unit, man is useless, but a cipher that is standing on the right side of the Unit, he is something that magnifies the Lord.

Let us assume the attitude of mind, the modest attitude, which, in order to magnify and glorify God, feels that it necessarily must minimize and degrade man; to feel itself a worm of the dust that the glory of God may be emphasized. The belief that man is grossly imperfect is equivalent to the degradation of man. Does not theology teach that in order to

Digitized by Google

exalt God, man must be degraded? Or, if we swing to the other extreme and get puffed up and think we are "it", we are not only putting the cipher on the wrong side but we are blown-up ciphers. A lot of men in the world are blown-up ciphers. They swell up with all the importance of conceit until divine mathematics tells them where to put the cipher. Jesus said: "I and the Father are one". Man, the cipher, and God, the Unit, are one. What is the purpose of the cipher? To increase the unit ten-fold, is it not? Another cipher increases it a hundred-fold, and still another cipher increases it a thousand-fold, and so on, ad infinitum. A righteous man who knows he is a cipher on the right side of the Unit, adds to the magnificence and omnipotence of the Eternal, and every man who becomes righteous is a force adding to the glory of God.

Let us no longer say: "There is no health in us". Let us no longer think of ourselves as worms of the dust. We are ciphers, to be sure; we can never take the place of the Unit, but we can contribute to Its value, exalt It and magnify It in the world of affairs! A cipher is nothing when it is detached and worse than nothing when attached to the wrong side, but place it where it belongs and it magnifies God.

I have not found any promise in the Scriptures for morality. Does that mean that you should not be moral? No, it means that you should not limit yourself to morality. Like the rich young man who went to Jesus and said, "I have observed the commandments from my youth up," some say with a sweet smile, "I have always been good; I have always loved Jesus," but if they do not know that they are exempt from the diseases they are suffering from, they have omitted to get acquainted with the one supreme Source of all life. We do not suffer because we love Jesus or because we are moral, but because we do not know enough. Harsh, you say.

The best teaching is to arouse in each other the conviction that we are ciphers on the right side of God. We believe that Jesus ascended to the right hand of the Father. You have a picture today of a young man sitting by an old man with a beard. O no, that is not tragic; it is humorous. In the order into which I was to have been ordained I have seen pictures that depicted God as an old, bearded man. When you come to Divine Science and someone says: "God is Principle", you say, "O dear me! I can conceive of the principle of mathematics, but I like to think of God as a warm personality; I like to think of a person I may stand before some day and see with all the angelic host. Please don't take God away from me". If we take away an imperfect spiritual conception of God for a comprehensive understanding of God, you have not lost anything. If you take away the personal teacher of mathematics from a child and give to him the principle with all its demonstrable reality, is anything lost? Had we not better search for mathematics ourselves? What did the Saviour mean by saying, "It is expedient that I go away"? He meant that personality was to be taken away so that Principle should be instilled in their souls, for the tendency of human mind is to lean on personality. In respect to the disciples, they overworked Jesus and underworked themselves and He saw that the day must come, not then only, but in all time, when the thing to do was to remove personality and establish the sense of one superior Spirit. No matter what personality you lean upon, the time comes when that personality must be taken away from you. The function of our Saviour was to teach men a radical reliance upon Principle, instead of dependance upon the sacred blood to lead men up to higher things. *There* is righteousness, knowledge of the Christ Principle. Morality is the observance of law. Observance of law is not all; man may observe all law and know nothing about God; but the man who knows God will observe automatically all statutes; he knows he is a cipher on the

Digitized by Google

eternal side of God, he enlarges and brings into his own life peace and prosperity. Morality is a consequence. Let us cry for righteousness. Let us not say: "From my youth I have observed all these things". There is a reason why we are not well. There was a reason why the man was palsied; because he believed there was a power to keep him palsied, and so long as a man believes he is inactive through locomotor ataxia, or some other reason, he will be palsied for all time. Once let him know he is a righteous man and no inharmonious action can follow from harmony. He will know that he is a cipher, will roll up his bed of ignorance and go to his home which is Divine Mind. He will no longer rest beside the Pool of Bethesda but will rise. Any of you believing you are sick despite your goodness, don't emphasize your goodness. Sometimes we do it to the point of sin. "I can understand why Mrs. So and So has rheumatism, but why should I have it". There you have the pharisee in petticoat and in trousers. "And I can understand how she can have it". That is something you want to look out for. That is a figurative way of going up to the temple and saying, "I am thankful that I am not as other men". Let us thank God that we are as other men. First, let us understand through righteousness what other men are, and we can be thankful that we are as other men when we know that they are the perfect reflection of God. If we know that, we are not a misplaced cipher; we are either something or nothing. That is mathematics again. Mathematics is so unkind in its refusals to accept foolishness. You cannot be anything in between. If you are something, the somethingness of you is a divine idea; and if you are not that divine idea, you are nothing at all. There is no middle ground of partition there. You are either what you are, or the other thing, namely, what you are on the right hand side of God, expressing perfection on the objective plane of the eternal reality of God, the magnification of all good. When you know what you are, you know you are identified with that which is, and when you do not know that, you are not. "To be or not to be, that is the question," as Hamlet said. To be or not to be, that is the question, isn't it? You can *not be* and *be* at the same time. To be or not be, that is the question. What *be* you, that is the cipher. Righteousness. Claim the promise. It is for this reason all promises are made to the righteous. Righteousness is that consciousness that it is not detached from the Infinite in any way, and through this understanding the Unit stands and shines forth in all Its glory.

THE AWAKENING

In the midst of mighty conflict when the world seemed lost in doubt,
And the hope and inner longing of all ages seemed gone out;
Underneath all outer struggle a voice was speaking clear,
And with deep insistence telling that the day of peace is here.

And all men have stopped and listened and have heard this voice of might;
Laid aside the sword of battle for the Word of Truth and Right.
And the joy which knows no measure like a great inflowing tide
Swept away all strife and sorrow, sent its blessing far and wide.

Thine the victory, O great Father, Thine the glory, Thine the might.
On and on through countless ages, Thou, our Peace, our Joy, our Light.
All the valleys are exalted and the mountains are made low;
For the Christ of God in glory has united friend and foe.

—By George Wygant.

Digitized by Google

A PARABLE

By James Russell Lowell

SAID Christ our Lord, "I will go and see
How the men, my brethren, believe in me".
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great".

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace-chambers lofty and rare
They lodged him, and served him with kingly fare.

Great organs surged through arches dim,
Their jubilant floods in praise of him;
And in church, and palace, and judgment hall,
He saw his own image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

And in church and palace, and judgment hall,
He marked great fissures, that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your throne and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land."

Our task is hard—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin,
Pushed from her faintly, want and sin.

Then set he in the midst of them,
And as they draw back their garment hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

"HABIT is at first but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day."

Digitized by Google

IL LIBRO DELLA GENESI

(The Book of Genesis)

(Translated by Daniele Cortis from an ancient Italian manuscript found by the distinguished translator in a subterranean crypt of an Italian "Casa" in the Alps. THE GLEANER can be congratulated on having obtained the sole rights in America to this translation: DANIELE CORTIS may be congratulated on a remarkable literary achievement. It is not absolutely a literal translation, neither is it in any way a free one. The beautiful diction of the original manuscript has been wonderfully conveyed into English by the translator. The metaphysical exposition running through the whole, entitles it to rank with the most famous books on the subject of enlightened thinking. Reproduction in whole or in part is strictly forbidden.)

CREATION

Creation is represented in one act covering a period of time unknown.

There are seven scenes, and all the parts are played by a single Actor who never appears before His audience.

The assembly perceives the effects of which He is the invisible artificer, by means of a power known as force.

The curtain rises upon formless shape of what appears in Nature as inert atoms.

All is chaos.

Darkness is inclined upon the face of the deep, and the sea is folded in obscurity "as a babe in his swaddling cloth."

Presently the waters are *felt* to move as the result of the action of force which is, as it were, the spirit of God.

Light now appears, and it has been said that the light was spiritual, and darkness is effaced in the manner that intelligence destroys ignorance, which ends the first epoch of creation and the curtain descends upon the first scene.

Ages pass.

The next scene introduces force in what appears as shape, separating the waters from their vapors by means of a firmament.

In this wise the elements are "unraveled" and "released" from chaos, and thus "disjoined in harmonious union," each finds its proper place in the creative scheme by what seems to be the law of gravity.

In this wise it was that the heaven and earth unfolded from the mind of God and "the morning and the evening were the second day."

The third scene discloses the scattering of the waters as the shape of land appears in their midst.

No sooner does the earth become manifest than she is recognized as the universal matrix which is ordained to give tangible shape to the invisible ideas formed in the Divine Mind, and on the same principle that an instrument clothes with form the ideas conceived in the mind of the musician, the earth brings forth the ideas of God.

In this scene creation is recognized as the outward manifestation of an invisible mental conception, and birth is discerned, not as the beginning of the individuality, but rather as the clothing process of the idea that is without beginning and, therefore, without ending.

The earth gives birth to grass; then herbs; after that the trees yielding fruit; all of which contain "within themselves seed after their kind."

This scene is of long duration but it is most instructive, for in it the land and sea are exercising the functions for which they were ordained, and are bringing into visibility divine ideas, so clothed with tangibility that they are adaptable to the mental development of the universal consciousness.

INSTEAD OF CREATION BEING THE RESULT OF SEX UNION IT IS SEEN TO BE AN EXACT SCIENCE OF MENTAL IMAGING

Digitized by Google

OF WHICH THE PHYSICAL FUNCTIONS ARE BUT THE SHAPING OR CLOTHING AUXILIARIES.

It is as if the Actor behind the scenes had but to THINK in order to have that thought manifested in action before His audience.

He speaks mentally—and it is done!

Sea and land bring forth from the wealth of their inborn being, without visible seed; and each bringing forth after his kind, it is seen that the CREATURE PRECEDES THE ACT OF CREATING, hence:

Being precedes begetting.

Without being there would not be the imaging source which is necessary to the conception of the idea.

The fowl imaged in the mind of God is clothed with shape by the waters wrought for the purpose of expressing existence.

The seed of the fowl "in itself" and not before itself, is the expression of the birds innate instinct of self-perpetuation.

That the egg must inevitably have preceded the bird is disproven in this act: for mind creating from a mental image did not require the co-operation of the thing created.

The method of self-perpetuation or self-production by means of auxiliaries was the potentiality of the bird and not the necessity of the Divine Mind.

The intelligence that rolled the world into light, from the germ of an unspoken thought, needed not an egg to produce a bird.

In this scene representing the divine method of creation as out of itself, one is reminded of the "Protozoa—these earliest cells, the progenitors of the whole animal and vegetable kingdom"—that, feeding upon the air particles that surround them, when they have reached their capacity in size, divide, and thus reproduce themselves.

Likewise these in turn continue their reproduction by division and this without egg, as in the case of some bulbs in the vegetable, and insects in the animal world.

Now when it seemed that reproduction has been shown conclusively to be the result of the mental imagery which is latent in everything animate and so-called inanimate, which has its origin in the Divine Mind, the curtain slowly descends on a marvelous phantasmagoria.

The fourth scene reveals the birth of the sun and moon, and introduces the illusion of time in the division of night from day.

The curtain of this scene drops to rise very soon upon the fifth which is the scene of life more abundant.

Here the sea and air, teeming with life, project their treasures in visible manifestation, and bring forth shapes of these divine Protozoas, and the woods clothed with green leaves are revealed vibrating with existence, while the waters bring forth abundantly and winged life stirs the air.

The curtain descends after these divine creatures receive the command to reproduce themselves and fill the air and water with their eternalized images.

It is the morning of the sixth day that finds the universal mother bringing forth her living creatures after the infinite idea.

Cattle come forth and creeping things and beasts of the earth and each and all are fashioned after God's kind.

Life is at full tide.

It would seem that the earth must recede from the weight of the burden of its life.

It is here from the high tide of THE ALL of life that man comes forth created in the image of God's oneness and in the likeness of His eternity and so like God that none may draw the line where the divine ends and the human begins.

The sixth scene closes the creation of God.

Man comes forth as the apex of the divine creation and he does not come alone, for "male and female, God created He them."

The blessing of God rests upon man.

Digitized by Google

Every lesser manifestation of life is placed in subjection to man and his companion.

And God blessed them and God said unto them, "Be fruitful and multiply and replenish the earth and SUBDUE it, and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."*

And God said, "Behold, I have given EVERY HERB bearing seed, which is upon the face of the earth AND EVERY TREE IN WHICH IS THE FRUIT OF A TREE YIELDING SEED: TO YOU IT SHALL BE FOR MEAT.

The curtain falls.

It is the last scene.

In it the mantle of God descends by right of birth upon man.

God blesses this day and in it HE rests from "His work" and THE MAN OF HIS CREATING, THE LORD GOD REIGNED (by proxy) IN HIS STEAD.

The Divine Mind is externalized in His highest Idea, man.

The curtain falls on the creation of God. IT HAS NEVER RISEN.

* * * * * *

Thus the heavens and the earth were finished and the works thereof.

Mind was before the beginning and in the ending of the act. There is nothing but Mind.

Mind is the inside, the outside, the how and the why of the Universe.

Mind is cause; and Mind is effect, and Mind is consequence.

Nothing is but Mind. Nothing will be but Mind and its manifestation.

Mind is within and without its ideas; Mind is the sum and the substance of being.

Mind is God.

Man is the manifestation of Mind, and therefore man is immortal and indestructible. He is the outward expression of the visible idea.

Man is not evolved from the ape; instead man is the highest numeral in God's multiplication table, and thus man is God's representative, and his existence is the proof of God's being.

After God externalized Himself in man, God rested.

Man is therefore the outward manifestation of life eternal; he is the expression of Divine Intelligence; he and the Father are One.

As the visible world is in man, so man is in God.

Man is the vestment of Mind; he is the unfoldment, in form, of God.

"And God saw everything that He had made, and behold, it was very good." All was God and all will ever continue to be God, manifested through man.

All forms of creation represent, in some particular at least, the divine example; for all are imitations, if not copies, of the original creation which has its eternal design in the Divine Mind; therefore, an error or misconception on the part of the demonstrator or modern creator does not affect the perfect idea in Mind.

A mistake or misconception on his part merely affects the vestments in which the idea appears to our consciousness, for it is but *the habiliment of the idea that the so-called creator fashions.*

When the Divine Mind rested from His labors, earth, air and water had so clothed His ideas that, one and all, they were flawless reflectors of the Divine Presence.

There were no laws; no decrees, and Punishment did not exist in consequence; therefore fear was unknown.

"All were in safety without any avenger, the earth itself too, in freedom, untouched by the harrow, nor wounded by plowshares, of its own accord produced everything, and men gathered the fruit and were contented."

In the beginning was God, but represented by the Lord God, *the first man.*

This man had within himself the potential force of God, and to create was his birthright.

*Author's Note.—It is worthy to note that God does not give man dominion over sea and air.

Digitized by Google

God had externalized Himself in man, and by right of man's divine individuality it was no more possible for God to control the operations of man than it is possible for the principle of mathematics to govern the numbers that owe to the principle of mathematics the necessity of self-expression.

God being One, man, as the image of God, represents the image of His Oneness, and therefore, while the Lord God might be guided by God, it was not possible that God could dominate him.

The Lord God governed Himself and this led to His attempt to imitate the operations of God, *without following the divine example,* which was the original sin of the First Man, or the Lord God.

Divine Mind created everything out of Itself.

The Lord God made everything that He made *outside of Himself.*

The first chapter of Genesis treats of the history of the creation of God.

The second chapter treats of the account of creation, as fashioned by the First Man who, instead of *creating or causing to exist, made or produced artificially* everything that He made.

The first chapter is the recital of an artificial phenomenon produced by the First Man.

These two chapters bear no more relationship, the one to the other, than the history of Italy bears to the history of Austria.

"In the beginning God created"—says the first chapter.

"The Lord God made the earth"—says the second.

In this last chapter follows an account of the operations of the First Man. It tells how He *"made—every plant of the field before it was in the earth, and every herb of the field before it grew."*

This account bears a strange semblance to the operations of necromancers or conjurers, with which all peoples are more or less familiar.

If those two chapters could possibly be considered to have referred to the same creation, or the same creators, the discrepancies would indeed be painfully puzzling.

In fact one chapter would be a direct contradiction of the other as may be seen by comparison.

God's creation unfolded in perfect order.

He created light first. Next He produced the receptacles which He intended should fashion the shapes of His ideas.

He made a place for everything, and then put everything in its place.

Last the Creator called man into being and gave into his keeping His orderly Kingdom.

Man reversed the divine order; he made the shapes, without preparing a place in which to place them.

The consequence is that there is no place for anything, and nothing in its place.

It is significant that the Lord God worked without light!

He performed the labor which God relegated to His *divine instruments,* in that the Lord God formed the *shapes* of herbs and plants of His creation.

Next He placed these at the earth's dry breast and demanded that she nourish them.

The stricken earth was powerless. Out of her substance had been fashioned the *shapes* for the divine ideas entrusted to her care, but she was not the author of life.

This was man's first defeat and he met it by deciding to aid nature and, incidentally, himself by the manufacture of a servant to assist him. No wonder a mist of ignorance arose from the earth which hid the face of the ground as if with wet and mud.

The Lord God utilized this mud to produce a shape, into which He breathed the breath of His life, and this shape became the servant of the first man, and was known as Adam.

The First Man, or the Lord God, placed His servant in a part of the earth and portioned out to the helper His duties.

The First Man gave the second man

Digitized by Google

permission to eat of all the trees which the Divine Creator had so generously loaned His representative, excepting one tree: "for in the day that thou eatest thereof", the master threatened the slave, "thou shalt surely die".

This is the earliest record of man-made law with its subsequent accompaniment of disobedience and death.

Retrace if you please, the past, and see the difference between God's method of dealing with man, and *man's* method of dealing with his brethren.

God made man a ruler and imposed no laws upon him.

The First Man, or the Lord God, made man a slave and subjected him to the thralldom of unjust decrees.

God created *one universe, one life, and one people* and individualized the form of that life in the *shape* bestowed upon it by the earth, sea and sky.

* * * * * *

The Lord God made shapes and *personalized* them by giving names to them.

God's creation was the eternalization of Himself.

The creation of man was a vain attempt to avoid the externalization of his highest self-hood by creating others to do for him what God had ordained that man should do for himself.

Time elapsed.

A second servant became a necessity.

"Prende due piccion ad una fava"—the first man thought to kill two birds with one stone.

Instead of making another man, he created a wife for Adam, and woman became a beast of burden.

God, instead, created.

"Male and female created He them" —equals: The man, the divine designer, and the woman, the holy illustrator of divine designs. It was, so to say, a union in which the woman was the complement of the man. It has been said that these two, the designer and the illustrator, were one!

In view of Adam's history there is no reason to believe that he ever recovered from the hypnotic sleep into which the first man threw him, and there is every reason to believe that Adam always acted more or less under self-mesmerism.

He broke the First Man's commandment with the assistance of his wife. The consequence was that Adam's master cursed him; and, not satisfied with cursing his servant, the First Man promised to *put enmity between* the husband and wife, and between Adam's children and the children of his wife.

Next the Lord God cursed God's earth and, condemning Adam to hard labor, sent him forth with his wife from the Garden of Eden.

The history of the first man's slave continues in the morbidness of its tragedy.

Adam had two children by his wife: one is reputed to have slain the other, and to have been driven forth from his father's hut by the first man—not God —a fugitive and a vagabond!

It is noticeable that in God's creation, He was never visible.

The Lord God on the other hand never absented Himself from the field of his activities.

Time passed and another son was born to Adam and his wife.

When Adam was 130 years of age he had another son, whom he named Seth.

Adam lived 500 years after Seth was born and had other sons and daughters.

Of Adam's wife no mention is made after the birth of Seth.

In the first chapter of Genesis, in the Latin translation, the name given to God is Dio.

In the second chapter the name conferred on the first man (God having rested) is Dominus Deus, which is rendered in the Italian translation as Signore Dio. These words being adapted to the English tongue are, literally, Mr. God.

The first two chapters of the Bible do not confound these two terms *God* and *Mr. God.*

The first confusion of these opposite terms representing distinctly different

Digitized by Google

characters, occurs in the third chapter, where the talking serpent is represented as seducing Eve to eat the fatal fruit.

From the third chapter of Genesis through the Old Testament, the confusion of the name *God* with that of *Mr. God* is so confounded that only the methods of the two operators, or *God* and *Mr. God* distinguish God from man.

In time the individuality of God was confused with the personality of the first man, until men came to believe that God and the Lord God were one and the same operator.

In the fourth chapter of Genesis the first man is referred to entirely as "Dominus".

In the same chapter of Genesis, in the Italian translation. He is referred to simply as Signore.

In the twenty-fourth verse of the fifth chapter, a confusion of these terms occurs in the Italian edition, but not in the Latin and English translations.

So on throughout the Old Testament, there is more or less confusion of these characters, as well as of names.

Many languages have names peculiar to that tongue and, therefore, all names may not be translated.

This has led to the substitution (where a person had two names) of the name most adaptable to translation. This accounts for many discrepancies in the numerous genealogies in the Bible. Throughout the entire Bible there is a constant interchange of the names *God* and *Lord,* and it may be well to add that the word *Lord* substituted by English speaking people, for what in the Latin and Italian translation is *Signore,* is not a translation; instead it is the substitution of a term. Were it otherwise, where the word *Lord* and the words *Lord God* occur in the English, it would read *Mr.* and *Mr. God.* The English have substituted in their Biblical translation, a title for a word that is merely indicative of a courtesy.

It is possible to read anything into the Bible if you confuse the creation of God with the operation of man.

As an example of this, let us compare these texts: "I will put *enmity between* thee and the woman, and *between thy seed and her seed*: it (her seed) shall bruise thy head and thou shalt bruise his heel". This is a portion of the first man's curse prior to the expulsion of his servant from the Garden of Eden. Here is an indication that Eve shall be the mother of children who have different fathers. Subsequently Eve had her first-born son and she immediately charged the *Lord* or the first man with being its father. This son was followed by another child called "Seth". In the course of time these boys disagreed: Eve's son by the *Lord* killed her son by her husband. In these two episodes the first man's curse seemed to be on its way to fulfillment. Its completion seemed to be effected when in subsequent years a descendant of Adam's son, Seth, one Ham, who had been blessed by the first man, offended his father, the celebrated Noah, to whom belongs the distinction of having been the first drunkard. And Noah, not daring to curse that which had been blessed by so important a person as the first man, cursed his grandson, the innocent son of Ham!

Here might seem to be a completion of Adam's curse, that he should put enmity between Adam's seed and Eve's seed.

In the sixth chapter of Genesis we are told: "*God* saw every imagination of the thoughts of man's heart, and it repented the Lord that he had made *man* on the earth, and the *Lord said I will destroy man, whom I have created, from the face of the earth, both man and beast* —for it repenteth me that I have made them."

The substitution of terms is obvious in this text. A similar mistake occurred in the seventh chapter in the fifteenth verse, in speaking of the entrance of the animals into the ark, where it is said: "And they went—unto Noah—into the ark as God had commanded them

Digitized by Google

and the *Lord* shut them in." In the ninth chapter we are told that after his escape from the ark, Noah built an altar unto the Lord.

The confusion in the minds of men increased rapidly after the erection of this altar, until the individuality of God seemed entirely lost in the personality of the first man, the Lord God.

There remained upon the earth after the flood only the three sons of Noah with their respective families: "and then the whole earth was of one speech" and they said to one another "let us build a city".

The Lord came down to see the city which the children of men had builded, and the Lord said: "The people *are one* and they have *one language* and nothing will be restrained from them that they have imagined to do. Let us go down and there confound their language that they may not understand one another's speech".

The first man went down and "scattered them abroad from thence upon the face of all the earth".

Abram followed Noah's example and built an altar to the first man. After the building of this altar little occurred that pertained to the creation of God, until Abram rescued his brother Lot from the King of Elam who had taken him prisoner. On his return from battle the King of Salem, one Melchizedek, blessed Abram in the name of *"the most high God"*.

By this it will be seen that the conception of more than one God had obtained in the minds of some. In the seventeenth chapter of Genesis, as a result of the increasing belief in many Gods, the first man introduced himself to Abram, saying: *"I am the Almighty God."*

Abram accepted the first man's statement and the Lord promised to be "a God to Abram and his descendants."

Abram submitted to circumcision with his family in order that he and his progeny might be recognized from the uncircumcised, to whom the first man had denied his protection.

Because of this incident the Jews *became* the chosen people of the *first man;* and to God, partiality was attributed in consequence. It was thus that the first man became the God of Israel.

THE END

COMMON DAYS

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong —common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some great mountain-top, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is everyday life. The uneventful and commonplace hour is when the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience, but remember, unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it, we have been hurt by it. A new light in the heart makes an occasion, but an occasion is an opportunity not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path, and doing old duties with new inspiration. The uncommon life is the child of the Common Day, lived in an uncommon way.—*Maltbie Babcock.*

Digitized by Google

WALDORF LECTURES

SYMBOLS

CHAPTER III

"THE heavens declare the glory of God, and the firmament sheweth His handiwork", says the psalmist, and Paul says, "The visible things of the world betoken the invisible things of God".

These are not so much mystic declarations as they are very common sense remarks. A photograph indicates what a person looks like, a person we have never seen, perhaps, so that if we saw him later on we should recognize him from the photograph. The photograph is a symbol, the drawing of something that already exists.

Can we go so far as to say that everything in the world is symbolic? Have there been philosophers who have so declared? Did not Plato say that the world was a projection into the realm of visible ideas in the form of symbols?

There are those superstitious thinkers, according to Judge Troward, who fear that if you take away the symbol you take away the thing itself. If you repudiate the objective on the principle that it is not eternal, it seems to these shallow thinkers that you are swallowing up the universe, leaving them nothing at all—as if you would destroy the reality of your father or mother if you should accidentally or otherwise destroy their photographs! Surely the destruction of the photograph does not destroy the personality it is intended to represent; neither would the wiping out of the material world destroy the inner universe, nor the destruction of your material self destroy you.

Your body is the symbol of an idea in the mind of God. Your mistake is that of confounding the symbol with the real substance, of mistaking an appearance for an actuality. If your body is the sum total of your opinion of yourself, how are you going to bring this symbol up to the standard of perfection? By reversing the process of your thought and instead of dwelling upon the symbol, recognize the real through the understanding which results in the conviction that a symbol is a symbol and not an actuality, and this, notwithstanding that it may be difficult to convince ourselves that our bodies are not real; that all manifestation, is symbolic, and the so-called diseases which appear in our bodies are but symbols of false opinions, or erroneous beliefs. Difficulties in the business life are not causes in themselves; they symbolize a certain state of consciousness, and in order to change these conditions we must correct our thoughts concerning the original for while one can retouch a photograph so as to remove the original wrinkles and blemishes, one cannot touch up a symbol, if that symbol happens to be one's body or one's business, without touching up the original through the realization of what the orginal really constitutes.

The difficulties which beset our business are due to some misdirected energy on our part, or the part of another, through which we suffer, which proves that we lack discernment, and a day is coming when the individual, through spiritual science, will not only direct his own energy in the right way but he will have the capacity to take advantage of opportunities, and the ability to analyze human minds, which he did not consciously possess before. There are many failures in the business world today because of an analytical inability and there

Digitized by Google

are not a few wrecks on business shores on this account. One says: "It never occurred to me that this man would do this sort of thing, nor did I dream that he would take advantage of this situation. neither did I imagine that he would steer this perfectly legitimate business into a vortex". And why did it not occur to you? You reply: "Perhaps because I am not in Divine Science". But you are not out of Divine Wisdom because you are not in Divine Science. You are the very expression of God's thought and, if you are Divine Wisdom manifested, why did you not detect this condition of thought, this trick, this premeditated dishonesty? Merely because you are not conscious that you are Divine Wisdom. You are still laboring under the belief that you are fallible and human and easily taken in, and because of your mental attitude you seemingly *are* fallible, human, and easily taken in. You ask: "Is the science of mind really a science which will enable the individual through the study of its law to become clairvoyant? It is, and if it happens not infrequently that there are those who are naturally very quick at detecting unfair scheming, as well as the hidden intents of the heart, coupled with the ability to discern in the symbol of disease the inner cause of the outer manifestation of the disease, is it not possible that this natural ability, quickened by the study of Divine Science would enable men to steer off when threatened by danger with the certainty that the wise captain steers his vessel off the shoals?

In my long and very busy practice I have seen much sorrow and heartache as the result of this lack of penetration, which is a lack of Divine Wisdom. I have seen widows taken advantage of by crafty lawyers; simple, good, honest, lovable men drawn into strange business relationships; and families lose all that belonged to them to appease the desires of a gambler—this because of failure to read the hidden intents of hearts which are not honest. The science exists—the practice of it presents the difficulty, and legion are the troubles in the world traceable to this one peculiar lack of the application of spiritual discernment.

The woman at the well in Samaria, seeking to make a very good impression on a strange Jew, Jesus, would not tell the principal cause of her difficulty, but the Jew knew it. He distinguished between the cause and the appearance; He discerned that her life was not all it should have been and desired to lead her into a fuller realization of the things worth while, so He spoke to her of the water, the water of Truth, the pure water of Life. The woman was interested and she said: "Give me of this water that I may not thirst again". The Jew said: "Go, get thy husband," and the woman answering, said: "I have no husband". Jesus replied: "Thou hast well said, I have no husband: *he whom thou now hast* is not thy husband." The Samarian went into the city and said to the people: "Come, see this man who has told me all I have ever done."

It is a mark of Christhood when one has the spiritual discernment which enables him to read the human heart and see hidden purposes. And we grow in this ability in the proportion that we purify our minds and hearts so they will be transparent to Truth; for in order to obtain this power it is necessary to become clear visioned, and this is accomplished through understanding, or the perspicuity which is spiritual insight.

To know that symbols are symbols, then, is the first great requirement in order to obtain the kind of clairvoyance which characterized Christ, and this even though it carry us to such a stretch of the imagination as will lead us to the conviction that all we see is temporal, evanescent, disappearing, symbolic. The very chair upon which you sit is but a symbol of that resting place on "the right hand" in the glory of the Lord. The very body which you brought into the room and which you will take away with you is a symbol of the tabernacle of the Most High God, and the disease in anyone's body is merely a symbol of a state

Digitized by Google

of mind—perhaps fear, doubt, worry or anxiety. One says, "Do not diseases come naturally without predisposing emotions? Is not disease that which can manifest itself in the body unconsciously or without any predisposing cause?" By no means. That idea has been exploded, not by divine, but by medical science. Today that science is discovering that behind disease there is a mental attitude—some depressing mental state. Medical scientists are commencing to realize the power of the emotions on the human organism. Since this is true, is it not reasonable for us to assume that bodily diseases are symbols of certain states of consciousness? Destroy these states of consciousness and the symbols will disappear; destroy fear, and the nervousness incidental to it will cease to exist; destroy worry and anxiety and the insomnia and dyspepsia will be destroyed; eliminate worry and certain organic troubles which would otherwise require the knife will be abolished. It is the will of our Divine Master that it should be so.

Judge Troward says that symbols are symbols and not actualities. Your body is a symbol. You ask if it is a symbol as perfect as the original? Is the drawing as perfect as the landscapes itself? No. It lacks the essential things which the landscape has, the natural colors, the persistency, and the thousand and one things that reality gives it. The picture is only a symbol of the landscape, but *is the landscape The Thing itself?* According to Schopenhauer it is not. The landscape, which is so beautiful, is merely a symbol, a symbol of the Garden of Eden, where dissolution, disintegration, and death are unknown, and according to philosophers it is a beautiful symbol. Greek statuary is a beautiful symbol but not the thing which it represents. The world we live in is symbolic of the celestial universe—is but a symbol of that which has "no foundations, whose Builder and Maker is God." Everything we see is merely symbolic.

Is it because men do not see that a symbol is but a symbol that they are afraid it will be rudely taken away from them? Suppose this symbol (the physical body) with all that goes to make it up, be destroyed through disintegration and decay, would you lose anything? No more than you would be losing your father or mother if the photograph be lost. "The heavens *declare* the glory of God". They merely declare it; they are not that glory although they testify to it. The photograph declares that it is an exact reproduction of the thing photographed, not the thing itself. In this beautiful symbolic world of ours there is a body back of the physical being we see, as superior to that being as that individual is superior to an animal's, and it is the spiritual body, the "house not made with hands, eternal in the heavens", not susceptible to decay. This is the eternal reality of one which defies age, which is never born, never grew, never dies, the real tabernacle of which is in deed and in truth the temple of the Holy Ghost. How are you going to manifest this spiritual form? Through meditation on the real and eternal

At the pantomimes, after one thick, impenetrable curtain folds up, another is raised, not so thick, and yet another, until by degrees one comes to the last gauzy thing. Meanwhile you catch a glimpse of that which you could not at first see. You see the people on the stage and the entire stage setting with all its flowers and gorgeous tints. These were there all the time but it required the rise of that last diaphanous curtain before the full tide of the splendor should be revealed. The eternal light of God breaking in on the soul is letting the curtain of materiality rise one after another.

Think, then, of the beauty of spiritualizing the consciousness in view of the fact that it does confer upon us a power, a majesty, a sagacity that makes it impossible for us to be betrayed.

Jesus read the human mind so perfectly that no one could fool Him for a single moment, but shall we say because He did it that no one else will ever be

Digitized by Google

able to do it? It is unthinking to assume that only one man was able to do this remarkable thing, when Jesus says, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12). In other words, "If ye can understand the Truth I preach, *and live it as I live it,* ye shall do these things. Not that we shall suddenly become spiritually clairvoyant but that we shall cease to be always deceived by appearances. To treat a man for business success is one thing, but to so enlarge and clarify his vision that he will not get into similar difficulties again is another thing. Spiritual knowledge will enable him to see things that cannot be seen without it, even as it does distinguish the big merchant from the small trader, or the man who perceives beyond the one who merely *sees.* The small trader is the one who goes only as far as he sees it is safe to go; the big merchant is one who goes beyond what he sees, and he goes beyond what he sees through the art of spiritual perception. This man is willing to test his philosophy; he takes a chance; he is a game sport, and if his understanding in a particular instance is not equal to his vision, he is not discouraged. He will do better next time. Men who have been able to judge geographical situations, penetrate into intrigues, perceive the motives impelling men, are men with spiritual vision; they are spiritually clairvoyant. If one has not this gift naturally, he can cultivate it, but not until he knows that symbols are symbols and not the things themselves. And this is what Divine Science teaches.

True education is that discrimination between the true and the spurious, which enables one to see symbols as *symbols* and not actualities. It may seem harsh to say that we are symbols as we stand or sit looking at one another and yet that is what we are. What is it that gives you the power to look through the moral defect, the physical infirmity, the financial limitation, and perceive beyond the range of the eyes? It is spirituality, the art of intellectually *perceiving* that man, if he is anything at all, is the effect of a cause, a cause which is good. Hence every result which proceeds from this first great Cause, or Good, is perfect. Were the first great cause evil, every effect of necessity would be evil. Should you assume that the first great Cause is Good, you must assume that every effect which proceeds from it is likewise. If the only Cause is Good, there is no evil in the world. Should you assume that the first great Cause is both Good and evil, then you are assuming a false premise; and like the "house divided against itself" your assumption cannot stand. Hence, you must perceive that the first great Cause is Good. When man begins to realize that there is nothing in the universe but Good, the evil in his own mentality begins to dissolve and disappear. He becomes like an X-ray looking into the mind and the intents of the souls of others. He becomes an X-ray in his mental attitude toward life, he is pure. And to "the pure all things are pure". There are two aspects of this purity, one the active and the other the passive aspect which does not recognize danger. The active is so pure in its reason, in its insight and in its visions of human character that it detects the slightest defect, just as the musician detects the slightest discord, and in the degree that we unfold the active aspect we become protected in business. What would the author, the artist, the business man, or the dependent widow not give for the ability to detect back of all which seems so fair, that which is not fair, or the ability to see danger in time to forestall it! Someone says: "If Jesus was so superb in his perception of the inner workings of the human mind, why did He not save Himself from crucifixion?" Be it remembered that when they first wanted to lay hands on Him, His time had not yet come, and He disappeared from their midst. When He was ready, through spiritual realization, to prove

Digitized by Google

that death could not destroy life, He submitted Himself to His captors. Matter could not upset the laws of Spirit and when the time came for Him to fulfill prophecy, He went to His crucifixion without misgiving; He could have avoided it, He could have disappeared completely, but He laid down His life in order to take it up again. You remember He said: "Destroy this temple and in three days I will raise it up." (John 2:19).

Suppose that one is discordant, displeased or discouraged? What is the remedy? To examine the state of consciousness, to find out where one has departed from the normal, because this depression or discouragement is symbolic of something that has entered into the mind and been cherished there until it has ended in mental disquiet or mental unrest. Perhaps it is fear. One may be afraid of some future event, afraid of some present or past performance becoming known. If it is that which is making for the depression or the discouragement, one will not fight the depression or the discouragement as such, but the things that lead up to it. If it is fear of the past becoming known, one must know that God has no past. If it is not the past or present but the future that is feared, one must know there is no future. It is always the eternal present.

As with mental disturbance, which is merely symbolic of a state of mind, so with organic difficulty. "I cannot see", says one, "that a state of mind can produce an organic swelling, for instance. I cannot see that a state of mind can go as far as that. I can see how it affects digestion but I cannot see how it affects growths palpable to the touch. However, we do not have to accept an explanation from Divine Science that such is the case. For that we can refer to Dr. A. T. Schofield, of London, who has arrived at the conclusion that most tumors are due to long repressed anxiety. He tells about a tumor as hard as a cocoanut and half as large, directly over the lumbar region, caused by absolute, abject terror, disappearing under ether. How can we explain these things? Physicians call them phantom tumors but do not try to explain them. Actually they are symbolic of a state of mind. If you can realize that everything which is discordant and distressing, and everything which is disturbing to the human mind, is but the effect of a mental attitude, you have the key to the situation. You then have the key that unlocks the door from the symbolic order into the actual order of things: and when you get there you find there is no predisposing cause, but just on the outside of the actual, in the symbolic world, there is a disordered state of mind. Opening the door leading from the symbolic on to the actual plane of consciousness, enables one to discern that there is no such thing as poverty, sickness, disease, or death on the plane of the actual. "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 are passed away" (Rev. 31:4). When the last curtain had rolled up for John, he saw only the things God was responsible for—the City in which only the Light of God was the Light thereof. There was no death there; there was no imperfection, no impurity, no inharmony of any kind, for the "nations" of those saved from the ignorance of believing the symbol to be the actual, and "the kings of the earth" brought the glory and honor of their spiritual intelligence into it. Consequently, nothing entered into it "that defileth, neither whatsoever worketh abomination, or maketh a lie". In other words, ignorance is barred from the realm of Spiritual Intelligence.

When you are talking to the soul of anyone, realize that you cannot be deceived by appearances. If more people could be clairvoyant and have an X-ray view of things, the crookedness and dishonesty would be eliminated from human consciousenss before it found its way into visible manifestation, as the uncov-

Digitized by Google

ering of embryonic error decrees its destruction. Today mental dishonesty succeeds because it is not detected until after it is accomplished. When the person taken in says: "I never would have thought it, he seems so trustworthy. Dear me! I would as soon think of doubting God as of doubting him."

Purity does not mean blindness. Spiritual purity means spiritual insight, and if you carry it to its ultimate conclusion, it is the one world's panacea for deceit and dishonesty; it is the Christ method of destroying error. Do not be hard on the person who defrauds you. Sit down and ask what is the reason for it. You will always say ,"If I could only have seen it and understood, I would not have invested my money there". Of course you would not have invested there if you had known it. Can we expect to be so spiritually clear in consciousness that we can do what the Bible says, "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow" (Heb. 4:12) look away from the symbol. If the heart is ugly in its intents and purposes, look it away. The beautiful in this world is symbolic--the sunset, the humming birds, the flowers, our beautiful women, handsome men, and lovely children, are all symbols.

A child who was being treated by his mother was not getting along very well and the mother questioned me as to the failure to respond and I had to tell her that it was because she had a sense of possession. He was her child, *her* possession. She thought the child was *her* property. When she looked away from the symbol and knew that the child was God's child, the response was immediate.

Why is it that we do not heal our loved ones as well as others? Because we have the idea of possession. "I could treat another woman and it would not bother me at all, but when I treat my wife I cannot do anything," says one. And another says: "Won't you treat my child? It is getting on my nerves and I can't stand it. I cannot see that it is God's actual child". He meant that he could not see that he himself is not the possessor and owner of that child, and unless he can detach himself from his sense of ownership he cannot heal the child.

Doctors refuse to treat their own wives and children. Will not the same drugs they use for other patients produce the same effects on their families? Instinctively a doctor refuses to treat his own family. He cannot explain it. He says: "I do not feel comfortable in doing it." It may be only bronchitis but he calls in another doctor. Will not the same prescription that heals the woman down the street heal his wife? Yet he calls in another doctor for his wife, while he treats the woman down the street. The mental factor in the way of a cure is the idea of possession. This applies to the metaphysical practitioner who has the same attitude of mind. Thus the fact comes home to us, that we are but symbols. I am a symbol; Jesus was a symbol. Jesus was a symbol of the perfect Christ, the eternal Son of God. The prophets and apostles were symbols of the Son of God. You are the symbol of the Son of God. Look away from the thing you symbolize and find yourself in God.

If one does not trust in God, one trusts in something, or in some one, else. And he who puts his trust otherwhere than in the One Eternal, removes God and His ruling providence from over him, and puts himself in the hands of that thing or person in whom he trusts.

—*From the Hindu.*

Digitized by Google

"THERE IS A NATURAL BODY AND THERE IS A SPIRITUAL BODY"

By Sara Van Alen Murray

GOING on a vacation for the short space of one week, a man will make careful inquiry regarding the selection of the place he is to occupy for seven days. If he is going to a hotel, he selects the best accommodation his means will afford and is very careful to ascertain whether or not the management of the house is good. If he decides to camp out, you may rest assured that the best available site is selected upon which to pitch the white canvas which is to afford him temporary shelter. Whether the vacation is to be of long or short duration, no pains are spared in an effort to secure the best possible accommodations.

But men may dwell for three score years and more in an earthly tabernacle or dweling place namely, THE BODY —without ever making one honest inquiry concerning the house in which they live. The generally accepted theory about the body is that, like a two-story dwelling, it comprises a lower, physical part, and an upper, or spiritual part. To the care of the physician is confided the former, while the latter, or spiritual portion, is turned over to the ministry of the parson, priest or prelate, according to the religious traditions of the person concerned (as well as the size of his bank account). Within the body the soul reposes in a sort of cold storage until such time as the grim reaper identifies the individual as one of his victims, at which the soul tenant is supposed to take its 'invisible' flight.

Men will superintend the care of their horses and dogs and women will regard with lively interest the opinion of their dress-makers and will stand for hours having a gown made to fall into lines of beauty. They are authorities on the current fashions and they can tell you when and where every woman in their set had her gowns made. Were you, however, to ask them whether they lived in a natural body or a spiritual body, it is not only doubtful as to whether or not they could tell you, but it is a positive fact that most of them would not know what you were talking about. Yet, one of the greatest scholars of his time tells us that there are two bodies—one a natural and the other a spiritual form.

The natural body is our concept of the body.

The spiritual body is the body that is born—"not of blood, nor of the will of the flesh, nor of the will of man—but of God", and these two bodies bear no more relation to each other than does the sea to the shore, for one must end before the other begins. We have always believed that not until after death do we come into our spiritual tabernacle. Where we get the authority for this heresy is a mystery. Jesus never once acknowledged the necessity of death. He spoke of it always as an enemy, and when this unique Man approached death, the presence of His glory dispelled the illusion, even as the morning with its rising sun overshadows the phantoms of the night. He raised the so-called dead and lo! death was not. As the clear voice of the Nazarene rang out in one word "Arise!" the illusion of death disappeared and Lazarus came forth in the body which was supposed to have died. Jesus never raised a spiritual body from a natural body. He knew that men lived in one of two bodies—within a natural or a spiritual one, and the body overtaken by death was the one He separated from the illusion of darkness and brought forth into the light of day. Jesus never recognized death. He experienced it—only to establish its nothingness. He died to prove that there was no death—even as you might enter a darkened chamber and light the lamp to prove the illusion of darkness. He taught men that life was eternal—and

Digitized by Google

that it was HERE and NOW, everlasting.

Nowhere in the teachings of Jesus Christ do we find authority for believing in other than one eternal, everlasting life. So earnestly did the Galilean study the REAL that instantly He detected the false. He knew so much of LIFE that there was no room left in His consciousness for sense of death. Every atom of His Infinite Being pulsated with life. He breathed God and radiated divinity and His body or form was the channel through which the divine essence of life found its expression. Jesus Christ was the first man who demonstrated beyond cavil that He "lived and moved and had His being" in a spiritual body. Hence the difference between a natural and a spiritual body is the difference between form over which death has no dominion and shape which is in subjection to the ravages of death.

Furthermore, this Man of genius knew that the route one takes to enter the spiritual body from the natural, is through the road of LIVING—not the trail of death.

Paul explains that this change is not accomplished through death. He says, "We shall not all sleep—but we shall all be changed", and he tells us that the change is purely a mental one—that the transforming of the body is through the renewing of the mind.

The natural body is governed by the carnal mind, but when "that mind which was also in Christ Jesus" is born in our consciousness, our transformed thought works out a transformed body and that form is the spiritual body.

It is the duality of the mind that leads to the supposition of a dual body—rather than two distinct states of consciousness, resulting in an equal number of forms. It is the quality of thought that determines the quality of the form.

Jesus recognized that flesh is but a negative representative of a positive cause and that cause is thought. Therefore, the form is but the objective representative of the subjective idea. As, for instance, pipes are but agents in the matter of distribution, whether they provide water for the consumption of millions of people or carry sewage into the sea. The pipes are identical in that they are iron, and they are the same in shape in that they are pipes, but they are individualized by the quality of that which they distribute. So forms are individualized by the character of thought expressed through them. The natural body is natural because of the quality of thought which characterizes it, even as the spiritual body is spiritual because of the spiritual thought manifested through it. Jesus did not condemn the body. He knew that an instrument could not sound a tone unless the note corresponding with that tone had been struck. In order to prevent discordant tones Jesus taught men the law of mental harmony, knowing that proportionately as they assimilated His instructions they would cease to strike notes that would create discord. The change in sound does not indicate a change in the instrument, it merely indicates a change in the note, and so, because we are changed from one body, or form, to another, it does not indicate that we make this change by going OUT of a NATURAL body into a spiritual form. It simply means that we are changed from "glory to glory" by a purely mental process.

If you pour boiling water into a vessel and place your hand in it you will be burned. Reverse the process—by changing the hot water for cold—an opposite result follows. Now what caused the change in the vessel so that whereas you burnt your hand one moment, it was uncomfortably cold the next?

It was the character of that which it expressed, was it not? Even so, a natural body is changed to a spirtual through the CHANGE in the MENTALITY that governs it. "God created man to be immutable and made him to be an image of His own eternity." Therefore, it was required that man should not only be the image of God's sinless immutability but that he should be like God in that

Digitized by Google

God is One. This could only be accomplished through the individualization of God's ideas, and to individualize necessitates outline. Hence the only individuality which that which is the same in essence and in form can have, is in the charatcer or QUALITY of that form. Jesus was a divine Logician and He wasted no time with the instrument, whether it was natural or spiritual. His problem was with that which the body EXPRESSED—not with the body that expressed it; therefore, Jesus went to work in the MINDS of men, not in their forms. The Galilean knew that a form would not be characterized by evil actions unless the mind had sown evil seeds in the body. Even where the thorns formed a cruel crown which the hand of man had wrought, pierced his classic brow, and drops red as the heart of a ruby lent color to a face white with the purity of a divine compassion, Jesus did not condemn the body which created the instrument of His torture. He knew that everything externalized through the flesh was conceived in the MINDS of men.

Therefore, Jesus not only did not condemn the flesh but He asked that His Heavenly Father should hold it as guiltless, for verily it knew not what it did. It was the innocent victim of a cruel mind and the mortal hands that drove the nails into the Nazarene's divine (because sinless) flesh were as innocent of sin as was the form they crucified. It was an erroneous concept, conceived in the carnal minds that was projected through the body, and externalized in the activity of supreme cruelty which crucified the spiritual form of Jesus. Had they known the relation of men's minds to their bodies they would never have attempted to eliminate the cause by trying to destroy the effect. Ignorance led to the crucifixion of Jesus Christ, as it has ever led to every crime that has darkened the pages of history and to every sin which has laid its dark stain on the white form destined by God to be the temple of the Holy Ghost, or God's consciousness. It was ignorance that laid the stone at the tomb of Jesus—and well has a recent writer said: "No stone was ever so heavy when a Jesus was buried that some heaven-sent angel has not rolled it away". The same stone of ignorance which has crushed every genius in the age which gave him birth has in time, through spiritual enlightenment, been raised as a monument to his memory. "Seven Cities fought for Homer dead, through which the living Homer begged his daily bread!"

It is "through putting off the body of sins," that we enter the spiritual body or, as Paul puts it, "the body of Christ". Again the same writer has said that if the mind of Christ dwell in your consciousness, the natural "body is dead because of sin", and with the death of the natural body re-enters the spiritual body, "whose maker and builder is God", even as we merge into the light of day from out the dark recesses of the night. Then says Paul, "even as ye have yielded your members' servants to uncleanness and to iniquity unto iniquity, so now yield your members' servants to righteousness unto holiness". Thus is our whole soul and spirit and body preserved blameless unto the coming of our Lord Jesus Christ. By the coming of our Lord Jesus Christ. By the spirit and soul and body is meant the trinity of existence or the Infinite Mind or Cause, expressed in effect in the soul, or human mind, resulting in an indestructible, sinless form or body. This was the form which Jesus Christ spoke of when He said, "the kingdom of heaven is within you. It was this individual kingdom, or realm governed by God in the human consciousness which radiated through the form within which it consciously existed, that enabled Jesus to heal the multitude instantaneously, without His even being conscious of the individuals who were being healed. Thus do the rays of the sun radiate every quality of their source as unconsciously as they dispel the illusion of darkness.

Digitized by Google

The window through which the light enters a room must be as transparent as the light it represents and so the form which "that mind which was also in Christ Jesus" illumines, must be as clear a transparency for Truth as the pane of glass is for light. We must be opaque to the darkness of sin—and transparent to the light of Truth, in order that we not only express, but be expressers of, the God consciousness. Jesus' body or form differed not from that of other men, but the mind which illumined His form varied in that it was sinless. History does not distinguish the body of Jesus from the form of other human beings, but on the contrary, assures us that it comprised the component elements of all flesh or form—but the mind of Jesus is distinguished above the minds of all men because of its purity.

A sinless mind externalizes itself in a sinless form—for that which contains or individualizes thought must be as perfect and immutable as the thought which it expresses. If wine were put in porous vessels, think you the wine could be preserved? No! and no more would the individualized ideas of God retain their individuality if the form manifesting the idea were less immutable or less perfect than the idea. Let us, therefore, live in our spiritual body to the glory of God and we too shall see a new heaven and a new earth, for the false concept of the earth will have passed away and "God shall wipe away all tears and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away". Man in the sinless image of his Maker shall have appeared and God's will shall have been accomplished HERE and NOW on the earth and the grace of our Lord Jesus Christ will be with us all. Amen!

FREEDOM

By R. H. Merriam

FROM days immemorial mankind has desired freedom above all else, and today seeks it as persistently as ever. The desire for freedom is behind every human endeavor, and enters into all activities of whatsoever sort. It is in all business, all industry, all science, all religion, all government, all enterprises of whatever kind. Freedom is sought from oppression, from wrong, from hunger, from cold, from heat, from sickness, from pain, from poverty, from so-called evil of every kind, from all the innumerable unpleasant experiences which threaten and so frequently make captives of men. Freedom is the all-important quest.

The word "freedom" as used in this article is not to be confounded with the word "liberty", because liberty may be made to include license, which is a dangerous counterfeit of freedom. "It is generally recognized that freedom seldom oversteps the rules of decorum, custom, or morals, and, therefore, does not run into excess. On the contrary, liberty sometimes degenerates into license which may defy all restraint, do anything that caprice or passing fancy may choose, and run riot in excesses of all kinds." Undoubtedly man has, and frequently does mistake liberty to do as he pleases for freedom, because of his entire ignorance or of his misunderstanding of the principle of freedom, that "all control or domination of one man by another is wrong, and that man has no right to do wrong under any circumstance." The Golden Rule rests upon this principle of freedom for its basis, and "he who in his conduct toward others, complies with this principle of freedom, always does by others as he would be done by."

Digitized by Google

All men, from the birth of the human race, have resented having their choice interfered with, and have been blindly struggling through frightful mistakes for free and unrestricted expression of that freedom which is their inherent right; but, because of man's misunderstanding of the principle of true freedom, "the world has been thrown into its worst confusion through ignorant violation of this principle, each selfishly claiming for himself what he sees as his right to entire freedom of action, at the same time forgetting that all others have an equal right to the same freedom. The social disturbances of the whole world, great or small, between men or between nations, arise out of the fact that men violate this principle and thereby limit their own freedom as well as that of others. The only way in which any man can secure his own freedom is by leaving every other man entirely free also; and what is true of the individual is true of the nation. Man is indeed free and has the power of self-control without any let or hinderance. Infinite Wisdom makes no mistakes, and, having created man free, God would not destroy that freedom.

"Because God is free, every man, by the divine right of his sonship alone, is entitled to a similar freedom and to unlimited and perfect control of himself and of all his actions. But this must not be misunderstood. True freedom can never include license, nor the liberty to do the slightest wrong, for, as a necessity of its nature, wrongdoing, whatever its character, leads inevitably to bondage and death; while perfect freedom, with all that it implies, always results in absolutely right actions, which constitute the basis of freedom, and from which only good can come. Freedom and self-control include and necessitate each other because each is indispensable to the other and, interwoven with them, and an essential of them, is the ability to exercise choice without any limitation or interference from anything external to the individual; and, since thinking creates desire, and desire influences choice, and choice controls all actions, the ability to exercise freedom of action necessitates the right to entire freedom of thought. But without proper self-control, which is one essential of freedom, license may take the place of freedom, and, through resultant wrongdoing, bondage will inevitably follow. Jesus said emphatically, 'Verily, verily, I say unto you, whosoever committeth sin (error) is the servant of sin.' As peace and harmony result from compliance with principle, so, also, does the ability to exercise freedom and self-control; and there cannot be complete compliance with principle without a correct understanding of the fact that every other person has the same desire for perfect freedom and self-control which one wishes for himself, and the same absolute right to exercise them."

The biblical basis of freedom is clearly set forth in the Genesis story of creation wherein man is given dominion over "the very earth itself and every living thing upon the earth with the one exception, and that exception is man." The Creator did not give any man or set of men the right to dominate their brothers. He made each individual in His own image and likeness: that is to say, endowed each with attributes, qualities, and a nature similar to His own. Thus men are created equal, and man has no nature, attributes, or qualities which are different from those of his Creator. "Because all are alike children of God, and because a principle is universal and without exception, it follows that the same divine right to absolute freedom of thought and action and to self-control, without impediment, hindrance, or restraint from any source whatsoever, belongs to each and every individual alike; therefore, not any one has any right to prevent another from exercising that freedom." Countless evidences of the divine intent that man should not have dominion over his brotherman are to be found throughout

Digitized by Google

the history of the world. Wherever domination by one nation over another has been exercised, the result has been disastrous, and what is true of nations is true of individuals. Independent of the testimonies of history is the indisputable fact that God does not coerce man in any way; having given man his freedom of thought and action, God leaves man free to follow his own bent knowing in His loving omniscience that man will eventually choose to adopt and practise the principle of freedom.

Everyone should have a chance to decide for himself. We must not attempt to thrust our views and opinions upon others. We should try to see from another's viewpoint, and then be careful not to violate his right of freedom any more than we would have him violate it in ourselves. The right of each to entire freedom of thought and action ends when it encounters that same right in another, and we can only maintain our own freedom by leaving others in their freedom. This does not mean that we are to sit supinely by doing nothing to better conditions; we should encourage right wherever we see it, by voice, by influence, and by example, but not by force. As President Coolidge has said, "the attempt to dragoon the body when the need is to convince the soul will end only in revolt." Public opinion moves forward and the lawmakers follow. "Real reform does not begin with a law, it ends with a law." Each of us is responsible for his or her share in public opinion, and the influence will always be in the right direction if the thoughts and actions are right. The little leaveneth the whole lump, and no one can measure the extent of his or her influence for good. "Man is a King by right of origin as well as by right of divine gift, and there is no one to interfere; but it remains for man to manifest this Kingship."

"Ye shall know the Truth, and the Truth shall make you free" is the greatest promise that ever brought joy to the heart and abiding faith and peace to the soul. It fell from the lips of Jesus and has but one condition—"if ye continue in my word"; that is to say, if man will heed and obey the teachings of Christ Jesus, he shall have knowledge of the Truth and shall be free, and everything in the teachings of the Master is entirely consistent with the great principle that man is free. This promise contains no announcement of anything we have to do, except "Continue in my word," or of anything that has to be done for us, in order to gain our freedom; neither is it a statement of something in the future. "Truth *is* what is." Jesus did not say that we must await until something became true which is not now true. "If the knowledge of Truth makes us free it can only be because in truth we are free already, only we do not know it." Truth emancipates every one who knows it from error, from loss, from servitude of all kinds, not only in religion, in science, in government, in business, but as well in every phase of life and living. Truth makes man free indeed, and brings him divine contentment and satisfaction.

"Freedom for all men will result from the compliance with the principle of freedom, and in its practise all wrong will ultimately disappear and the blessing of perfect peace will result upon all mankind. This is ideal, but it is the ideality of Truth; and, whether these facts are recognized or not, Truth is eternally real, and Truth is practical. Thousands of other things were once ideal which have since become practical realities. Jesus was not a dreamer of dreams; or, if he was, his dreams were of ideals that he knew would sometime become realities; and he clearly saw this principle as a vital reality which mankind would finally recognize and accept. Men have not tried to apply this principle to their daily conduct, but have said, as they have of many of Jesus' precepts, that compliance with it is an impossibility; but our old world is either casting aside its 'impossi-

Digitized by Google

bilities' or is making them possible. This vision of an ideal world, where every man is himself free and leaves all others free also, where the Golden Rule and the non-resistance of evil, as taught and exemplified by Jesus, are the practical methods of all action, where every man loves his neighbor as he loves himself, and all are as one family, is to become an actual reality. The world is already awakening to a recognition of the truth of this great principle of freedom, and we are hastening toward the day when all men will realize the correctness of the declaration of Him who made all things, that 'They are very good.' "

BIBLE LESSON

MATTHEW 15, 21-28.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grieviously vexed with the devil.

23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped him, saying, Lord, help me.

26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MARK 7, 25-31.

FOR a certain woman, whose young daughter had an unclean spirit, heard of Him and came and fell at His feet: The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, "Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs." And she answered and said unto Him, "Yea, Lord, yet the dogs under the table eat of the children's crumbs." And He said unto her: "For this saying go thy way; the devil is gone out of thy daughter." And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Question.—What was the religious belief of this "woman of Canaan?"

Answer.—She was a heathen.

Q.—Did Jesus ever cross the borders of Tyre and Sidon?

A.—No.

Q.—What were the lands of Tyre and Sidon considered?

A.—*Heathen.*

Q.—In Deut. 7:2, what was prophesied of the race which this Syrophenician woman belonged?

A.—That they should be utterly destroyed because they were considered to have been doomed by God to total excision.

Q.—Were they utterly destroyed?

A.—No, because the first generation of Israel to whom the command was given to destroy the nation, were disobedient to the command and spared them. David refers to this in Psalm 106: 34th to 40th verses.

"They did not destroy the nations, concerning whom the Lord commanded them.

But were mingled among the heathen, and learned their works. And they served their idols: which were a snare

Digitized by Google

unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of woman sent away when she came to ask healing of their Lord?

Thus were they defiled with their own works, and went a whoring with their own inventions."

Q.—Why did the disciples want the woman sent away when she came to ask healing of their Lord?

A.—Because she cried after them, and by so doing caused a scene which thrust upon the disciples unwelcome observation.

Q.—Why did the master say, "I am not sent but to the lost sheep of the house of Israel," and then prove by his ministry that such was not the case?

A.—Because while the master was not sent into the heathen lands, the inhabitants of these lands were privileged to cross the border to seek the Truth. When Jesus said, "I am not sent but to the lost sheep of the house of Israel" he was not referring to the individual, but to the nations. Because in that the woman had come out of Canaan, she was not of Canaan, in the sense that Paul says, "So then they that are in the flesh can not please God. But *ye are not in the flesh,* but in the Spirit, if so be that the Spirit of God dwell in you."

Q.—Did Jesus mean to state that the Truth should not be preached to other nations, by declaring that he was not sent to other than the children of the Covenant?

A.—No, he merely meant that he personally would not enter the heathen lands, but that the Truth which he taught should light up the whole world.

Q.—What do you understand were the crumbs that the woman referred to, when in answer to Jesus's statement that it was not "meet to take it unto the dogs?" she replied, "Truth Lord: yet the dogs eat of the crumbs that fall from their master's table?"

A.—The crumbs were the inside, or soft portions of the bread, which were used in place of napkins, and afterwards thrown to the dogs. In spite of the fact that Jesus tried the woman's faith so severely, she proved by the very logic used against her, that Jesus had proved her right to partake of spiritual food. It is as if she had said in reply to his statement, "It is not meet to feed the children's meat to dogs. Said'st thou dog? It is well; I accept the title and the position for *the dogs have a portion of the meal;* not the first, nor yet the children's portion, but a portion still "the crumbs that fall from the master's table."

Q.—What lesson do we learn from this?

A.—First—that Justa recognized the universality of God's fatherhood. Second, she recognized that in spite of negative appearances, men ought always to pray and not faint, and that while God may seem to *delay* the boon we crave, He does not necessarily *deny* it. Jesus knew that the woman's faith would stand the test, and that she would come out victorious from the sore trial; that her faith would be stronger, mightier, and purer than if she had received the blessing merely for the asking. This woman's faith was the medium through which the power of God was communicated to her daughter.

There are three ascending degrees of faith illustrated in the New Testament, as manifested by the overcoming of obstacles or hindrances, which would keep us out of our inheritance.

First—Where a roof intervened between Jesus and the paralytic, those bearing the sick man removed the roof and let down the couch upon which the patient was lying, into the presence of Jesus where he was healed.

Second—When blind Bartimeus appealed to Jesus for deliverance, and many rebuked him and tried in vain to silence him, he cried out the louder until he attracted the attention of the Master, who restored his sight.

Digitized by Google

The paralytic overcame external obstacles; Bartimeus broke through the hindrances and opposition of others, but Justa, more heroical than these doubted not the goodness of God, even when apparently hindered by the Son of God Himself! For the external things are less difficult to overcome, than the hindrances which are placed in the way of our spiritual progression by those of the household of faith. Someone has said that "while faith is in itself nothing, it yet is the organ for receiving everything; that it is the connecting link between man's emptiness and God's fullness, or the bucket let down into the fountain of God's grace, without which man could never draw the water of Life from the wells of Salvation."

Faith indicates the absence of self, and it is this emptiness of self, combined with the thirst after righteousness, which enables us to appropriate and make our own the power and dominion of God.

After the woman's daughter was healed, she abandoned the life of the Gentiles, and lived according to the Law; because of this her husband drove both her and her daughter from their home. This, however, did not deter Justa from living a Christian life. She was a rich woman and never married again but she gave her daughter in marriage to a man who, while he was a Christian, was very poor. Then she adopted two boys—Aquilla and Nicetas, and educated them.

EDITORIAL

In view of the fact that we go this way but once (at least most of us hope so) each instance that goes to make up our existence affords us a single opportunity to do that which is lawful and right.

In reading the "Notes from the Field" in the February GLEANER, one cannot help but be impressed with the fact that Divine Science is meeting the needs of its adherents in a very special way. Now the question presents itself—What are those of us who have been helped by Divine Science doing to meet the needs of such as are not yet reaping the spiritual harvest of the consciousness of their unity with God?

There are a multitudinous variety of such, and it is a wonderful thing for them to be relieved in the hour of their distress, independent of what that particular oppression may be. There is only one thing more wonderful than to receive needed assistance and that thing is to give it! We are helped by receiving, but we are blessed by giving and it is singularly true that "There is something about this thing of giving that blesses us. No man has ever impoverished himself by giving. It cannot be done. Those who give most have most left. I believe that every one who gives a penny will get it back a hundred-fold. I believe that everyone who dries a tear with his assistance, will be spared the shedding of a thousand tears. Give—and somewhere, from out of the clouds, or from the sacred depths of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth."

The following letter refers to one of many cases which find their way daily to the editor of the GLEANER:

C-CUEVA
120 Liberty St.,
New York City.

December 18th, 1923.

DEAR MRS:

I want to thank you very much for the help that you have given to Mr. C. For a year and a half he has been trying to make his living but something that seems to him like "bad luck" has continually followed him. In order not to borrow any money he has pawned everything he had—his furniture, his clothes,

Digitized by Google

his wife's clothes and shoes. A child was born to him last August which is the third in the famliy and the day the child was born they did not have ten cents for Mr. —— to go downtown. I have been helping him for a while with small amounts of money for his most pressing needs and they have found some way of living on an average of twenty-five cents a day. Finally, as he was unable to pay the rent of his house, the landlord told him that he did not care for the rent but he wanted him to move as he wanted to repair the building. The repairs started and, as he was unable to get the money to rent another place, they had to stay in the house. Finally they threw down one of the walls of the two remaining that they had in the house. I could not stand it any longer and I gave him money enough to pay for the removal of his goods to another place and the rent of the first month. When he went to the next house there was no place for them to cook and I was unable to give them $8.00 with which to pay for the deposit on the gas. Then the thought came to send him to you and on Monday of the next week he came to see me and told me that for the first time in a year and a half they had spent a happy Sunday as they had been able to pay the gas bill, eat well on Sunday and to have money enough for probably the next three weeks. He is completing now an arrangement which will yield him probably $6,000. When I left him today he was going to see whether the matter will be closed today or tomorrow.

He is extremely thankful to you and he says that this is the only place where they have not asked him questions and have given him help, as he has gone to charitable institutions in New York looking for work or help and he has found no work and has been given no help. Sincerely yours, J. C.

GOD

POEM by Gabriel Romanovitch Derzhavin, born in Kasan, Russia, in 1743. This ode to God was translated into Chinese and Japanese. It was hung in the palace of the Emperor of China, printed in gold on white satin; also placed in the Temple of Jeddo. This translation was made by Sir John Bowring, British Governor of Hong Kong.

O Thou eternal One! Whose presence bright
All space doth occupy, all motion guide—
Unchanged through time's all devastating flight!
Though only God—there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore
Who fill'st existence with Thyself alone—
Embracing all, supporting, ruling o'er,—
Being Whom we call God, and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but God! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Digitized by Google

Thou from primeval nothingness didst call
First chaos, then existence—Lord! in Thee
Eternity had its foundation; all
Sprung forth from Thee—of light, joy, harmony,
Sole Origin—all life, all beauty Thine;
Thy word created all, and doth create;
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround—
Upheld by Thee, by Thee inspired with breath!
Though the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss—
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Sun lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
But what are ten thousand worlds compared to Thee?
And what am I then?—Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against Thy greatness—is a cypher brought
Against Infinity! What am I then? Naught!

Naught! But the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of dew.
Naught! but I live, and on hope's pinions fly
Eager toward Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high.
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

Thou art!—directing, guiding all—Thou art!
Direct my understanding, then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth—
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

The chain of being is complete in me—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch and a slave—a worm, a god!
Whence came I here, and how? so marvelously
Constructed and conceived? Unknown! This clod
Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its Source—to Thee—Its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek they presence—Being wise and good!
Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more
The soul shall speak in tears of gratitude.

—*Derzhavin.*

TRUTH and Righteousness walk hand in hand and they clear the way before thee.—*Talmud.*

INSTEAD of electing business men to purify politics, we ought to set politicians at work reforming business.

—*Mr. Dooley.*

THOUGHT takes man out of servitude into freedom.—*Emerson.*

IN the good as well as in the evil of life, less depends upon what befalls us than upon the way in which we take it.—*Schopenhauer.*

Digitized by Google

SOON WE MAY HAVE TO GO TO CHURCH

By Charles W. Wood

Every little while somebody goes up to ask: Is the church losing its hold on folks?" Mr. Wood went out to find the answer. He reports that the churches are giving up catering to the Sunday trade exclusively and are turning into seven-day institutions, so important to the life and happiness of all of us that soon we'll all just have to go to Church.

CHURCH attendance may soon become compulsory in America. But don't worry. There isn't going to be a law, or a constitutional amendment: the scheme is much simpler than that. The idea is, not to compel us to go to church, but to compel the church to become so necessary that everybody will have to use it and so interesting that nobody can stay away.

The movement is being fathered by the Federal Council of the Churches of Christ in America and the great church boards. In many communities already practically everybody is using the church, because the church is providing something that they don't want to do without. These churches do not cater merely to the Sunday trade. They have become "seven-day churches." The Seven-Day Church doesn't have to worry about how to get people into the church. It just gets the church into the people.

I was let into the plans at the office of the Federal Council of the Churches. There are 243,578 churches, all told, in the United States, 150,000 of which are affiliated with this Federal Council. The Federal Council has no jurisdiction over these churches. It has nothing to do with their teaching or with their ecclesiastical organization. The council is a sort of clearing house for ideas. It is a conference organization. It aims to keep all the churches acquainted with the experiments which have worked out successfully in any one, and to suggest lines of activity to meet all sorts of local problems.

WE WANT LIFE, NOT HEAVENLY REST

I talked especially with the Rev. Dr. Worth M. Tippy, secretary of the Commission on Social Service. Dr. Tippy is a Methodist, with the usual evangelistic background. He believes with all his heart in a personal religion. He believes in the individual soul's need for forgiveness and getting right with God; and he believes in worship, in man's need for meditation and prayer. But he believes just as earnestly in the Seven-Day Church; and he doesn't believe that a church has measured up to its possibilities when it considers itself as nothing but a sanctuary.

I told Dr. Tippy that I was not religious.

"Do you think," he asked, "that religion is something that some people have got and others haven't? I don't think so. It seems to me that religion is just as much a part of human life as hunger. I think of religion as man's aspiration toward abundant life—toward the fullest realization of all his capacities. If man doesn't have such an aspiration, there is no hope for the race. Surely the church could not give it to him. The business of the church is to satisfy that aspiration—to help organize life so that man's religious passions shall have every opportunity for complete expression. If the church doesn't do this, we need not fear that religion will die out. It will simply mean that the church will die; and if it does not answer man's religious needs, the sooner it does dies, the better."

"Just what are man's religious passions?" I asked.

"I think they can all be summed up," he replied, "in that longing for a more abundant life. Not for an eternity of heavenly rest, but for the livest life that can be lived, here and hereafter. This we know now, is not a life of peaceful inaction, but a life of utmost service. Only when we completely lose our lives in service, in the big sense of the word, do we find the life worth while; and that life of abundant service is the life which man, if he only knew it, is longing for

Digitized by Google

Not until a church once dedicates itself to fulfil that longing does it discover how many lines of religious activity there are."

"Would you confine the church to religious activity?" I asked.

"Strictly," said Dr. Tippy. "This movement for the Seven-Day Church is the most religious movement with which I have ever been associated. Noble and inspiring services of worship, a passionate interest in children and young people, healing the sick, feeding the hungry, setting prisoners free, teaching those who want to learn, cheering up the broken-hearted and giving new life to the weary and the bored—what work could be more religious than that? That is the work the Master did, and that is what He commissioned the church to do. If the church accepts the commission, it can't keep out of any human activities. It cannot be neutral in business matters or in labor disputes. The church just now, for instance, is developing an interest in wages: not merely in just wages but in high wages, the highest wages that good work and good management can make possible. A lot of churches are also going in for athletics—for the more abundant physical life that comes from clean and exhilarating play. They are going in for merry-making—for pure fun and joy. And, in the most deeply religious spirit, they are going in for a Christian management of industry—for business organized for joyous service rather than for unsatisfying gain. In the same spirit, they are going in for art, music, literature, drama, and all the ways in which man seeks to express his humanity more abundantly."

WHAT ABOUT DANCING AND CARDS?

That is rather plain language. Nevertheless, I did not understand it; and if my readers have the same things in the back of their minds that I had, they will fail to understand it too. Dr. Tippy, I said, is a Methodist; and I couldn't help thinking of the historical ban of the Methodists against amusements—specifically, dancing, card playing, and the theatre. In my imagination I saw committees of church workers trying to decide among themselves just what "attraction" it would be proper to introduce into the church's program in order to inveigle outsiders. I imagined somebody might propose moving pictures—strictly "educational," of course—and dull. No Charlie Chaplin stuff—especially the awful film where he stole the clothes of the minister who was in swimming.

And that reminded me that the Methodist ban against theatregoing has not yet been lifted, that the movies are theatres in every sense of the word, and that there probably isn't a Methodist living who has not violated the rules. The point of view would certainly be different now from what it was when I was a boy and used to attend church regularly, but I couldn't get it out of my head that the church committee would inevitably look upon itself as a board of supercensorship, to determine not merely what it might be proper for people to see, but what it might be proper for them to see in church.

When it came to games, I decided that they would undoubtedly prohibit cards, while they might sanction rook. The latter game is played the same as cards, but the engraving is different, and John Wesley never heard about it, anyway. If somebody were to propose dancing—well, my reverie could go no farther than that, and I asked Dr. Tippy what rule a church would be apt to go by in determining which attractions are harmful and which are harmless.

"I trust," he said, "that no church in America to-day will stumble on that difficulty. I have said nothing about the church introducing attractions in order to get people to come and hear the preaching. If a church is to introduce attractions for that purpose, I don't know that such distinctions have much meaning. Mere harmlessness is about the lowest ideal I can think of. It is utterly negative, and negation is a fundamental sin against life. Life is composed mainly of time, and killing time is murder. It is better to go wrong than not to go at all. If you take a misstep, you can correct it; but if you don't take any kind of step,

Digitized by Google

you are a goner. Your muscles will go back on you. Making harmlessness the aim can result in nothing but inaction; and inaction is death. A dead church can't attract anybody but the dead. It is the living we are after now.

"Human beings are not longing for death. They are longing for the life more abundant. They may be trying to find it in alcohol or in self-indulgence; but the point is that they *are* trying to find it. They will not be satisfied with the mere opportunity to kill time; and if that is all that the church can offer them they will and they should desert it.

"But the modern church is discovering this fundamental truth that man longs for a more abundant life, just as much as his physical nature longs for food. That clarifies the whole situation. The church's task, then, becomes clear. If the church is to have any influence in the community, it must look for ways in which the community can express itself most abundantly."

"Suppose the community wants to dance," I remarked.

"Please don't ask me to bell that cat," said Dr. Tippy.

Nevertheless, the question proved pertinent. While Dr. Tippy is a Methodist, his position with the Federal Council brings him in touch with a lot of churches which do not forbid dancing. Many of them are trying it out in their parish houses and insist that it doesn't lead to trouble.

"The churches are doing a great deal of thinking on that subject," he told me. "Our commission was asked a year or two ago by the Congregationalists to make a study of social dancing in connection with church activities; and we were surprised to discover how many churches, aside from the Catholic and Episcopalian, have introduced this recreation in their parish houses. Those in charge declare generally that the results were favorable.

"The First Baptist Church of Philadelphia questioned a hundred young people in boarding houses as to what they would like to have the church do for them, and among the requests there was a very general desire for social dancing. That was as much of a poser for a Baptist church, especially for the most influential Baptist church in Philadelphia, as it would be for a Methodist church. I inquired of the associate pastor how they had met the sitcation. 'We gave them a party every Friday night,' he said cryptically; and he went on to say that the young people provide their own music and refreshments and that the problem of control has never been difficult.

"When I was pastor of the Epworth Memorial Church in Cleveland, the ministers made a study of the public dance halls. Many of them were rotten, all-night places, with indiscriminate dances, drinking, and all sorts of license. Did we then start a movement to abolish them? We did not. The ministers agreed upon an affirmative instead of a negative course. The problem they concluded, was to make clean and wholesome that which was manifestly a permanent and natural recreation. It worked too, and I never heard a minister criticize or dissent from the conclusions of their dance-hall commission."

"Dancing is one of the most ticklish subjects in the church to-day," said Dr. Tippy. "The South is almost solidly against it, and most of the Northern churches also. Nevertheless, there is a great deal of experimentation going on and the experimenters are exchanging their experiences. A lot of young people don't care to dance. They want to express life in other ways. If there is nothing to do but dance, they may dance, but the church should learn how to make the free hours of life most inspiring for everybody."

SOLVING PROBLEMS WITH PLAY

This problem of the free hours is close to the heart of this Seven-Day-Church movement. Time was when the masses of the people spent almost all their waking hours in toil, and the church instituted festivals and holidays; not mere days of fasting and prayer but days of relaxation and merrymaking. In the

Digitized by Google

modern world the whole situation has changed. The factory worker is apt to work eight hours; and if he devotes eight hours to sleep, theoretically he has eight hours for recreation. Actually he is not apt to do much genuine recreating, and he buys rather a dull line of amusements instead. But under the circumstances that exist, says Dr. Tippy, he generally has to choose between amusements which don't amuse him very much and a rather cheerless struggle for self-improvement.

"This is the church's opportunity," he said. "It is the opportunity to show the modern world how thrilling human life may be. I am glad that these Seven-Day Churches which are already in operation are placing so much emphasis on play. We have placed so much emphasis heretofore on what people *ought* to do that we have neglected to notice what they *want* to do. By going in to develop play, we may discover that people actually want something much more thrilling than amusement.

"I do not believe that we can ever solve our modern problems until we solve them in a spirit of play. If factory work were made interesting, it would solve our labor troubles. If education were made the exciting game it ought to be, we would soon discover some of the truths that shall make men free. I'm glad the church is dropping its attitude of pessimism and separation from life. I'm glad it is beginning to think of what humanity wants. Not what humanity thinks it wants, perhaps, but what it actually does want. Jesus came to give us exactly that. He knew that we were all the children of God: that the Kingdom of God is ever within us and in the midst of us, and that it is the kingdom of abounding life."

It is the spirit of service which works; and only the churches which have lost themselves in that spirit have found themselves living most abundantly. They become Seven-Day Churches, says Dr. Tippy, because they can't help it. They operate seven days because there are seven days in which they can operate.

WHERE IS IT GOING TO END?

"Did you ever stop to consider what the church has to offer in its building for the free time of the people?" Dr. Tippy asked. "At its best it offers some of the most inspiring hours a man can have: I am speaking of those vital services of worship in which great congreagtions, inspired preaching, music, art, and the silent presence of God unite to lift a man out of himself. At its worst, the church offers at least something to feed the soul. It offers religious education for everybody, but especially for children and young people; on week days, now, as well as on Sundays. It is also offering clubs, friendship, dramatics, movies, athletics, and opportunities for community service for men and women of every age and class. In industrial neighborhoods it is establishing clinics, night schools, mothers' clubs, social-case work, and relief. A playground and recreation expert remarked to me the other day that the church has the largest opportunity in America to meet the need of the people for a wholesome and happy use of their leisure hours. The church is now established in every neighborhood of the country, and a minimum of reconstruction is necessary to make over even a one-room country church into a neighborhood center.

"When a church once shows a disposition to be used for all it is worth, it will have little difficulty discovering what to do. Its work will be cut out for it; for the communities want that sort of church. It won't have to bid for attendance. Very soon it will become impossible to keep the people out."

There are several thousand of these Seven-Day Churches already operating in America. Some of them are famous big city churches, like the Morgan Memorial in Boston, with its "good-will industries;" the Madison Avenue Presbyterian Church in New York, which has a nine-story parish house and has united Fifth Avenue and the East Side in a real brotherhood; and the new Methodist Temple in Chicago, which is a skyscraper

Digitized by Google

with a church tower on top of that. Others are small-town churches, where a half a dozen denominations have united in one, worshipping perhaps in one church building and using the other five for every imaginable kind of social service. Still others are on country crossroads, where American farmers who may not know much about theology are learning in a dozen digerent ways how to make farming and farm life more abundant.

"Where is it all going to end?" I asked Dr. Tippy.

"It isn't going to end," he said. "When the churches of America all get into this movement—this movement which looks upon Christianity not as a theology but as a life—a lot of things are bound to end, but Life will have its real beginning."—*Collier's, The National Weekly.*

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

March the first

In order to live the life which is divine, it is necessary to be "in the world but not of it"; that is to say, to live in the world to the glory of God rather than the edification of negative conditions. The purpose of existence is to give man an opportunity of overcoming the testimony of the senses through a radical reliance on Truth. All that man gains on one plane will be useful to him on a larger plane of greater understanding of the Infinite. It is in service that man is most Godlike and in the service of humanity man is most Christlike. Let us remember that Jesus came not to be ministered unto but to minister.

MEDITATION: "My ministry is to do the will of Christ."

BIBLE SELECTIONS: John 13:4, 5, 12, 13, 14, 15.

ASTOR LECTURES: Page 191, first and second paragraphs.

March the second

If man would remember that the body, as Seneca says, is not a house but an inn, and that, only for a short time, he could be preparing his house not made with hands while yet occupying the inn. It is the temporary thought of the body which makes existing in it so little worth while but when we realize that the Mind is our celestial dwelling, of which the body is but a poorly constructed projection, we can remedy its defects by the art of right-thinking. If only man would realize the eternity of what he is pleased to call his "physical" being, he would cease to postpone the necessary steps towards making it the House Beautiful. How can this be done? By thinking beautiful thoughts which translate themselves into loving acts. Suppose we set about adorning the house of our earthly tabernacle that it may become a meet dwelling-place for the Sanctuary of God.

MEDITATION: "I am abiding under the shadow of the Almighty."

BIBLE SELECTIONS: First Cor. 15:19,20.

ASTOR LECTURES: Page 153, second paragraph.

March the third

If a vase containing water is struck from the outside, the effect on the water shows itself in the formation of circles which proceed from the circumference to the center of the barrel, where their energy spent, the circles disappear. If the process be reversed and a pebble is dropped into a vase, striking the water at the center, the circles move from the center to the circumference of the repository in ever-increasing compass until restricted by the confines of the case. Self-love acts like water struck from the outside, while unselfed-love may be likened to water set in motion at its center. One is a limited task, the other a universal service.

Digitized by Google

MEDITATION: "By being unflinchingly loyal to God, or my highest self, I am rendering the greatest service to man."

BIBLE SELECTIONS: I John 2:10; I John 3:18; I John 4:8.

ASTOR LECTURES: Page 165, first paragraph.

March the fourth

Every day is an opportunity for man to prove his divinity. The "full stature of the Christ within" will not be attained tomorrow unless it is begun today by the assimilation of the characteristics of divinity in conscious existence.

Emerson says: "Only *one* man in all human history was true to that which is within you and within me". Prove this by rising from your bed of sickness, be it mental, moral or physical, and thus casting off the shackles of limitation, you will enter into your inheritance as a Son of the Most High God.

MEDITATION: "Be still and know that I am God."

BIBLE SELECTIONS: Psalms 82:6; John 1:12; I John 3:1-2; Gal. 4:7.

ASTOR LECTURES: Page 90, second paragraph.

March the fifth

Diogenes says, "Calumny is only the noise of madmen", but Napoleon warns that there are calumnies against which even innocence loses courage, therefore, it behooves the students of Truth to take refuge in their own innocence, and trust in God for a renewal of their courage that will enable them not to confound the outpourings of slanderous tongues with the realities of Spirit. "Be thou chaste as ice, as pure as snow, thou shall not escape calumny", but if you are abiding in the omnipotence of Good, the only power of defamation will be to drive you into a closer realization of the conscious knowledge that nothing can by any means hurt you.

MEDITATION: "God is my salvation."

BIBLE SELECTIONS: Isa. 54:17; Mat. 5:11-12.

ASTOR LECTURES: Page 150, second paragraph.

March the sixth

"Get but the Truth once uttered, and 'tis like
A star new born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

What does it matter, then, if "Truth is forever on the scaffold and wrong forever on the throne"? Truth is immortal, and to love Truth for her own sake is to draw near to God. As a sunbeam cannot be soiled by outward touch, so Truth is impervious to taint, whether on the scaffold or in the heaven of Mind.

MEDITATION: "I AM the expression of Truth."

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

ASTOR LECTURES: Page 321, first paragraph.

March the seventh

There is no well-being apart from well-doing. The Science of Being is bound indissolubly with the action of doing. In the vineyard of the Lord no man can taste the fruit but of that tree which he has planted. Salvation is withheld from him who does not serve. Verily, he who would "be chief among you, let him be your servant."

MEDITATION: "I am the servant of all who need my help."

BIBLE SELECTIONS: John 15:14-18.

ASTOR LECTURES: 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: "God's thoughts are my thoughts."

BIBLE SELECTIONS: Isa. 55:8 and 9; Psalm 139:17.

ASTOR LECTURES: Page 228, third paragraph.

March the ninth

Seneca said, "Live with men as if God saw you; converse with God as if men heard you". Try this for one hour and it will save you from vain regrets; try it for one day and you will taste of heavenly delights. It is the one way in which you can live with your fellows to the glory of God. You are God's children; hence belong to one grand brother-

Digitized by Google

hood, where it behooves each to live in harmony with the whole.

MEDITATION: "God is my Strength."
BIBLE SELECTIONS: John 17:21 to end of chapter.
ASTOR LECTURES: Page 326, second paragraph.

March the tenth

God is Cause and man is the effect, thus a part of all that which is. The brotherhood of man is based on this truth, which illustrates that what affects one affects all. Jesus proclaimed it when he declared that an insult offered to man is an offense to God. Let us remember this when we are inclined to criticize for it is much easier to be critical than it is to be correct. When censure is replaced with compassion men will do better and until they do we must bear with their ignorance. Thus do we become our brother's keeper.

MEDITATION: "I am my brother's keeper."
BIBLE SELECTIONS: Gen. 4:8-14; Romans 14:13.
ASTOR LECTURES: Page 156, second paragraph.

March the eleventh

Faith is the anchor that holds reason's tiny craft and prevents it from being swept away by the billows of discouragement. In the night of gloom "when no man can work", if we feel the motion of the little boat, let us be not afraid, for Hope has only lifted the anchor that Reason may enter a "larger place" in the Universe of Love and be refreshed by heavenly manna. Faith is the eternal gift of God to His people, a lamp whose bright rays illumine the darkest hour and enhance the brilliancy of the grandest victories of the soul in her struggle for spiritual supremacy.

MEDITATION: "My faith is active in service."
BIBLE SELECTIONS: Psalm 119:105; Prov. 4:18.
ASTOR LECTURES: Page 145, second paragraph.

March the twelfth

Love is the reflector of the thing beloved, and it behooves us to set out 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 insignia of God.

MEDITATION: "I am immersed in Spirit."
BIBLE SELECTIONS: Luke 6:27-37.
ASTOR LECTURES: Page 107, first and second paragraphs.

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. In a universe that is filled with the Presence of God, there is no room for evil. Remember that it is only as we walk with our backs to the sun that we see our shadows.

MEDITATION: "God is all and in all."
BIBLE SELECTIONS: John 22 to end of chapter.
ASTOR LECTURES: Page 139, first paragraph.

March the fourteenth

Intellectual wrestling must give place to spiritual understanding before Peace can be established as a permanent guest in the mental household. Fear and anxieties would obstruct our path, but the promise of the Master is that "None of these things shall by any means hurt thee". The shadow of error shall disappear at Truth's advance as the darkness vanishes in the wake of the searchlight. The way of him who trusts in His Promises is made clear from day to day. Live in *today,* for thou canst not live tomorrow before its time.

MEDITATION: "God is my Guide."
BIBLE SELECTIONS: Psalm 23.
ASTOR LECTURES: Page 254, first paragraph.

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

Digitized by Google

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: "God has not given me the Spirit of fear.
BIBLE SELECTIONS: Psalm 91.
ASTOR LECTURES: Page 149, second paragraph.

March the sixteenth

The rest that remaineth for the people of God is the abiding consciousness that "*All* things work together for Good." Be still and know that God, through unerring Law, is separating the dross from the gold in the alembic of sorrow. Tears are being used to wash away the stains of yesterday's mistakes and to prepare the way for a new and welcome guest in the form of Christ—Truth. When this takes up its abode in the "inner room" of your receptive heart, all sorrow and sickness will flee away.

MEDITATION: "God's will is my will."
BIBLE SELECTIONS: Romans 4:9; Psalm 145:14.
ASTOR LECTURES: Page 186, first paragraph.

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 by possessing that which he needs.

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: "God has supplied all my needs."
BIBLE SELECTIONS: Luke 12:27-33.
ASTOR LECTURES: Page 303, first and second paragraphs.

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: "Christ is my Peace."
BIBLE SELECTIONS: Psalm 16:11, 8, 5, 9.
ASTOR LECTURES: Page 103, first and second paragraphs.

March the nineteenth

In the olden times, runners were stationed on the highest outposts to watch for the approach of the enemy. Today the duty of the Christian soldier is to walk in advance of humanity's long train expressing the Truth 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 the mountains of Spirit.

MEDITATION: "My help cometh from God."
BIBLE SELECTIONS: Isa. 55:11, 12, 13; Math. 28:18, 19, 20.
ASTOR LECTURES: Page 82, second paragraph.

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 the glories of the realm of Spirit.

MEDITATION: "I am joint-heir with Christ."
BIBLE SELECTIONS: John 1:1, 2, 3, 4, 14, 17.
ASTOR LECTURES: Page 128, first paragraph.

Digitized by Google

March the twenty-first

The Principle of Being is ever greater than the idea which expresses it. Even so, the Father is 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: "God is my protection."
BIBLE SELECTIONS: Isa. 12:2; Isa. 26:3-4.
ASTOR LECTURES: Page 330, second paragraph and Page 283, first paragraph.

March the twenty-second

When we realize that we are the Sons of God and not the sons of men, we shall claim our inheritance to the kingdom of Peace, Power and Perfection. If we *believe* that we are the offsprng 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: "The Spirit of Truth has made me free."
BIBLE SELECTIONS: Psalms 51:12; John 8:32-36.
ASTOR LECTURES: Page 280, first and second paragraphs.

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: "The Lord is my Shepherd, I shall not want."
BIBLE SELECTIONS: John 8:32-36; Romans 6:22; Romans 8:2.
ASTOR LECTURES: Page 62, first paragraph.

March the twenty-fourth

"To us there is but one God, the Father", the one Source from which all *real* things proceed. Our God is the Universal Mind of which all men are expressions in particular. Jesus acknowledged no other power or presence save that of Good, and only as we behold Good as the only Reality do we 'let be in us that Mind which was in Christ Jesus. If Good be the one Reality, then evil, the opposite of Good, is unreal. Hence we overcome evil by knowing its nothingness, not by resisting it.

MEDITATION: "God is the only Power and Presence."
BIBLE SELECTIONS: Col. 1:16, 17, 19; Romans 12:21.
ASTOR LECTURES: Page 282, first paragraph.

March the twenty-fifth

Love lightens the load which otherwise would be impossible of transportation, and "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 rungs on the ladder of Spirit by 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: "God is my Strength."
BIBLE SELECTIONS: Phil. 4:13; Isa. 40:28-29.
ASTOR LECTURES: Page 107, first paragraph.

March the twenty-sixth

If we be risen with Christ to the comprehension of the Truth of Being, we have ascended to that realm where we behold things as they *are* and not as they seem. We have put off the carnal, and walk forth clad in that which has been "fashioned like unto His glorious body". God is the only Power, and the only sin consists in giving power to that which has none. As God dwells in the consciousness of man, let us give Him royal welcome by granting Him the freedom of the whole, and sweeping it clean of all

Digitized by Google

else but that which will reflect His radiant Beauty.

MEDITATION: "I am led by the Truth of Being."
BIBLE SELECTIONS: Col. 3:1, 2, 3, 4, and 14.
ASTOR LECTURES: Page 265, third paragraph.

March the twenty-seventh

True self-denial consists in the rejection of any other thought of self than that which reveals the likeness of the Divine Creator. Man has only one Self. He is spirit, created in the 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: "I commit my way unto God."
BIBLE SELECTIONS: I Cor. 12:7; Gen. 1:27-31.
ASTOR LECTURES: Page 228, first and second paragraphs.

March the twenty-eighth

Today has been given you by God that you may dedicate it to His service Remember that you are the instrument chosen of Him 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 to give the increase.

MEDITATION: "With God all things are possible."
BIBLE SELECTIONS: John 14:12; Romans 11:36, first Cor. Cor. 8:6; 12:6.
ASTOR LECTURES: Page 79, second paragraph to end of chapter.

March the twenty-ninth

It is pleasing to Divine Love that in you should "all fullness dwell". It is the Father's good pleasure to give you the kingdom and all that it includes. It was the message of the Master that man is heir to eternal "riches in glory", and by his life he weaves the invisible tie which binds the mortal to the immortal. Be of good courage, for through you God will overcome the world. Neither be disturbed by appearances, which are but shadows of impending Good.

MEDITATION: "I can do all things through Christ, Who strengtheneth me."
BIBLE SELECTIONS: Deut. 4:35; Isa. 41:10; Isa. 45:6.
ASTOR LECTURES: Page 81, first and second paragraphs.

March the thirtieth

If we abide in the Truth our eyes are opened. 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 praise—think on these things'.

MEDITATION: "In the tabernacle of my God do I abide."
BIBLE SELECTIONS: Phil. 1:1-2; John 14:27.
ASTOR LECTURES: Page 275, first paragraph.

March the thirty-first

"If a man thinketh himself to be something when he is nothing, he deceiveth himself". Apart from God, man is a lonely cipher, neither adding to, nor detracting from Reality. The value of the cipher is dependent upon its relation to the unit. Alone, or on the left side, it is without value; but when it is placed on the right side it increases the value tenfold. 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 divinity is manifested in my humanity."
BIBLE SELECTIONS: Mark 10:40; Luke 20:42 and 43.
ASTOR LECTURES: Page 324, first paragraph.

SECOND WIND

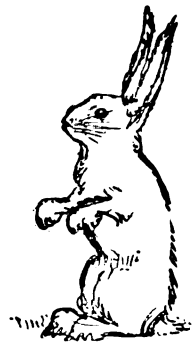
LET God sing through you, Friend O' Mine,
And thus give hope to all mankind—
The hope that goes for "second wind"
And proves to man the Christ within.

—*Jean Buell Jones.*

Digitized by Google



Children's Page



LITTLE LORD CRAB APPLE

Frances P. Sprague

Once upon a time there was a beautiful apple tree, and on the topmost branch, what do you think? A little crab apple.

So tiny was he that you could scarcely have seen him, as he lay curled up beneath his dainty little baby frock of pink and white petals. But there he was nevertheless, rocking to and fro on the bosom of the wind, growing bigger and bigger every day.

So fast did the little apple grow that it was not many days before Mother Wind decided he was too big to be dressed in baby clothes any longer, and one spring morning, if you had been there to see, you would have found our baby sunning himself in a new green smock, which fitted him so closely you would have said it was part of him.

He was much pleased with his new spring clothes, and smiled all over his face as Mother Wind turned him round and round to show him to her friends.

The little leaves told him how pleased they were to see him in such rustling voices they woke the birds into song, and started the grasshoppers and crickets chirping till all the air was full of happiness.

This was the beginning of a wonderful time for our little apple.

Each day he awoke to find a breakfast of pearly dew awaiting him, and when ever he needed a bath Mother Wind would call on the clouds that passed to give it to him. The sun would make a towel of his warm beams and wrap the little apple up in them, while Mother Wind would set him dancing in and out of the leaves till he was dry again.

He was a very polite little apple. He always made the sun and the clouds and Mother Wind a bow to thank them for their kindness. That was his only way of saying "thank you" and he was kept quite busy making sure that none of them had been forgotten.

Let me see if I can tell you some of his friends. There were the Sun, and the Clouds, and Mother Wind, and there was the Moon, who changed the shape of his face each night, so that it was now fat, now lean, for all the world like a clown at a circus. Some nights he would rush along at breakneck speed past the clouds, and yet manage to be in almost exactly the same place as when he had started.

The little apple used to bow several times when the moon did that trick, and ask him to do it again.

Soon, however, the time came when our little friend was no longer little, but had grown into a rounded, fullgrown crab apple, with one cheek rosy red and the other flecked with orange. He was always so cheerful looking that there were few who did not stop to have a chat with him.

No doubt that was why one day a little bird friend, who lived in a neighboring tree, came to him and told him that for two days he had had nothing to eat.

Then the little apple just longed to do something to help, and suddenly he knew the way.

"Are you really hungry?" he asked.

"Yes, indeed I am", replied the little bird.

Digitized by Google

"Then suppose you take a bite out of my cheek," said the crab apple.

The little bird thanked the apple very gratefully, and did as he was bid. He had a bite, and then the little apple said he might take another and another, until presently the very core of the apple was laid bare that all might see.

"I hope you are not hungry any longer?" said the apple when the little bird had finished eating.

"No, indeed," he replied, "but how can I ever thank you?"

Quite easily," said the apple, "just take the core in your beak, and lay it gently on the ground."

"Certainly I will," said the little bird, "though it does not seem much to do in return for your great kindness."

"It is doing more than you think," replied the apple, "for inside the core are some tiny seeds. They need your help to get into the soft earth where they belong. Will you help them"

"Certainly I will," said the little bird again.

So the little bird took the apple core and laid it on the earth, and presently the little seeds crept out and slept side by

---

RABBITINO'S VALENTINE

TONY sat all absorbed in Pilgrim's Progress, he said it was the one book Lincoln loved best as a boy, when he heard, 'Tappyty-tap! and 'scratchyty-scratch!' at the front door. He ran to open it as fast as he could, thinking it was one of the neighbors, but no one was there! That certainly was strange, he thought. He couldn't have been dreaming, he was sure of that, so he took another look outside *and* just in time, to see a little cotton-tail skooting around the wood-pile in the snow, made all silvery by the light of the full moon.

"Oh! yes, I might have guessed" said Tony, "it's that little scamp, Rabbitino, up to one of his tricks," and started back into the house, when he stumbled over something. He picked it up and carried it into the light and then gave a grunt of disgust, for it was nothing but a small limb of a tree—that's all—but—as he sat looking at it, he discovered it was hollow!

"That's funny," he said and squinted his eye to peep in one end.

He thought he saw something! Yes, he did! so he put in one finger and he felt something! Yes, he did!

Then Tony began planning how to get 'the inside out', for it was tighter than the bark to a tree.

Finally he loosened one corner and pulled—*very*—carefully. What *do* you guess it was? A piece of birch-bark with writing on it, imagine!

Tony was that excited, he never saw Rabbitino sitting up straight in front of him, until he heard him say—rather majestically—"Read, Antonio, Read!" so Tony unfolded the birch-bark and read—

"You can catch more flies with a drop of honey than with a gallon of vinegar—"

They both looked at each other! "That's true," said Tony and in those sixteen words is a whole sermon. "Yes, and do you know who wrote it? None other than Abraham Lincoln!" said Rabbitino and it don't just mean *flies,* it means humans, and animals and the 'honey' means 'kindness' in any form, be it a deed or a thought or a smile and many a tear has been chased away, by just a wee, kind word—and just 'being kind' would make this old world of ours indeed a Heaven!

Abe Lincoln, the beloved, was six-feet-four inches, of gentleness! for that, he will live on to the end of time. Some one says—"Lincoln's address at Gettys-

Digitized by Google

burg, is a mirror of his noble thought, of his force and grace of diction, of his clear white light in which he lived and worked. The English tongue has nothing else so near perfection in so sublime an atmosphere."

During Rabbitino's long speech he was sitting up in a chair, and Tony was so impressed by it, he asked—"How do you know all these wonderful things, little Rabbit and where did you find this stick?" But Rabbitino would not divulge his secret, he only said "Look again in the hollow stick" and sure enough there was another piece of birch-bark!—At this point Rabbitino hopped off the chair and began dancing about the room in high glee! Tony thought it must have something to do with the birch-bark, so he began reading:

"Here lies poor Johnnie Kongapod,
Have mercy on him, Gracious God,
As he would do if he was God,
And you were Johnnie Kongapod."

Rabbitino gave a leap and landed on the chair again and began ruffling up his pretty pink nose—I've come to the conclusion that when he does that, he is laughing—he is such a mischief!

"Now," he said, "I must tell you about Johnnie Kongapod—he was a Kickapoo Indian from Illinois and that epitaph, he composed for himself and Mr. Lincoln must have been amused with it, as he often quoted it during his professional career."

"That's very interesting," said Tony, "what else do you know about Mr. Lincoln?"

"Well," replied Rabbitino thoughtfully, "this I know, they found written on the leaf of his school book, these lines:

"Abraham Lincoln, his hand and pen
He will be good, but God knows when."

"That's droll isn't it, for every one knows he was good, all the time."

"Of course," said Tony, "you know the story about George Washington and the young English cherry tree and how he barked it so terribly with his hatchet it died? but, did you know he was only six years old when he was given that hatchet! He was such a little shaver to own a hatchet—but he was not too young to have the Divine Consciousness of Truth—which would not let him tell his father a lie, and his father loved him the more, for having 'owned up' he cut the tree.

"Yes, I remember," said Rabbitino, and began sniffing at the hollow stick in Tony's lap. "Now, what! dear little Rabbit—do you expect to find, anything more in the mysterious stick?" Rabbitino said, "LOOK" and to please him he did, imagine his surprise when he found another 'piece of birch-bark' and this was what he read:

"To my dear Valentine, Antonio"
"It isn't the things you do, dear
But the things you leave undone
That give you a bit of a heartache
At the setting of the sun."

When Tony had finished reading, Rabbitino said: " 'Rabbit Valentines' were different, but they meant just as much love as the others. And sometimes Tony dear, you 'leave undone' things you should do, like bringing home my bunch of carrots! And I wanted to tell you I really didn't mind *'much'*, for fear it might give you a heartache. Of course, there's....TOMORROW!"

—*Jean Buell Jones.*

NOTHING OVERLOOKED

(EVERYBODY'S)

BROTHER JOHNSON had labored through a long, perspiring evening to convince his negro congregation of the dreadful fate of those who remained unsaved.

He concluded: "And the wicked shall be cast into outer darkness; there shall be wailing and gnashing of teeth."

Old Sam Jackson rose from his seat, demanding: "What about me, Mr. Johnson? I ain't got no teeth."

Leaning far over the pulpit and shaking a long, bony forefinger at the aged sinner, Brother Johnson said tensely: "Never you mind, Mr. Jackson! Never you mind! Teeth will be provided!"

Digitized by Google

PRACTITIONERS

NEW YORK CITY AND VICINITY

MR. D. M. MURPHY, Room 1200, 347 Fifth Avenue, New York City. Tel. Ashland 6147. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Lexington 9926.

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.

MRS. ELIZABETH L. GAVITTE, Hotel Arlington. Room 810. 18 W. 25th Street, New York City. Telephone, Watkins 8960.

MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.

MRS. ADDALENE MENZEL, 23 West 70th Street, New York City. Telephone Endicott 6505.

MRS. G. B. OWEN, 19 Arlington Place, Brooklyn, N. Y. Telephone, Decatur 10044.

MISS EVA HUNT, 250 West 121st Street, New York. Office Hours: 3 to 5, excepting Sunday. Telephone, Morningside 8522.

NEW JERSEY

MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.

MRS. ROBERT BURTON, 260 Scotland Road, Maplewood, N. J. Telephone, 11-J. South Orange.

CANADA

MR. ANDREW LIVINGSTONE MASSON, 344 Somerset Street, East Ottawa, Ontario, Canada. Telephone, Rideau 6110-W.

PHILADELPHIA

MRS. MARY L. S. BUTTERWORTH, Chapel of Truth, 1507 Walnut Street. Telephone, Locust 1707. Home Telephone, Spruce 2030; Home Address, 1520 Spruce Street, Philadelphia, Pa.

MR. PHILIP E. HORTON, 600 Shady Avenue, Pittsburgh, Pa.

BUFFALO, N. Y.

GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, Bidwell 4493-J. Office Hours: 10 to 12 A. M.

CHICAGO

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.

HOUSTON, TEXAS.

MRS. M. F. BORNEFELD, 111 Leeland Street, Houston, Texas.

CORRESPONDENCE COURSE

There are thousands of Truth Seekers who live in distant cities and towns who have not the advantage of Mr. Murray's lectures, class lessons, Sunday or noon-day services, and for these

THE CORRESPONDENCE COURSE OF LESSONS IN DIVINE SCIENCE

For the Study and Application of the Principles of Truth to the Problems of Human Life

Prepared by W. JOHN MURRAY

Offers a rare opportunity for Individual or Group Study, that will lay the Spiritual foundation of Understanding necessary for Teaching or Healing according to the

METHODS OF THE MASTER

For Particulars Write

SOCIETY OF THE HEALING CHRIST

HOME STUDY DEPARTMENT

113 West 87th Street New York City

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

WILLIAM JOHN MURRAY
Editor

Vol. 15 APRIL, 1924 No. 6

TABLE OF CONTENTS

The Resurrection ..... *W. John Murray* 195
The Confession of Jesus Christ ..... *Daniele Cortis* 197
Each in His Own Tongue ..... *Professor Carruth* 203
Blessed Are Ye ..... *Giovanni Papini* 204
Principle Not Personality ..... *W. John Murray* 204
The Significance of Resurrection to Twentieth Century *W. John Murray* 205
The Transcendent Moment ..... *W. John Murray* 210
Daffodils ..... *Selected* 212
An Inside Job ..... *W. John Murray* 212
The Real Resurrection ..... *W. John Murray* 216
The Christ ..... *Selected* 223
Bible Lesson 224
Man's Resurrection ..... *W. John Murray* 226
Daily Lessons with Meditations and Correlative Readings 230
Children's Page 236

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.

118 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the* GLEANER *are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask* NEW READERS, *therefore, either to subscribe now or to leave a definite order with any of our Centers

Owing to the increase in the cost of the production of the GLEANER the subscription price was raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR MAY

The Photography of Mind.

Another brilliant article from the well-known pen of.....*W. John Murray*

The Cloak of Petition.

A vividly written article on Prayer, dealing with the time-worn subject of Animal Magnetism. The article by this eminently distinguished writer presents the Christ-like method of foiling "Mental Malpractice" through the intelligent use of spiritual realization.....*Daniele Cortis*

An Individual Resurrection.

A word picture of the Parable of the Prodigal Son, done with vigor and spiritual insight.....*Jessie Mae Pollard*

Victory.

The most vital presentation of the soul's triumph given to the metaphysical world in recent years, from the study of a contributor to THE GLEANER in its early days.....*John Lowthian*

Christ and Commerce.

The fifth chapter of the Waldorf Lecture serials. "My God will supply all your needs according to His riches in glory by Christ Jesus." By the Editor.....*W. John Murray*

Bible Lesson.

The Healing of the Leper.

Children's Page—The Frog Prince.

One of Grimm's Fairy Tales, interpreted according to the light of Divine Science, by the well-known writer.....*Liza G. Beach*

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

AN UNEXPECTED CONTRADICTION

THE GLEANER, *at the request of the Christian Science Committee on Publication,* presents to its readers that Committee's refutation of Daniele Cortis' statements in his article "Differentiations," in the January GLEANER. The correspondence is submitted without comment other than the Editor's note appended.

March 3, 1924.

To the Editor of THE GLEANER:

Sir:

Please permit me to say in reply to an article appearing in your January issue, over the name of Daniele Cortis, that it would be difficult to conceive of a more *flagrant misrepresentation of the teachings of Christian Science than is to be found in this article. The statements of your contributor are so contrary to the truth and so cunningly put that one might be justified in suspecting that his misrepresentations were studied and deliberate.* For instance, he tells us that it is generally understood that Christian Science admits the existence, if not the reality, of two minds: the divine, essentially good, and the mortal, essentially evil. The facts are that Christian Science distinctly teaches that there is but one Mind, infinite and divine; and in her writings, Mary Baker Eddy, the Discoverer and Founder of Christian Science, has plainly stated that she uses the term "mortal mind" only for the want of a better term to signify that which seems to be and is not. Her exact statement on this point is to be found on p. 114 of her book, "Science and Health with Key to the Scriptures," which reads as follows: "Mortal mind is a solecism in language, and involves an improper use of the word *mind.* As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be used."

Our critic also attempts to twist the meaning of Mrs. Eddy's clear and clean-cut use of Paul's familiar statement to the effect that the mortal or "carnal mind is not subject to the law of God, neither indeed can be." Mrs. Eddy makes it plain, even as did the Apostle, *that since divine Mind, or God, is infinite, there can be and is in reality no other mind to have presence and, therefore, no lesser mental power to be subject to a greater or divine power. In the working out of human problems, however, there seems to be a mortal mind which must be brought into submission to the divine.* This is accomplished according to the teachings of Christian Science through the revelation and operation of spiritual truth in human consciousness. As this healing and corrective process goes on erroneous beliefs are gradually subdued and eventually destroyed. Obviously, a belief of evil once destroyed no longer has presence in human consciousness, even as a belief. We thus come to see that since there is no false belief in divine Mind, or God, there is no phase of error in divine consciousness to be "subject to the law of God."

Again, your contributor is mistaken in his attempted explanation of Mrs. Eddy's teachings in respect to matter. While Christian Science denies the reality of matter as a part of God's spiritual creation, it does not ignore it as a seeming phase of human experience. *Christian Science holds that matter is the manifestation, or extension, if you please, of an erroneous mentality, a subjective state of the so-called mortal mind, not the extension of the divine Mind, as our critic avers.* It further holds that as this mind is improved through the redemptive process of spiritual unfoldment, such improvement externalizes itself in the form of better health, cleaner morals—a better subjective state. All of which, I may add, is nothing more than a restatement of the teachings of the Apostle Paul to the effect that we renew our bodies through the renewing of our minds. Incidentally, this Apostle also refers to the seeming duality of mind in an effort to explain his teachings. He speaks of the mind "which was also in Christ Jesus" and then of the carnal mind which he describes as enmity against God. Furthermore, he explains the corrective activity of divine Mind on the so-called minds of mortals in precisely the same manner as do the teachings of Christian Science.

Digitized by Google

Our critic, however, seems concerned in making his theories square with physical science rather than Scriptural teachings. In order to establish his purpose he would spiritualize matter and have us accept it as the extension of Spirit or God. Here our friend, like many another ambitious explorer in the bogs of mental science, undertakes to negotiate a hazzard that has invariably proved disastrous to those attempting it.

Matter, so-called, may be mentalized as a subjective state of an erroneous mentality but it can never be spiritualized and made the manifestation or extension of divine Mind. "That which is born of the flesh," said Jesus, "is flesh; and that which is born of the Spirit is spirit."

While the foregoing misrepresentations are of a most regrettable character, nevertheless, it is always possible to excuse them on the basis of ignorance or honest differences of opinion; however, the same generous attitude cannot be assumed towards our critic's unjustifiable insinuations regarding the moral influence of Christian Science on society in general and the home in particular. If there is any one phase of Christian Science teaching more strongly emphasized than another it is that which deals with the sanctity of the marriage vow and the purity of the home. Any insinuation to the contrary comes dangerously near being inexcusable slander. Were it not that I hope future offenses may be avoided by thus pointing out to the responsible head of your paper a blunder as serious as it is untrue, I would dismiss the incident as a thing unworthy of being dignified by a contradiction.

The same disposition might be made of our critic's pitiful attempt to revive the old Quimby canard. Interesting enough, the best possible evidence that Mrs. Eddy did not borrow her teachings from Phineas P. Quimby is furnished by his son, George. The following statements are taken verbatim from letters of Mr. George Quimby who acted as his father's secretary: "A word or two about Mrs. Eddy. No one—least of all myself—disputes her claims that she is the originator of Christian Science. As far as the religious aim goes it is hers—the facsimile of the author on the label and her picture blown in the bottle and stamped on the cork." In another letter he says, "As far as the book, 'Science and Health' is concerned, Mrs. Eddy had no access to father's Mss. when she wrote it, but that she did have a very full knowledge of his ideas and beliefs is also true. The religion which she teaches certainly is hers, for which I cannot be too thankful; for I should loathe to go down to my grave feeling that my father was in any way connected with 'Christian Science.'"

Your contributor also takes exception to Mrs. Eddy's use of the words real and unreal. There is, I may add, nothing strange or unusual in the distinction which Christian Science makes between the real and that which it designates as unreal. For instance, among other usages of the word real responsible lexicographers employ it to indicate "that which takes on the nature of fact, actual being, something existing intrinsically or inherently as distinguished from the seeming or apparent." Consistent with this meaning of the word Christian Scientists hold that Spirit and spiritual ideas alone constitute the fact or reality of being; while matter and things pertaining thereto, including all phases of disease, are classified as unreal and temporal. It was exactly this distinction between the real and the unreal to which Jesus referred when he said, "It is the Spirit that quickeneth; the flesh profiteth nothing."

If your contributor's labored effort to explain the differentiation between his theory of Divine Science and Christian Science avails anything it is to prove conclusively that he is either uninformed, misinformed or indifferent to the actual teachings of Christian Science as set forth in the writings of its Discoverer and Founder. Under the name of Divine Science he advocates nothing more elevating than suggestive therapy. He might have saved himself much time and defined the issue more clearly had he

Digitized by Google

simply said that the difference between Mrs. Eddy's teachings and his system of mental science is precisely the difference between the spiritual methods employed by Jesus and those used by the devotees of the necromantic arts common to the days of the Master and His immediate disciples.

Sincerely yours,
CHARLES E. HEITMAN,
Christian Science Committee
on Publication.

Mr. Charles E. Heitman,
342 Madison Avenue,
New York City.

Honored Sir:—

In reply to your esteemed letter in which, perhaps thoughtlessly, you have accused me of flagrantly misrepresenting the teachings of Christian Science, in my article "Differentiations," published in the January GLEANER, by statements "so cunningly put as to cause the suspicion that these 'misrepresentations' are studied and deliberate," permit me to suggest that you re-read the article in the January GLEANER, to which you refer, in order that you may refresh your memory concerning my statements.

The first statement to which you object is that Mrs. Eddy's school admits of "the *existence,* if not the *reality,* of two minds; the Divine Mind, essentially good, and the mortal mind, necessarily evil." In refutation of this statement you quote from Page 114 of "Science and Health" the following: "As Mind (Divine Mind) is immortal, the phrase 'mortal mind' implies something untrue and therefore, unreal, and as the phrase is used in teaching Christian Science, it is meant to designate *that which has no real existence.*" If you will compare what I have said with your quotation from "Science and Health," you ***can not help but see that it exactly confirms the statement to which you take exception.*** Again you say, "Mrs. Eddy makes it plain, even as did the Apostle, that ***since Divine Mind, or God, is Infinite, there can be and is in reality no other Mind to have presence and, therefore, no lesser mental power to be subject to a greater or Divine power.***" This is merely an echo of my statement to the effect that the *"Divine Mind being All in All, nothing is apart from this Mind."* Then you add, *"In the working out of human problems, however, there seems to be a mortal mind which must be brought into submission to the Divine."* Do you not see that by this statement you yourself are corroborating my statement that Mrs. Eddy's school admits of "the *existence,* if not the *reality, of two minds,"—the Divine Mind and "mortal mind which must be brought into submission" to It?*

You say that I am "mistaken in the attempted explanation of Mrs. Eddy's teachings in respect to matter." My statement was to the effect that *according to Mrs. Eddy's teaching "all being Infinite Mind, there can be no matter."* I refer you to "Science and Health," 82nd edition, page 7, where *Mrs. Eddy states that "God, Spirit, being All, nothing is matter," a proposition which "even if read backwards," according to Mrs. Eddy, "will be found to agree in statement and proof."* My statement in explanation of Mrs. Eddy's "teaching in respect to matter" *was that there is no matter.* Mrs. Eddy has said *"matter is nothing."* There may be a difference in the wording but the meaning is the same, and perhaps it is true that my Latin mind is more concerned with principle than with phraseology.

What it has pleased you to call "unjustifiable insinuations" are merely *statements* to the effect that *"to a certain extent" Christian Science does away entirely with the sanctity of marriage and looks on maternity with opprobrium.* In proof that these statements can not be considered "dangerously near being inexcusable slander," I would call your attention to the fact that they are founded on Mrs. Eddy's message to the Mother Church, in June, 1906, in which she referred to *marriage as "legalized lust"* and *children as "murderers of their brothers."* The second statement "Christian Science looks on maternity with opprobrium, is based on Mrs. Eddy's asser-

Digitized by Google

tion on Page 69 of "Science and Health," where she states: *"Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned and man, not of the earth earthy but co-existent with God, will appear."* Whether or not the "sanctity of the marriage vow and the purity of the home" *are emphasized by Mrs. Eddy's reduction of wedlock to "legalized lust,"* I will leave to the common sense of the public to decipher.

You will admit that the basis of maternity is human generation. That being the case, if it interferes with "eternal harmonious being," as stated by Mrs. Eddy, to the extent that while it continues to exist, "man co-existent with God" will not appear, then does it not brand motherhood with odium?

What it has pleased you to refer to as the "old Quimby canard" has never died, therefore, it would be impossible to resurrect it. I believe your quotation from Mr. Quimby's son's *letter to the effect that Mrs. Eddy "did have a very full knowledge of his (Mr. Quimby) idea and belief"* has been verified by Mrs. Eddy's earlier writings. In fact, there is proof of the truth of this.

In regard to the last clause of your esteemed letter, permit me to state that the world *owes Mrs. Eddy's writings conclusive proof that "devotees of the necromantic arts" were unfortunately not limited to the days of the Master!*

Thanking you for the opportunity which you have given me of re-emphasizing my statements in the article "Differentations," published in the January GLEANER, I beg to remain, my dear Sir,

Yours in search of Truth,

DANIELE CORTIS.

Editor's Note:

After careful perusal of the article of Daniele Cortis on "Differentiations," in the January GLEANER, it seemed to me that it was an answer to the oft-repeated question: "What is the difference between Christian Science and Divine Science?" It was for this it was given space; not for the purpose of stirring up controversy but in order to answer the above question, which we feel has been successfully accomplished. The articles by Daniele Cortis are irrefutable, as any fair-minded person must admit.

It is a time-honored custom with Christian Science Publication Committees to regard every opinion which differs from its own as "an attempt to twist" its statements or those of Mrs. Eddy. *Logic is never driven to such necessities,* neither does it separate text from context in order to support an insupportable position.

The statements of Daniele Cortis are calm, unbiased and scholarly, while those of Mr. Heitman show an unmistakable irritability which is not in keeping with Christian Science professions.

After reading the reply of Daniele Cortis to Mr. Heitman, which appears in this issue with Mr. Heitman's letter, I am more convinced than ever that the difference between Christian Science and Divine Science is not only very marked but it is a difference which will be appreciated by the scholar, whether he is a Christian Scientist or not. After all, *Truth is the thing* and not what we think about it.

I would call our readers' special attention to the non-ambiguous quotations in the article or letter of Daniele Cortis, as these are neither garbled nor "flagrant misrepresentations."

If this little controversy does nothing more, it will at least clarify the minds of all honest seekers after Truth that human opinion is not always scientific, even when it is voiced or penned by discoverers who may owe to others more than they are willing to admit.

In connection with what Mr. Heitman calls the "Quimby canard," I am surprised that he should quote the very significant words of Mr. Quimby's son. Anyone who reads these words even casually will see that while Mrs. Eddy had no "immediate access" to Mr. Quimby's Mss., "she did have a very full knowledge of his ideas and beliefs," gained no doubt during her treatment under his care.

Digitized by Google

THE GLEANER

Vol. 15 APRIL, 1924 No. 6

THE RESURRECTION

By W. John Murray

"Blessed and holy is he that hath part in the first resurrection."—(Rev. 20:6)

I WANT to speak to you this morning on the Resurrection of Jesus. The tendency of popular theology, I think, is to overemphasize this historical fact, and while I would not overlook this feature of the case, neither would I allow it to overshadow the real spiritual significance of one of the most glorious achievements in the life of the Master of masters.

In Divine Science we believe in the actual resurrection of the flesh and blood of Jesus. To our minds it represents the crowning glory of a life spent in the demonstration of Truth, and as such it points the gaze upward to the heights of all human possibility under similar conditions.

In the days of our spiritual ignorance, not understanding the Science of Mind nor the laws by which Thought governs the body, we were apt either to repudiate the Resurrection or to accept it as a dogma which we could never hope to understand.

Millions today are celebrating the Resurrection of Jesus in the same spirit that they would celebrate any other event in human history, without any real sense of what it means, or what it prefigured. Easter Sunday is an occasion for rejoicing over the fact that the rigors of Lent are ended. For many the days of praying and fasting are practically over, and they are free again to resume their old activities in the same old way until another year rolls around.

All nature at this season suggests an orderly process of resurrections by which the whole face of things is renewed. We are surrounded by resurrections. We tread on resurrections as we walk the meadows, but this is so commonplace that we pay little if any attention to it. A resurrection must be spectacular, supernatural, and miraculous, otherwise we are not impressed. With eyes only for the Grand Climax, we lose sight of the steps which lead up to it, and too often conclude that the ladder of life begins in the heavens. We forget, if we ever knew, that the lower rungs are quite within reach of the man who looks up. We do not see in the performances of Jesus the suggestions of a power lying dormant within every human soul, and so we conclude that this marvelous event either never took place or that it transpired under conditions which can never occur again. It is an event to commemorate and not an example to emulate. Herein lies the explanation of its meaninglessness to most of us. Plato, I think it is, tells us that there was once a race of winged men on the earth, and a modern writer declares that this is symbolical of a race of men who could emancipate themselves from the limitations of the body.

In all ages and among men of profound thought, it has ever been the opinion that the body is the weighty burden which prevents the soul from rising above sin and its consequences.

Digitized by Google

The flesh has been likened to ballast in a balloon which prevents the spirit from soaring aloft on wings of faith and love. Instead of flying we trail our wings in the mud of materiality and then marvel that we sicken and die. Thinking on a level with the body, we are imprisoned in a dungeon of our own construction. Buried in the belief that soul is in the body or that Mind is in matter, we are much like a bird imprisoned in a cage.

Asleep to the fact that Mind is supreme, we are in the sepulchre of spiritual ignorance, and the question arises, as it arose in the minds of those faithful women on the first great Easter morning, "Who shall roll us away the stone from the door of the sepulchre?"

At the rising of the sun Mary Magdalene and her companions wended their way to the tomb of Jesus for the purpose of anointing His body, and as they approached, they were confronted with an obstacle, as we always are when we are about to do something really worth while.

Error would suggest an impediment, an obstruction in the way of all progress, and unless our vision is clear, we are apt to be impressed with a belief in the futility of further effort. We accept defeat too quickly; we are turned back from our purposes too readily. The rock at the door of opportunity is large and immovable and we are small and incompetent. We turn back when we should "go forward," and thus defraud ourselves of the joy of accomplishment. Accustomed to looking at things within a few feet of our eyes, we are unable to take the "long view," and hence it is that we miss many things on the distant horizon. We have become short-sighted and conclude that beyond our particular local vision there is nothing but vacuity. We reason among ourselves and within ourselves as to how or by whom the obstacle in our way is to be removed, when all that is necessary is to take a longer and steadier look. "And when they looked, they saw that the stone was rolled away," and this from the *inside*. How wonderfully significant this is! With what depth of meaning it comes to the awakened soul! When a man becomes conscious of the fact that passion and pain are neither in nor of the body, he is in a position to roll away the stone from the door of his own sepulchre. To know the Truth is to become independent of external assistance. We must emerge from the tomb ourselves, as did Jesus, and not wait for our friends to do for us what is necessary for us to do if we desire to possess that strength and power which can come only through individual demonstration.

The Resurrection of Jesus was the culminating point of a series of resurrections. From His earliest youth He had been rising above (resurrecting Himself from) the belief that the body controls the Mind. Every suggestion of bodily sensation, whether of pleasure or of pain, was met by Jesus with the Truth that all sensation is mental and, in its final analysis, spiritual.

John the Divine says, "Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power." We emphasize One Resurrection; John believed in many. When the Mind becomes free from the debilitating conception that it is hampered by the body, or that it is *in* the body, and limited by its environment, the manacles fall from the wrists as they fell from Peter's. The gates are flung wide open and man walks out into the sunlight of freedom. This is the first Resurrection and an evidence of the glorious liberty of "the Sons of God."

The true resurrection is the elevation of the Mind above the plane of sense. It is the consciousness that the body is in the soul, in contradistinction to the popular belief that the soul is in the body. It is the abiding conviction that man is not limited to physical structure nor bounded by it.

In our spiritual ignorance we have wings but we cannot fly. We crawl like caterpillars when we should mount up like butterflies.

Digitized by Google

THE CONFESSION OF JESUS CHRIST

By Daniele Cortis

LAZARUS was dead! The tidings of his illness had reached the Master at Bethabara beyond Jordan where He tarried more than a day's distance from the home of his friend. When the news reached Jesus, He assured the messenger that His friend's illness was not unto death, but alas, Lazarus was dead. He had been buried four days when the Master arrived at Bethany, and it is supposed that he died before the message reached Jesus.

The things-laden Martha, in the poignancy of her grief, forgetful of all else but her sorrow, sought Jesus. Mary, the one who had chosen the "good part," the part that should "not be taken from her," sat still in the house. The grief that had driven the care-cumbered Martha away from home had chained the erstwhile pleasure-seeker there. Strange changes are wrought in human hearts by suffering.

The grief-charged air of that house in Bethany which stifled Martha, held Mary, who sought the seclusion of the darkened home, where the rays of sun might not mock her gloom by their dazzling whiteness. The woman who had harkened to the call of The Street, who had sought to still the call of the Spirit by the din of the crowd, was alone with her thoughts. Was she consumed with remorse as she pondered over her hectic past and the effect it might have had upon her brother's health? Was she thinking of the stormy scenes that had taken place between herself and Lazarus when he, as the head of the family, had sought to change the current of her feverish existence? Were the demons of remorse drawing her through the corridors of the ghost-haunted past of sin-laden nights and wasted days until, brought to bay, she crouched in the peculiar hell of the accumulated horrors of remorse? Or, had doubt crept into her mind concerning her Teacher? Did she see in the fact that He had delayed His coming, a sign that His love for His friend was not equal to His fear of risking His life by going to Bethany where He would expose Himself to the implacable enemies who believed that if the demonstrations of His power were not stopped, the people would make Him king, and thereby overthrow the local Roman power? Or was Mary praying, putting to the test the doctrine which had awakened her soul.

Who may say what particular aspect of despair held sway in the grief-infected mind of the woman who was a sinner when aroused by her sister who, calling her secretly, said: "The Master is come and calleth for thee." Mary arose quickly and went to Him and fell down at His feet, saying, "Lord, if Thou hadst been here, my brother had not died."

Jesus was troubled. In a flash He saw that this loved student had more faith in His personality than in the impersonal truth He had taught. It was then that He wept. It was not the last time that He was to drink of the cup filled to the brim with the sorrow of having had His teaching misunderstood. He groaned within Himself on the way to the grave, and when He had arrived at the tomb, His heart still heavy, He bade that the stone be lifted, and when it had been removed He raised His eyes and said: "Father, I thank Thee that Thou hast heard me and I *know* that Thou hearest Me always, but because of the people which stand by, I said IT." Strange words! Do they savor of a confession? He *knew* that He would be heard but He had said *"It"* regardless of this knowledge. What could He have said "because of the people," which appeared to be a contradiction of that which He *knew* to be true Does it

Digitized by Google

seem incredible that Jesus could have said that which He did not believe? Read the verse again: "Father, I thank Thee, that Thou didst hear Me, and I *knew* (before I said it) that Thou always dost hear Me, but because of the multitude that is standing by, I said *It*, that they might believe that Thou dost send Me."*

Does Jesus admit, knowing that His Father was listening, that He had said something with the intent to strengthen the belief of the multitude in Himself as a messenger from God, which "something" He did not believe?

Let us glance once more at the recital of the raising of Lazarus. Lazarus was ill. Mary and Martha, undoubtedly frightened by their brother's symptoms, sent a messenger to Jesus—a message which implied the worst, and the Master, receiving the negative news, sought to crowd it out of His consciousness by an affirmation of Truth: "This sickness is not unto death." He then seems to have dismissed the subject, until two days later He suddenly states His determination to return once more to Judea. The disciples reminded Him of the last instance in His life which had taken place there; they brought to His attention the fact that He had healed a blind man—one born blind, thereby incensing the Jews who, not content with excommunicating the man who had been healed, sought also to "take Jesus Who escaped out of their midst." Hence the disciples said: "Master the Jews of late sought to stone Thee; goest Thou hither again?" Jesus replied: "Our friend Lazarus sleepeth but I go that I might waken him out of his sleep." The disciples, reassured by their Master's words, and thinking of the remedial value of sleep, said: "If he sleepeth he shall do well." It seems, however, that they had misunderstood that which the words of Jesus were meant to convey, which was that Lazarus slept the sleep that knows no waking, and discerning their thoughts, Jesus said unto them plainly, "Lazarus is dead!" The sickness, not unto death, had terminated in death. Did the Light of Life admit the reality of death?

Jesus had been called upon, earlier in His ministry, to perform a similar service, when "a man named Jairus, a Ruler of the Synagogue, fell down at His feet and besought Him that He would come into his house" where his twelve-year old daughter lay dying, but "while he yet spake there cometh one from the Ruler of the Synagogue's house, saying to him, 'Thy daughter is dead, trouble not the Master.'" Jesus Himself, answered the messenger, saying: "Fear not; believe only, and she will be made whole." 'And when they came into the house, where all wept and bewailed her, He said: 'Weep not! She is not dead but sleepeth.' And they laughed Him to scorn knowing that she was dead." Then Jesus put the scorners out of the house, after which, "He took the maid by the hand, saying: 'Maid arise!' And she rose straightway."

Nor was this the first time that Jesus had demonstrated over the phenomenon called death. He was at Nain, near the city walls, when a dead man was carried and the only son of a widow, and the mother's grief touched the wellsprings of compassion in the divine heart, and the Master bade the mother that she "weep not." Immediately He went to the bier and touched it, and the vital force of that touch set in motion the physical and chemical forces of the molecules with which the body of the youth were still imbued, and the son of the widow was restored whole. This was the first time Jesus had been called upon to demonstrate over so-called death and it was an instantaneous demonstration, characterized by the spontaneity of an impulse and the directness of its application. Jesus had not been appealed to; indeed, it is presumable that it had not occurred to anyone present that there was anything to be done. Death had been accepted for so many centuries as a finality that a process had been mistaken for a law, as it were, an immutable law, and the possibility that the *process* might be subject to a *law* had not entered the mind of the

*Young's Translation.

Digitized by Google

witnesses. These people were not scientists—they were simple folk who lived on the plane of their senses. How could they be expected to know that the things which are seen are but evidences of the things which are not seen?

The conscious attainment of the knowledge of the principle of life which enabled the Master to prove His dominion over the phenomenon of death, was acquired through the natural process of steady growth. To the Lord of Life there was no death, and His understanding was equal to the demonstration of His knowledge. Jesus understood that on the chemical plane a certain impulse or spontaneous inclination exists among all fluids capable of intermingling, similar to the physical law of attraction, which exists between molecules and the spontaneous processes whereby these tend towards harmonious intermingling. He realized that in a so-called dead body, imbued with the physical and the chemical forces of the living organism, both of these laws are at work, and, knowing the nature of these vital forces, He was equipped with the means to set them in motion, through the power of His will, and shape thus re-infused with Mind, was reanimated; and "he that was dead sat up."

The raising of the daughter of the Ruler of the Synagogue was in response to a father's plea. The "one" who was dying was his only "one," and very precious. And as Jesus went on His way to the home of Jairus, the people thronged to Him, and a woman with an illness that had baffled the skill of the medical men, notwithstanding she "had spent all her living on physicians," touched the hem of His garment, and immediately the woman was healed. Anxious to tell the Master of her instantaneous recovery she stopped and spoke to Him, and while she spoke one came from the Ruler's house with the tidings that death had arrived at the home of Jairus while Jesus was on His way. The Nazarene heard what the messenger said, but that it failed to impress Him is evidenced by the fact of His admonition to the striken father: "Fear not....she shall be made whole." Jesus knew that the aggregation of atoms united by a force called "The Life Principle" and which were projected into visibility in the form of the maiden, were undying. Therefore, what appeared to the throng to be death, to Him was merely the urge of progress or a superior attraction wearing the guise of stagnation, while dispersing the intense vital energy of these molecules into space.

Jesus did not mistake change for stagnation; therefore, he was able to dominate over the phenomenon.

The case of Lazarus differed not only from that of Jairus' daughter but also from that of the son of the widow of Nain inasmuch as in neither of these cases did Jesus admit the presence of death. Whereas in the case of Lazarus, He plainly stated that His friend was dead. Not only was Lazarus dead but his corpse was decomposing when the Master arrived at the home in Bethany. This fact did not daunt Jesus, Who saw in the very *fact of decomposition, the absence of death.* All the molecules which had composed the living body, albeit they were abandoning the particular plane of their former operations, were still alive. The Principle of Life can be no more conscious of death than Light can be conscious of darkness. The Master knew that the invisible and immaterial forces which constitute the life principle are real and eternal; what is temporal is that scene of its activity which we misname matter and which, according to Flammarion, is a mirage which recedes in the proportion that we advance towards it.

Jesus never mistook an appearance for a reality. He knew that all that which He apprehended through His five senses was merely an appearance; hence He did not let it affect His calm perception of the unseen, eternal reality of the undying invisible forces which constitute the life of the universe "whose center is everywhere; the circumference is nowhere." It was His knowledge of the Life Principle which enabled the Master to call the seemingly dead to life.

Digitized by Google

The raising of Lazarus was unique inasmuch as it took place in the open, in the presence of the multitude; whereas, in the case of the child still in the seclusion of her chamber, Jesus was able to put the throng out and to remain alone with God in the presence of the patient. The necessity of overcoming the appearance of death in the presence of the multitude gave Him the opportunity through His power over what they mistook for death, to give them an object lesson which might serve as a reassurance of the Divine Presence, regardless of the nature of whatever trial of faith they might be called upon to meet in the future. The confession of Jesus was that He had subscribed with His lips to a phenomenon which His Divine Intelligence refused to accept. He confessed that He had said *"It"* ("Lazarus is dead") in order that the disciples might believe that God had sent Him. Then, to prove that He had been sent by God, He bade Lazarus come forth and "he that was dead came forth." "Then gathered the Chief Priests and the Pharisees a council, and they took council together to put Him to death." Jesus was so at one with the Principle of Life that He realized that His *verbal* acceptance of an appearance for a Reality would not cloud His realization of the immutable, unchangeable eternity of Life which excluded death, and, therefore, His apparent acceptance of its reality could not detract from His power and dominion over the illusion.

The materialists, denying the existence of Mind, regard the body as a chauffeur regards his motor which will start his machine when heat and force are applied to it, and will stop it when these are withdrawn. The theologian, believing in death as a reality, which has the power to sever the link which unites the soul and body, can no more see how these severed physical and chemical forces can be reinfused than a physician can understand how "the born infant can be compelled to resume its foetal life after parturition and the severing of the umbilicus."

Jesus stood between the materialist and the theologian, two irreconcilable antagonists, master of the situation through His understanding of the inseparableness of Mind and matter, or body and Soul, two aspects of one Substance, and He was full of God to the extent that He was endowed with the resuscitating powers of Mind.

In nature there are no violent transitions. Everything which attests evolution is gradual. It was so with Jesus. His final power over death was the result of the gradual overcoming of all the negative conditions which had presented themselves throughout His existence. It would seem that Jesus never permitted discord to find lodgement in His consciousness, and, therefore, there was never anything to obstruct the steady, unfaltering flow of this God-bestowed dominion and power.

If one link in the chain of His spiritual realization had been weak, He would have failed, miserable in the hour of His final demonstration of power. That it was not is evidenced by the restoration of Lazarus, a restoration which set in motion the diabolical energy which led to the crucifixion. It happened in this way, and until today, in the Garden of Gethsemane, a few olive trees continue to live, which are supposed to have witnessed the awful scene of the Master's tragic suffering in that lonely spot, hallowed by the presence of divine agony.

Jesus was convicted before He was tried. From Gethsemane He was taken to the house of Annas, father-in-law of Caiphus in whose house a mock examination took place. In the open courtyard the servants and officers had built a fire, for the spring night was chilly. It was here that Peter, as he warmed his hands, denied his Lord. From the Garden the Divine Prisoner was taken into a chamber of one of the apartments surrounding the courtyard on which it opened. It was from this courtyard that the crowd not only saw the Master but also heard the High Priest's questions and Jesus' reply to them. The intention of this

Digitized by Google

petty law-breaker was to discover just how much influence Jesus had, and to ascertain if any of His followers were members of the Sanhedrin. If he could establish this fact, it was his desire to punish these men as well as the Master. However, Jesus gave no information as to who His followers were. Concerning His doctrines, He referred the High Priest to those who had heard His discourses. For this, one of the paid menials of the High Priest struck the Son of God in the face.

At dawn Jesus was arraigned before the Council. Their first attempt was to convict Him as a false prophet. According to the Jewish Law, two witnesses were necessary for the conviction, but as the testimony of all was contradictory, the attempt failed. Their next step was to prove blasphemy against Him by professing to believe that He had spoken irreverently about the Temple when He referred to the "tabernacle of God not made with hands." This charge they also failed to establish. Hence, when Jesus was acquitted by law, nothing whatever remained but to convict Him without law, which was done. Law was constantly ignored from the beginning to the end of that mock trial. Convicted contrary to law, He was even denied the death by stoning which was prescribed by law.

When the High Priests reproached Jesus for His silence and abjured Him by the Living God to say whether or not He was the Son of God, Jesus replied that He was, and forthwith was condemned for blasphemy. This gave the signal for the officers to blindfold Him that they might spit upon Him and strike Him, while mockingly asking Him to state which particular offender was guilty of the blow. According to the law Jesus should have been led out of the city and stoned to death. Instead, as "the sceptre had departed from Judah," the power of life and death no longer rested in the hands of the Jews; hence unwittingly the prophecy of Jesus respecting His death was fulfilled.

Pilate in effect passed the judgment to which Herod consented, that the Saviour of mankind should die the most painful and ignominious death that the criminal ingenuity of ecclesiastical rulers and civil authorities combined could devise. Perhaps these perverted representatives of organization, familiar with the results of the effects of crucifixion on its victims, expected physical torture to wring from the lips of the Lord of Lords what the application of mental degradation had not been successful in doing, and so various were the effects on such as endured crucifixion that while a Christian would praise God from the cross, other victims "would spit on the by-standers; reveal hidden iniquities of their former life; utter curses against their former enemy or blaspheme their judge." And to avoid this exigency it was not infrequent to gag them. In one instance Cicero makes mention of a slave whose tongue was cut out on account of fear of inconvenient revelations which he might make from the cross.

When taken before Pilate Jesus was accused as a malefactor, then for the political offense of forbidding the people to pay tribute to Cæsar with the desire of making Himself a king. Malevolence and falsehood were combined to entrap Him, and when Pilate, who represented the State, endeavored to dismiss Him, the Jews assailed Him with fresh charges, charges to the effect that Jesus had stirred up the people at Galilee. This gave Pilate the opportunity he was looking for to wash his hands of the whole affair by sending Jesus to Herod, with whom he had been long at variance. This move on the part of Pilate conciliated Herod, but as he did not receive the information he desired from Jesus he promptly returned him to Pilate, who, in turn, finding no fault in the divine prisoner, appealed the case from the rulers to the people. Knowing, as he did, that the charge had been incited by the envy and malice of the priests, Pilate proposed to liberate Jesus by an appeal to the people. The priests, who realized the popularity

Digitized by Google

of the brigands (a class who opposed the Roman powers with the people) suggested instead the liberation of a felon upon whom the death sentence had been pronounced. The people, seeing that the King of Kings was not going to effect a political change, insisted that a criminal, not Jesus, be liberated. At this juncture, Pilate, owing to the interference of his wife, tried to reason with the mob, but politics prevailed over reason, and the Lord of Life was yielded to the will of a perverted people, and the Son of God was handed over to the Roman soldiers. Pilate made one more weak attempt to liberate Him, but the Jews, knowing his dread of an Imperial examination into his tyrannical rule, hinted that the acquittal of Jesus would be taken as disloyalty to Cæsar. It was a triumphant appeal to all of the low selfishness and base injustice which characterized the despicable ruler, and yielding to the fury of the mob, he said: "Shall I crucify your King?" Swearing away the mock independence which had been their passion, the citizens replied: "We have no king but Cæsar."

It would seem that the powers-that-be, took these people at their word, for their last effort for independence ended in their dispersal over the face of the whole world.

The retribution which fell upon the chief actors in the greatest crime that was ever enacted, was peculiar to the part the criminal played.

The thing that Pilate feared, came upon him. Deposed and degraded, in a far-off land of ignominious exile, he ended his existence by suicide.

Herod, divested of power and banished, closed his career in exile.

Caiphas was permitted to exist, deposed.

Judas, in hopeless despair, hanged himself, after carrying back the thirty pieces of silver to the Chief Priests, acknowledging his sin, only to be met by their mockery and disdain. The thirty pieces of silver could not be returned to the treasury, as it was blood money. Therefore, it was used to buy the potters' field without the city, and served as a burial place for strangers. It was thus that the prophecy of Zachariah XI: 12, 13 was fulfilled. The name of the place is Aceldama, which signifies *The Field of Blood.* It was here, according to tradition, that Judas ended his life.

The place of the crucifixion was without the city, near one of the gates beside the public road, in a place called Golgotha.

Shame and ignominy decreed that the criminal be compelled to carry his own cross to the place of execution. And Jesus was not exempt from this infamy.

When He sank under the load, "they found a man of Cyrene, Simon, by name. He was compelled to bear the cross." It was then that Jesus told the weeping women who followed Him that they should mourn for the judgments that were coming on the land.

Verily, they had reason; for when Pilate took the water and "washed his hands before the multitude, saying: 'I am innocent of the blood of this just person: see ye to it.' Then answered all the people, and said, 'His blood be on us and on our children,'" it was thus that the race of Jesus assumed the responsibility of their inexplicable crime; and, therefore, if it be laid upon their shoulders, they having voluntarily boasted their willingness to suffer the consequences of their act, the Law of Retribution falls as a natural consequence upon them, inasmuch as it was by their own will, rather than by the will of God, that they chose to do that which resulted in their dispersion. That this race was chosen of God to do His will, was by no means evidence that they themselves chose to do it. Yet, notwithstanding that those persons loaned themselves as instruments of the crucifixion, Jesus was crucified by hate rather than by racial prejudice.

By condemning the methods of commerce, Jesus attracted to Himself commercial hatred. The only really profitable business at Jerusalem was religion. The Temple, besides being a sanctuary,

Digitized by Google

was a bank, into which the offerings and tithes from many willing pilgrims found their way. According to Papini, "for those who were attached to it, and for all the others that lived at its feet, it was a great nourishing breast which fed the Capital with the product of its victims. The offerings, the tithes, and above all the profits accompanying the continual influx of visitors," of which on special occasions there were gathered together as many as three million pilgrims.

By antagonizing the methods of commerce, Jesus lit the spark that terminated in the conflagration which crucified Him. The Jews happened to represent the sect that set the machinery in motion by hate, through which this was accomplished, because they represented commerce.

Papini also says: "the priests lived near the Temple and many of them were merchants and rich men. The rich needed the Temple to increase their profits. The merchants did business with the pilgrims drawn by the Temple from every part of the globe. The working people lived from the scraps and leavings which fell from the tables of the rich—the priests, the merchants and the pilgrims."

It was this "network of self-interest" which crucified Jesus. Wherever religion is the chief business of a people, whoever opposes it becomes the enemy of such as are promoting it for their own selfish interests.

Until this day, whenever the inordinate love of barter usurps the place in the human heart where Christ should be enthroned, there is always a crucified Saviour as a result, and this regardless of race. Therefore, let us charge the account of this particular crucifixion to the commercial hate which would destroy whatever opposes its nefarious methods, rather than to the race to which the Son of Man owed His origin.

Crime is a negative condition without race or nationality. To remember this enabled Jesus to separate the woman from her sin and thus loosing her, He enabled her to go in peace. And Mary, the Magdalene, found her Lord.

EACH IN HIS OWN TONGUE

THE shimmer of dew on the needles,
A lone bird's wistful call,
The whisper of wind-blown grasses,
The gray mist over all;
The pine trees slowly bending
O'er paths as yet untrod—
Some of us call it Morning,
And others call it God.

The thunder of far-off breakers,
When the wind sings wild and free,
The swish of storm-tossed branches
Blown towards the restless sea;
The music of steady rainfall
On the welcoming thirsty sod—
Some of us call it Midnight,
But others call it God.

A still, small voice in childhood,
A beckoning hand in youth,
An impulse prompting justice,
A heart inclined to Truth,
A firm resolve to follow
The paths where saints have trod—
Some of us call it Conscience,
And others call it God.

A will to face the darkness
Of life's last setting sun,
An uncomplaining spirit
When the race of life is run,
Or we lay our best loved treasure
Beneath the mounded sod—
Some of us call it Courage,
And others call it God.

—By Professor Carruth.

Digitized by Google

BLESSED ARE YE

By Giovanni Papini

When men shall reproach you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.—From *"Life of Christ."*

PERSECUTION is a material attack through physical, legal and political means. The persecutors can take away your bread, and the clear light of the sun, and divine liberty; they may break your bones, but you must endure more than mere persecution. You must expect insult and calumny. They will condemn you because you wish to change bestial men into saints. Wallowing in the foulness of their bestiality, they detest the idea of leaving their filth. But they will not be satisfied to strike only at your body, they will strike also at your soul. They will accuse you of all crimes, they will stone you with slander and contumely. Hogs will say that you are filthy, asses will swear that you are ignorant, ravens will accuse you of eating carrion, rams will drive you away as illsmelling, the dissolute will cry out upon the scandal of your corruptness and thieves will denounce you for theft. But you must always rejoice because the insult of evil men is the consecration of your own goodness, and the mud thrown at you by the impure is the pledge of your purity. This is, as St. Francis says, "the perfect joy." Beyond all the graces which Christ gives to His friends is the grace of conquering oneself and willingly enduring injury, opprobrium, pains, discomforts. All the other gifts of God are not ours to glory in, because they come not from us, but from God; but in tribulation and in affliction we can glory because that is ours. All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognize prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries.

PRINCIPLE NOT PERSONALITY

IT is not a question of this or that Teacher but Truth which is greater than all teachers. We are not to say "I am of Paul" nor "I am of Apollos." No man's personality should bias our thought so that we can only see Truth as it were through his eyes. The Way is plain therefore let us walk in it, and the Way is revealed in the Scriptures but the Way is not always *our* way of interpreting the Scriptures. To read the Bible as one reads a novel is to get about as much out of it. To read it in order to pick out its contradictions is to find contradictions but little comfort. To read it as Jesus read the Psalms is to find the heart of the Psalmist and to find the heart of anything is to find the life of the thing. We should "search the scriptures" as the Master commanded and we shall find food for the soul and not substance for subtle argument. The life of the student of Divine Science should be characterized by demonstration not by discussion for in much discussion is much disappointment. "It is

Digitized by Google

by much discussion I learn" says one. "It is by much meditation I learn" says another, and the experience of many of the most profound students of Truth is in favor of the latter method for after all one may dispute without learning much but one cannot meditate without becoming the thing he thinks. Let us read with humility praying always for that Light which cometh down from above in which we shall see all things in their true relation to the Infinite. Better to know that the Individual is One with the Universal than to worry about the Trinity.

THE SIGNIFICANCE OF RESURRECTION TO TWENTIETH CENTURY

Golden text:—"Who shall roll us away the stone from the door of the sepulchre?" Mark,16:3

In an age of materialism, selfish commercialism and social vanity, it is not to be wondered at that the true significance of the resurrection of Jesus is so poorly understood, and so imperfectly interpreted.

On this beautiful Easter morning our prayer should be the prayer of the Apostle Paul, who, like ourselves, never saw the physical Jesus. The Easter morning prayer of Paul, nearly two thousand years ago, was that he might know Jesus, and the power of His resurrection. It was not enough for Paul to know that an actual resurrection had taken place. It was not enough for Paul to be told by those disciples who had witnessed the occurrence, that Jesus had really resurrected His own body. Paul was of that inquisitive turn of mind which must know something of the *modus operandi*. He must know the how of it, and hence his prayer that he might know Jesus and the power of His resurrection.

Paul was not one of those people who believe that unusual phenomenon is not susceptible of explanation. I take it if Paul were here with us today, he would not talk about the mysteries of the church quite so much as he would strive to make those so-called mysteries clear to the human mind.

The resurrection was mysterious; and, to those who could not understand it, naturally so. The workings of the science of electricity are today mysterious to those who know nothing of them. We accept light, heat, motive power as quite possible, through this marvelous science, and I do not suppose there is one in ten thousand who ever seeks to know the how of it, the scientific law back of it.

This was just what Paul wanted to know. He must know the power of the resurrection; how it was brought about; the orderly method of procedure by which Jesus went to work; by what scientific process He accomplished this so-called inexplicable feat. Paul must know it; and Paul did know it.

Paul found, through close investigation and scientific analysis of the method of Jesus that that resurrection which we today are commemorating was merely the culmination of a series of resurrections. While we today think of it as an unusual, and, perhaps, accidental and sudden phenomenon, Paul saw it as a culmination, the natural outgrowth, of a life of persistent resurrections.

The resurrection of Jesus of Nazareth, the real resurrection of Jesus of Nazareth, took place on that eventful morning when He came up out of the wilderness, after He had fasted some forty days and forty nights. During this memorable fast, Jesus had fortified Himself with what, prior to that time, may have been more or less speculative in His own soul. For Jesus grew as we grow, and for this reason we hazard the opinion that it may have been more or less speculative before He went into the

Digitized by Google

wilderness; but, when He came out of the wilderness, He was solidly convinced that the science of mind by which He was going to accomplish the great things of God was capable of accomplishing those great things of God through Him particularly.

You remember those three great temptations of Jesus. The first was the temptation to convert stones into bread, to appease a natural appetite, an appetite which had developed during those forty long days and nights; and He had learned in the wilderness that which you and I, as students of Divine Science, are striving to learn every day, that there is but one universal substance—*one universal substance*—not many substances, but various manifestations of the one underlying, universal substance, which is Spirit.

Stones are only a form of that visible manifestation of the universal substance, even as bread was another form.

And so it was that Jesus, recognizing the universal substance, was tempted, through a natural appetite, to convert one form of substance into another, for a purely personal purpose, to appease His own personal hunger. This was the first suggestion of a real resurrection, to rise above the temptation to use this newly acquired spiritual power for purely personal motives. Later on, if you remember, He did convert one substance into another, at the marriage feast in Cana; but this was not for Himself. He proved the law that back of all visible manifestation there is one universal substance, manifesting itself in endless variety, and that the man who understands the reality of this substance may, at will, through the power of divine alchemy, convert one visible substance into another.

Jesus rose above it. This was the first step, or the first rung of the ladder, of his spiritual ascension, or resurrection. He was then taken up, if you remember, to the pinnacle of the temple, not by a personal devil, although it would appear to be so from the biblical narrative; but, when we remember that the word *devil* had no suggestion of personality in connection with it at that time, and take the first letter of the word, we find it is impersonal evil.

Jesus was taken up on the pinnacle of the temple by this evil suggestion in his own consciousness, to experiment with this newly acquired power. He had learned in the wilderness that Spirit, being the only substance of the stone and the bread, so it was of Himself, of His own body; and here was an opportunity to put it to the test—this increased spiritual understanding.

Again He rose, and resisted the temptation.

Then came the third great temptation, to bow down before the visible universe, to acknowledge the objective as the one and only thing in all the universe to be desired. He was taken up mentally to an eminence, from which He could see the whole world, the visible manifestation—and there take possession of it by a purely mental force. And again, we find Him resisting this great temptation. And the Bible tells us then that the devil departed from him for a season; that is, for a time these suggestions of the mortal ceased.

The beginning of the resurrection of Jesus, as Paul clearly saw it, was the beginning of His ability and might and determination to rise above the lower, the carnal, the mortal, the deceptive, the illusory. Presently Paul saw that it was from this very beginning of rising above small things—comparatively small things—that the resurrection of His own body was a natural consequence.

It was much easier for Jesus to raise the daughter of Jairus, and to call forth Lazarus from his tomb, than it was for Him to make His own demonstration. But Jesus grew to that—grew to it by degrees, so that the crowning glory of the resurrection of Jesus is not that inexplicable phenomenon that the whole Christian world today is celebrating; not the mystic coming forth from the tomb; not this marvelous carrying out of the

Digitized by Google

promise that He had made to the people, and just utterly and absolutely without scientific or comforting explanation.

The crowning glory of the resurrection of Jesus is this, that it began by His slow, steady rising above that which you and I are slowly but surely and steadily rising above in our own consciousness.

Paul realized that the resurrection is a spiritual experience rather than a physical manifestation. We indulge in controversies and debates concerning the reality and unreality of this remarkable incident in history. Some of us believe that it actually took place, without being able to give one sensible, sane, rational explanation of it. Others of us believe that it did not take place, without any very good ground for our disbelief in the occurrence.

We shall never be able to explain the resurrection until we begin to see it as a spiritual experience. Paul saw it as such when he said, in this chapter of Collossians from which we have just read. "If ye then be risen with Christ, seek those things which are above." Every day there is a resurrection going on. Paul said, "I die daily," and he emphasized the rising daily.

Entombed behind the walls and the chained gates of materiality and spiritual ignorance, who shall roll away the stone for us? Who shall come to us and inform us that we are not dead; inform us that we are very much alive in Christ; make it apparent to us that we are not the servants of sin, nor the victims of disease? Who shall roll away the stone from this sepulchre of ours—this tomb of materialism?

Truth—the truth as taught in Divine Science, the truth which comes to us and informs us that, "as He is, so are we in this world."

For centuries we have been told that after death there shall be a resurrection, as if it were an individual, personal experience. We have been told of a great, final resurrection day; and in Divine Science we learn that this resurrection is going on perpetually and persistently; that, no sooner does the individual realize his oneness with God than he is resurrected from his fears, from his false loves, his deceptive and deceitful desires. Other resurrection there is none.

If we, then, be risen with Christ—if we really be risen with Christ—to a comprehension of our divinity, to the realization of our own supremacy, and our own sonship with God, then it is incumbent upon us, now and forever, to seek those things which are above.

We must not interpret this word *above* as if it meant some distant planet. This word *above* means above the sordid, the mercenary, the sinful, the sickly, the limited. It means above everything that makes for human misery. We are to seek those things, not as Diogenes sought for the man with his lantern, but to seek those things with the eye of the soul, with every effort of mind, with every outreach of thought; to seek for the things that make for positive health and strength, happiness and purity.

We doubt the possibility of the resurrection of a decomposed body only because we have not risen above the corruption in our own minds. Once rise above mental corruption; once rise above human impurity, and the possibility of a physical resurrection is easily understood. We understand the greater through the comprehension of the lesser, just as we do in mathematics. The child understands the great possibilities of the construction of a bridge when he sees that through a similar application of mathematical science he can build a little block house, count his apples, or his marbles.

The moment we begin to partake of the resurrection,—the rising above our own fears, false desires, sins and diseases, that moment the possibility of the resurrection of the human body, through the higher and more powerful application of the Science of Mind, becomes easy of explanation, despite the fact that we ourselves cannot demonstrate it.

Digitized by Google

After all, the demonstration of Jesus, in what we call the phenomenon of the resurrection, was nothing more or less than that very well accepted possibility that the whole civilized world is coming to admit, and to acknowledge, the triumph of mind over matter, if you please; but which we, in the study of Divine Science, prefer to call the triumph of Spirit over its own formations.

It was no more difficult for Jesus to raise Himself from the dead on that eventful morning than it is for you to raise yourself from your slumbers. It is quite as difficult for some, on this very morning, to raise themselves from the stupid sleep induced by the debauchery of last evening, as it was for Jesus to raise His body from what we call death, or that sleep which knows no waking. It was merely the exercise of a higher force of mind than that which we employ every morning. It is you, the mental man, who says to your body, "Arise, and do my bidding. Go forth from your room. Serve my purposes. Go to your office, or your store, or your schoolroom, and do that which I bid you to do."

What is this if it is not a resurrection—a rising above the suggestion of bodily fatigue, bodily weariness, bodily pain, bodily opposition, if you please?

The method of Jesus was simply this method magnified.

Paul must know the power of the resurrection. He must know the process by which it was accomplished. He must know the underlying law. He must understand for himself that it is the triumph of mind over physical, material conditions, and that he who has progressed the farthest in the study of the science of mind accomplishes the greatest results.

This is what Paul discovered. This is what we are discovering today, in the twentieth century, that the exercise of the power of that giant faculty, God-possessed, God-sustained, and God-operated, the faculty of thinking, may, through spiritualization, accomplish the very feats which Jesus Himself accomplished. The reading of the morning testifies to this. "Go into all the world, and preach the gospel; heal the sick. The things that I do, and greater things than these shall ye do, if ye believe on me."

This is the question the Christian of to-day must submit to himself, in the secrecy of his closet—Does he actually believe on Jesus? Not on His human personality; not on His birth, His trials and tribulations, or His resurrection; but on the very teachings of Jesus? Does he believe the words of Jesus, that ye shall drink any deadly thing, and it shall not hurt you; lay hands on the sick, and they shall recover? Do we believe these words of the Master, or are they mere Bible language, undecipherable, unexplainable, and, in many instances, quite unbelievable? When He said, "Ye shall drink any deadly thing, and it shall not hurt you," He was merely setting forth the possible application of a law to neutralize poisonous substances by a higher mental alternative. We say we should not like to take chances. Sometimes students of Divine Science are invited to take poisonous things, just for the purpose of proving the supremacy of mind; but the wise student of Divine Science does just what his teacher did. He resists the temptation. He does not care to tempt the Lord, his God. He does not care to experiment, or to prove the science he is studying for mere speculative purposes. If the time should come in his experience, or in the experience of another, then he may, safely, and with all the confidence in the world, call upon his Divine Principle to sustain him; but he must not cast himself down from the pinnacle. He must not turn stones into bread when there is a bake shop quite conveniently near.

He must guard against these things. The overcoming of disease by purely spiritual means does not give us the right nor the authority to take poison just to prove that we know something about the science. If ye be risen with Christ, then it is possible for you to do the works of

Digitized by Google

Christ. "If the spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies," shall give life to your members, strength to your lungs, elasticity to your limbs, brightness to your eyes, by His spirit that dwelleth in you, the spirit of truth that comes to you to resurrect you from the belief in limitation; the belief that your body is more powerful than you; the belief that your environment is more powerful to make you inharmonious than your own soul is able to make you peaceful, quiet and poised.

We must be resurrected with Jesus, then, on this morning. We must pray with Paul to know, and to understand, the teaching and the science of Jesus, and the power of His resurrection—the law back of it. Law there is. We cannot believe that Jesus ever worked contrary to law; and the more the science is revealed to us, the more firmly convinced we become that Jesus understood, thoroughly and absolutely, according to spiritual law, what we are just uncovering and discovering, through scientific investigation—the penetrability of matter, so-called, its insubstantiality, which is being revealed by the X-ray.

The ability of Jesus to appear in the midst of His disciples, through closed doors and barred windows, was a strange phenomenon, to be sure, but nothing more or less than the proof of the ability of mind to raise the vibrations of the body, a science and a law understood and demonstrated by Jesus. And Jesus did not have to die to prove His Divine Principle, except to us. He had power to lay down His life, and He had power to take it up again.

The crucifixion of Jesus was an accepted experience, rather than a compulsory necessity. It gave Him an opportunity to prove His principle. A man who goes down over Niagara Falls in a barrel does not have to do it. He simply does it to prove something, and Jesus had been telling humanity, the humanity of His time, that death is not a necessity—"He that believeth on Me, though he were dead, yet shall he live. If a man keep My sayings, he shall never see death."

Paul understood this when he said, "We shall not all die. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," through spiritual resurrection.

Man shall come to see the substantiality of himself, the indestructibility of himself. So, again we say, that the resurrection of Jesus must not be confounded with this event that the whole Christian world is singing about, and celebrating. It must not be confounded with that, because it was more; it was the crowning glory of a lifetime experience in solving problems by the application of the science of mind.

You have back of you this very law today. You must be as indefatigable, you must be as earnest, you must be as willing to rise above your lower propensities as were Paul and Jesus, if you would divine the higher application of this law. The things that were easy to them will become easy to you and to me.

If we, then, be risen with Christ, let us seek those things which are above the common ignorance of the world, the common unbelief of the world, the common comprehension of the world.

Seek the things and the thoughts that are above materiality, sensuality, sin, sickness, poverty and pain. Live in the clear, pure ether of mind, and the body will respond to your thinking. You will be healthier, you will be happier, more peaceful, and, I am sure you will be more prosperous. This is your resurrection.

"Our resurrection into new consciousness 'hath quickened us, together with Christ, and hath raised us up, and made us sit together in heavenly places in Christ Jesus.

This resurrection hath renewed us in mind and in body. Every day is our resurrection day. 'I die daily.' I rise daily.

Digitized by Google

"THE TRANSCENDENT MOMENT"

"Man is not the creature of circumstances.
Circumstances are the creatures of man."

—*Disraeli.*

LOWELL did not utter a mere figure of speech, an airy, poetic idea when he said,

"The thing we long for, that we are
For one transcendant moment."

It is a literal truth. The poet is always the prophet. He goes ahead of the scientist, and points the way, blazes the path that leads upward to the ideal. Like faith, the poet knows and sees far in advance of the senses.

Since it is true that "for one transcendent moment," we can be the thing we long for, why cannot we make that transcendent, that highest moment, permanent? There is nothing to hinder us but ourselves. We can all do it.

By persistent right thinking and constant affirmation, backed by the steady exercise of your will, you can, if you desire, re-make yourself and your environment.

If you are unhappy now, crushed by repeated failures and disappointments, suffering the pangs of thwarted ambition; if you are not doing the thing you long to do; if life is not yielding the satisfaction, the success and joy of happy service; if your plans do not prosper; if you are hampered by poverty and a narrow, crude, uncongenial environment, there is something wrong—not with the world, or the Creator's beneficent plans for His children, but with yourself.

We often hear it said of a man, "Everything he undertakes succeeds," or "Everything he touches turns to gold." Why? Because the man is using consciously or unconsciously, the Divine Intelligence or force by the use of which, every human being may mold himself, and his environment, according to the pattern in his mind.

Why don't *you* use your God-given power to make yourself what you long to be? What is holding you back, hindering you from making your ideal real? There *is* something. Find out what it is and then remove it.

The best way to find your stumbling block is to have a serious heart-to-heart talk with yourself. Look into your own soul and take an account of your personal stock, your success and failure qualities. Analyze yourself as you would a dear friend whom you were anxious to help, and whose strong and weak points you could see clearly.

Go by yourself in your room, or in some quiet place where you can be alone with your Maker, and examine yourself something after this fashion, putting the questions aloud, and addressing yourself by name:

"Now what is the trouble with you? Why do you not get along faster? Do you lack ambition wholly, or has it not yet been awakened? Have you really discovered yourself, or are your greatest powers still latent, slumbering within you? Why are your efforts so ineffective? Why are you not doing what others around you are doing under similar conditions? Why are you plodding along in mediocrity while others are getting on by leaps and bounds? There must be some reason for this lagging behind, for this stagnation in your life. Do you lack vitality, energy, or are you not using what you have? Have you some weakness or defect which is holding you down? Are you the victim of a weak link in the chain of your character which is nullifying all your efforts in other directions? Where is the trouble? Put your finger on it and correct it or your life will be a failure."

Write out a list of the qualities that make a strong, courageous, successful

Digitized by Google

character, and their opposites, those that make a weak, timid, unsuccessful one, and examine yourself to find your rating. Call them off aloud—Faith, Courage, Self-confidence, Ambition, Enthusiasm, Perseverance, Concentration, Cheerfulness, Optimism, Thoroughness, etc. Ask yourself if you possess these splendid qualities, or if you incline to their opposites.

Don't be afraid to face your weak points, to discuss them with yourself, to call your faults by their right names. Bring them into the light, see them for what they are and then grapple with them. You cannot afford to be less than God intended you to be, to have your career, your life spoiled by some defect which you can overcome.

Don't give up until you know what it is you must overcome. When you have gone over the specific character qualities ask yourself these broader questions: always visualizing and addressing yourself by name:

"What are you here for? What do you mean to the world? Do you realize that you were sent here with a message for humanity? Are you delivering it like a man, like a woman, patiently, persistently, without grumbling, whining, or shirking? What are you giving to the world? Do you mean much of anything to anybody but yourself? Is your sole aim self-agrandizement, to get more reputation, more money, more comforts for yourself? Does your ambition as far as possible shut others out of your life? Are you always going to do the kindly deed; to help others in the future, when you get on a little further, when you are better able, when all your own wants are satisfied? Are you dreaming of the big thing you are going to do tomorrow, or are you doing the little things which you can do today, giving *yourself* as you go along, giving if you have nothing else to give, encouragement, inspiration, helpfulness to those on the way with you? Would your community miss you very much if you should drop out of it?

Probe yourself in this manner until you get a fair estimate of yourself, until you know both your strength and your weakness, until you can see with clear eyes the things that are keeping back, the lack in your nature that is handicapping you, the weakness that is cutting down the average of your ability by ten, twenty, fifty or even seventy-five per cent. Then vigorously attack your enemies. Constantly affirm your complete mastery over them, their powerlessness to dominate your life and ruin your career.

In your self-examination you will, perhaps, discover strength as well as weakness, of which you were hitherto ignorant. You have not yet seen the best that is within you. You are perfectly safe in assuming that you have a great deal of ability which you know nothing about. You have a valuable mine yet unexplored, and you cannot afford to give up the search in the store within yourself until you have connected with your hidden power.

The great trouble with the majority of people is that they do not make connection with this power. They do not realize their strength, and consequently do not half try to make good.

These heart-to-heart talks with self are merely suggestions, or models of autosuggestion, or the self-treatment method of conquering weaknesses or defects and acquiring strength, developing the qualities that make poised, successful, happy men and women. They may be differentiated according to individual needs, and if practiced faithfully every day, repeated over and over again as the devout Catholic repeats his rosary there is no bad or negative quality you cannot eliminate or strengthen.

"MAKE your creed out of your religion, not your religion out of your creed."

Digitized by Google

DAFFODILS

FATHERED by March, the daffodils are here.
First, all the air grew keen with yesterday,
And once a thrush from out some hollow gray
On a field's edge, where whitening stalks made clear,
Fluted the last unto the budding year;
Now that the wind lets loose from orchard spray
Plum bloom and peach bloom down the dripping way,
Their punctual gold through the wet blades they rear.
Oh, fleet and sweet! A light to all that pass
Below, in the cramped yard, close to the street,
Long-stemmed ones flame behind the palings bare,
The whole of April in a tuft of grass.
Scarce here, boon will it be—Oh, sweet and fleet!
Gone like a snatch of song upon the thaw. —*Selected.*

AN INSIDE JOB

By W. John Murray

SINCE last Sunday a most eventful week has transpired in the history of the life of Jesus and when one thinks of it in all its strange and mixed detail, one is reminded of experiences in one's own life which seem to bear a strange similarity, for we have our own Palm Sundays and Good Fridays with all that goes in between, that is, if our lives are not too commonplace.

Men and women who accomplish things have their Palm Sundays when everything starts off so auspiciously that it seems as if nothing can interfere with the success of their enterprises. We enter business on our hard-earned savings, with years of acquired knowledge, to which is added an enthusiasm born of the desire and ambition to make something of ourselves other than hirelings, and all goes well at first, but in the evening we become aware of facts which were concealed from us by cunning devices and we feel a sense of unrest and uncertainty. Things are not as they were represented and it looks as if we had been duped.

A week goes by and we are sure of it, but there is nothing to do now, but to stick it out, and then comes Good Friday with its complete shattering of all our hopes. We have thrown good money after bad and we have exhausted ourselves in an attempt to save something from the wreckage, but all to no purpose. It has been our Passion Week.

Friends we thought we could have counted on find themselves utterly unable to help us, so that added to our pecuniary losses there is the danger of our losing our faith in humanity, which would be a calamity indeed, but something usually happens to prevent this, for someone rises up out of the mist of things to give us courage and perhaps material aid, thus helping us to keep alive our trust in God, and it is often someone whom we hardly know and from whom we never expected anything.

In the days of our prosperity our friends vow eternal loyalty and assure us that though all should desert us yet will they never forsake us. How strangely like Peter they are! Contrast the conduct of poor, impulsive, well-meaning Peter, who in the Garden of Gethsemane sought to defend Jesus with the sword, with the conduct of Joseph and Nicodemus. In the days of Jesus' success Peter was one of his closest companions, but in the dark hours when Jesus was in

Digitized by Google

the hands of the authorities, poor Peter denied that he ever knew Jesus. On the other hand, Nicodemus in times of peace went to see Jesus by night, enamoured with his philosophy, but afraid to confess it to his friends. But it was Nicodemus who professed his friendship for Jesus when he went to the authorities and secured permission to take down the dead body of Jesus in order to give it decent burial.

In times of peace Peter vowed he would never deny his Master, but the moment that danger came he lost his nerve, while, on the other hand, Nicodemus, timid in times of peace, lost all sense of prudence and self-consideration in the face of danger. His great wealth and social position became as nothing by comparison with his love and reverence for his friend. As long as Jesus was alive Nicodemus kept his secret, but now when it was most dangerous to proclaim his friendship, he avowed it.

It is the difference between physical and moral courage, and we have evidence of it today in the way men stand up for their religion. As long as their favorite pastor is with them they will go to church. Let him be taken away and their attendance at church becomes first irregular and then discontinues. But it is when the past or goes away or is taken away and the church begins to fall off in attendance that the quiet Nicodemus feels it is up to him to do something.

If we have meditated on the events of the week we have been surprised at the startling similarities of that time and this, and if we have made comparisons we have been apprised of the fact that we do not always do in emergencies what we think we will do when there are no emergencies. If we are physically courageous merely and feel that there is no sacrifice we will not make for our friends when they are in danger, we need to remember poor Peter who meant well but who could not live up to his promise. If we are timid and shrink from publicity and wonder if the time will ever come when we will be called upon to stand up for Principle, if we could really do it, let us remember Nicodemus who represents that moral courage which forgets all sense of personal danger whenever the issue is big enough.

Grouped within this most tragic week in the life of Jesus are these little human touches which serve to keep things so close to us as to enable us to live it all over again in our imagination. The unexpected happens now as it happened then, for it is not always the way we look for escape that presents itself. We think of one way and God has already thought of another. If it is not Peter it will be Nicodemus, for God always has provided a means of escape whenever man has trusted Him.

We have followed Jesus during the week through all the varied emotions which must have been His as He was borne on the irresistible tide of circumstances over which He seemed to have no control, and yet we feel that He who said, "I have power to lay down my life and I have power to take it up again" could, if He had cared to exercise it, have avoided it all, but if He had we should not now be celebrating His resurrection.

Today is one of universal gladness, for wherever there is Christianity there is celebration. Since the sun was first observed in the remotest East until the present moment here in the West, groups large and small have been keeping up one incessant chorus of joy. Howsoever we disagree in creed we are united in Christ and the Resurrection, so that from early morning till late evening there will be one continuous chant.

The horror of the Crucifixion is forgotten in the remembrance of the Great Demonstration. Like the disciples of old we have passed through a period of uncertainty and the thing we hoped for but which looked so uncertain has come to pass: death has been defeated and immortality has been triumphantly demonstrated.

It is Easter Sunday morning but unless we go back to that first Easter Sunday its real significance may not dawn upon us. It will help us to understand

Digitized by Google

our emotions if we study those of some of the people who were in closest touch with the events of that great day which we are now celebrating in song and sermon.

When it is remembered that Jesus had declared that He would rise again it is somewhat astonishing that those who were supposed to believe most firmly in His utterances were the first to act as if they did not believe a word of what He had said. Last at the cross but first at the sepulchre were those faithful women who had followed Him through all His joys and sorrows—but observe the reason for their coming. They have not come to greet One who has made good His claim to rise again, but to anoint One who will never rise again unless it be "at the last day."

As they approach the sepulchre the question arises as to who shall roll away the stone from the door. Of one thing they seem certain and this is that Jesus is still dead and, according to their custom, they have come to perform the last rites in such cases, but the stone has been rolled away and the tomb is empty.

Nothing now can be accomplished by remaining, and so the others go away, leaving Mary of Magdala alone, alone in her despair. They have taken away her Lord and she knows not where they have laid Him. She is denied the privilege of paying her last respects to One who taught her the better way and who saw in her what no one else in all the world could see in her, her Real Self.

As she turned away from the tomb she was confronted by One whom she thought was the gardener. Was it because Jesus was so changed after His resurrection that Mary did not recognize Him until He made Himself known, or was it because not expecting to see Him she could not believe her own eyes? Or was it because we see what we *think* we see? She had come to see the dead Jesus and she fancied she saw a living gardener. It was a delusion and we should draw a lesson from it. The lesson is that the thing we want we should *expect* to see and not its opposite.

The significant thing about this experience in the garden on that first Easter Sunday morning is that the stone was rolled away and this by an agency that was neither mechanical nor muscular. In one of the Gospels it is written: "Behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door." But none of the other Gospels states more than that the stone was rolled away. It is not necessary for us to emphasize the earthquake explanation, though it is an explanation, if we can only remember and believe what Jesus said to His disciples, "If ye have faith as a grain of mustard-seed ye shall say unto this mountain, be thou removed and be thou cast into the sea, and it shall obey you."

This was said to emphasize the teachings of Jesus in other respects concerning the supremacy of Mind over matter, for this was one of the cardinal points in His philosophy and science. It ought not to be difficult for us to accept the idea that the same power of directed thought which had caused a barren fig tree to wither to its roots might, by the exercise of this identical power of thought, move matter from one place to another and thus pave the way to liberation.

This phenomenon we accept this morning, otherwise we should not be celebrating it, but the method we are not sure of, nor is it any of our concern, we argue. But it is our concern, for back of it there is law, and this law understood will help us to resurrect ourselves from the things that are objectionable in our lives.

For the most part the disciples of old accepted the resurrection of Jesus because they saw Him with their eyes and touched Him with their hands, but there was one disciple who never saw Him with his eyes nor touched Him with his hands, who, like ourselves, believed, but who, unlike ourselves, was not content to merely believe, for Paul said: "That I may *know* Him, and the power of His

Digitized by Google

resurrection." It was not enough for Paul to know the truth about the incident, he must know by what means it had been brought about, and when he knew this he himself raised the dead, proving that the resurrection was not a violation but a fulfillment of Law, the Law of Mind's Supremacy over matter in all its forms.

Plato says there was once a winged race of men upon the earth, a race which could rise by the exercise of faith and love above the limitations and bindings of the body. This was an idea which he had received from Socrates and which all the great thinkers have shared from their time to ours.

It is one of the most ancient doctrines of the most profound philosophy that the soul of man is not within the body, notwithstanding the popular opinion that it is, and the power of the resurrection lies in knowing this fact and learning how to demonstrate it. The belief that the soul is in the body is the fundamental error of the ages, and so long as this belief persists, the individual must be at the mercy of his own delusion. This is man's real sepulchre in which are found all sin, sickness and unhappiness so that we today cry with Mary of old, "Who shall roll away for us the stone from the door of the sepulchre?"

When everything has been done in a human and material way we finally learn, through one disappointment after another, that this is an "inside job."

Jesus' final and most spectacular resurrection was the culmination of a series of resurrections which had been going on all through His earth life. As one temptation after another came to Jesus, whether it was to sin or to become sick, Jesus met it with the affirmation and realization of His unity with God, until there came the crowning glory of persistent achievement, which is the event we are celebrating this morning.

We see and celebrate the Grand Result, but we do not perceive the steps which have to be taken to reach it. Like Paul, we accept the incident, but, unlike Paul, we seem to have no desire to investigate the lawful processes which led up to it. We do not see that every time we resist sin and sickness through spiritual understanding we are having our part in the "first resurrection" and that it is only a question of time and consecration when we shall do the things which Jesus did, according to His own promise.

So long as a man believes that the soul is in the body, like a bird in a cage, as Dr. Evans puts it, he is imprisoned in the tomb of his own ignorance and subject to laws of matter; but when he knows that the soul is that which includes the body, he is subject only to laws of thought, and, through thought, can roll away the stone from before the door out of which he must emerge if he is to enter into the enjoyment of those things which God hath prepared for him from before the foundation of the world.

How to reach this exalted state of consciousness is the all-important question. Certain it is that we can never reach it so long as we believe that matter is superior to mind, for while we believe this we shall be subject to matter's limitations and so-called sensations of sin and sickness.

Says Plotinus: "Those who view body as a real being, and make sense the standard and measure of Truth, are affected like persons in a dream, who imagine that the perceptions of sleep are true, for sense is only employed by the dormant soul, since as much of the soul as is merged in the body, so much of it sleeps. But true elevation and true wakefulness are a resurrection from, and not with, the dull mass of the body (matter). For indeed a resurrection with the body (or matter) is only a transmigration from sleep to sleep, and from dream to dream.

Our resurrection, then, this morning should be a "rising above" all that makes for spiritual ignorance. On wings of faith and love we should elevate thought and consciousness to those spiritual heights from whence we can look down

Digitized by Google

on all that is imperfect and impure and feel a divine sense of our personal superiority, for this is what Paul meant when he said, "Awake thou that sleepest (thou who art not yet alive to the Truth of Being) and arise from the dead, and Christ shall give thee light," in which Light there is no darkness at all. This is the "first resurrection" and over such the "second death" hath no power, for man knows that God is Life and that Life is the same "yesterday and today and forever."

THE REAL RESURRECTION

Golden Text: "And they said among themselves, who shall roll us away the stone from the door of the sepulchre."—Mark 16:3.

It is especially fitting that we speak on the theme which is furnishing so much opportunity for skilled oratory in all the christian churches of the land this morning.

It is especially fitting because in many respects we are regarded as somewhat different in our views from our more orthodox brethren of the faith. Everywhere this morning, resounding from every pulpit and choir loft, are going forth the glad refrains of the resurrection of Jesus.

Sometimes we are asked if we believe in the literal resurrection of Jesus. of Nazareth, because we are supposed to believe so very many strange things about Him, for our views differ so largely from the views of those who have emphasized and deified the character of the Nazarene.

I answer unhesitatingly, I do believe in the literal resurrection of Jesus. I believe in it now more profoundly than I ever believed in it before, and we may say that it is somewhat removed from the realm of mere speculation. That is, it is no longer a mere belief. It is to some extent an understanding of the underlying law by which the resurrection took place.

In Divine Science, as you know, we do not repudiate the historical events in the life of the Master, neither do we limit our religious beliefs to those historical events. We are not as Divine Scientists this morning merely celebrating an historical event in the life of the best and purest man who ever trod this planet. This would not be sufficient for us.

The mere resurrection of Jesus as an unusual phenomenon, as an event in human history, has its interest for us, but only so far as it points to a deeper and more perfect significance. In Divine Science we can not be content with mere historical events, and so it is that I hope to shed some light on our belief concerning the resurrection of Jesus of Nazareth and what it means to us personally.

If we take it out of the realm of history for the moment, it is only for the purpose of enlarging upon the law by which the phenomenon was brought about, because we believe it occurred exactly according to law. We do not believe that it was a special intervention of divine providence. We believe that it was the ultimation of a life consecrated to a series of resurrections, and as such, we believe that it reveals to us the indwelling possibilities of every individual in the world to bring about according to the same identical law the same identical results.

Everywhere this morning the thought of the resurrection is in the atmosphere. Resurrection is taking place in what we call physical nature. The ice which has been so long with us, is thawing, and already rushing down the rivulets and brooks and gorges of the country, inun-

Digitized by Google

dating the valleys and making for fertility.

The sap which has been so long frozen in the arterial system of the forests, is already beginning to warm up under the beneficent influence of this mild spring weather, and presently we shall see the visible results of this resurrection process in what we call physical nature.

This morning as I looked out of my window and saw the bare anatomy of the trees in my yard, I could easily have thought they were dead. Without bud or blossom or fruit, standing there in all their nakedness. It would not have been a very hard matter for me to conclude that they had reached the end of their usefulness, but I know, *I know,* not because my senses tell me so, but I know that at the very heart and core of each tree's being there is the resurrecting energy of the Holy Spirit, and that presently we shall see it manifested in bud, blossom, flower and fruit.

Here we see an evidence in physical nature of the resurrecting energy of God, manifesting itself through what we call the material, and so we know, *we know* that there is a resurrecting force in the physical universe, but it has become so common place through frequent repetition, that only the great lover of nature appreciates it. Thousands today will tread on resurrections without knowing it. Every blade of grass is a resurrection in itself. It requires a lover of nature to appreciate the force which is at work.

One man sees a great carpet of green, another sees a multiplication of the manifestations of the resurrecting force of God.

Let us take it out of the realms of the physical or visible nature, and let us bring it into man's own being. Let us see if this force is not already at work in us. I want to, if I may, make it as clear as possible that I believe the prophetic words of Paul the apostle, are not without significance in this day, "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye."

Paul uses the word "sleep" for what we call death. We shall not all pass through the door of death in order to reach immortality. And Divine Science has come to teach us something of the means and method by which this prophecy may be brought to pass.

The resurrection that we are celebrating today, the wonderful phenomenon that is challenging the world's thought and has mystified some, delighted others, and caused others to question and to doubt, is nothing more or less than the very climax of a life spent in resurrecting itself from the low and the sordid, the base and the mean, and the thoughts that make for death. Jesus arrived as the result of a life consecrated to rising above,—and this is what the word "resurrection" means, "a rising above,"—he arrived as the result of a life consecrated to rising above his lower self.

Modern psychology is pointing out some wonderful lessons for us. It is enabling us to see and to realize to some extent the power by which Jesus accomplished his wonderful feat.

Paul the apostle, says that he believed in the resurrection, and, as you know, Paul never saw Jesus, but he believed profoundly in the resurrection, and his only prayer was to know, to *know* the power of the resurrection. Paul was an inquisitive sort of a person; He was not satisfied as so many of us are satisfied today, with a theological belief, with a denominational belief in the resurrection of Jesus, but he must know the very power, he must know the method, he must know the science by which the thing was accomplished, because he could not dissociate the act with science and the possible. Therefore he says, I must know the power. It was the power of the resurrection that Paul was questioning most about,—not the thing itself, but the means by which it was brought about.

And so Divine Science today is equally inquisitive. We believe profoundly as do our orthodox brethren, in the resurrec-

Digitized by Google

tion of Jesus, but we must know the power, the law, the method, the science, otherwise we shall not be satisfied. It is a holy inquisitiveness.

To return to modern psychology,—modern psychology tells us that we can by so concentrating our thought forces, so directing the forces of thought to any particular locality of the body, stimulate the circulation in that particular region. In other words, if the feet have a tendency to become cold and numb, it is possible by directing thought to that particular locality, to increase the circulation, and to bring about a warmth and a comfort and a freedom by the exercise of pure thought force.

This is so commonly accepted today that it is hardly necessary to speak of it to an audience of this kind, were it not for the fact that it suggests something to us. It suggests the possibility of changing the circulatory system, or a man's circulation by the exercise of pure thought, without any visible means whatsoever.

Professor Gates has revealed to us by laboratorical tests, the possibility of so concentrating the thought upon the arm, as to increase its size out of all proportion to what physical exercise would produce. In other words, he has so developed certain sections of the body by the exercise of concentrated thought force, as to cause many people to ask the question if at some time concentrated thought force will not take the place of physical exercise? If the biceps may be developed one half inch, as a noted physical culturist tells us they may be, by concentrating thought upon that region without any physical exercise whatever, but by centering thought upon that region and holding stedfastly to that thought the biceps may be increased half an inch in six months, if those who have followed this out have proved the truth of this assertion, then it should give us pause.

And when we think, we begin at once to associate these things with the resurrecting process. We begin at once to realize that the life energy which is constantly flowing through the human organism, may be increased or restricted in its operations by our states of consciousness; that when a man is in joyful mood his circulation is good, and when he is in sorrowful mood, it is poor, for then the blood flows, languidly through his system—and all in response to a state of consciousness.

This is the point Divine Science is emphasizing most strongly, that the resurrection of Jesus is due pre-eminently and essentially all the time to an unceasing resurrection of consciousness of the Master, rising above his lower emotions, his fears, his anxieties, his apprehensions rising above matter and the claims of materiality, living constantly in a state of spiritual ecstacy, the body followed naturally. Because by the very same law by which the mind is transformed the body is also transformed. The one follows the other as effect follows cause. It can not be otherwise.

So that from the very beginning of Jesus' ministry, and from his earliest youth, he had been slowly but surely rising above the things that make for death, disintegration and dissolution.

Even the physical scientists tell us that the things which make for disintegration and death and dissolution are the same identical things which the scriptures tell us make for these same conditions. The scripture says "the wages of sin is death."

Physical science tells us that we are constantly replenishing the body, that the cells of the body are being constantly renewed, and that this could go on perpetually if the individual could only remain in a state of consciousness that would take the new cells into its organism and enable them to perform their function; but immediately the cell function of the body is impressed with the condition that an individual tends to by negative thinking the new cells can not be appropriated; and so it is that we charge the system with our negative concepts, with our depressed mental con-

Digitized by Google

ditions, and it is these conditions that make for dissolution and disintegration.

Some one has said that Jesus was more alive in the tomb than most men are on Broadway. That is, He was more conscious of what constitutes life. He had a sense of life that was continuous. He had a sense of life that could never end, and so the three days that Jesus spent in the sepulchre were the three days during which He was freed from interruption, from intrusion. Three days during which He might go to work to prove the philosophy and the science and the law that He came to prove.

He came, says Paul the Apostle, to bring life and immortality to light.

Jesus did not come to create immortality. He came to reveal it. Immortality is, and the only mission of Jesus was to emphasize it. He no more created immortality than the electrical scientist creates electricity. He merely manifested the unmanifest. That is all, and he did this according to law. No special gift had been given to him by God.

He brought about His own resurrection just as Elijah brought about his own translation.

We do not always stop to think that the same law governed both events, and that the same law was the law of thought control or specializing of consciousness; or that a translation and the resurrection only differ in the degree of manifestation. They simply manifest the law on different planes,—that is all. One came for His age, and the other came for his.

Both accepted their divine missions, and both proved their divine principle of being,—that life is not at the mercy of death, that spirit is not at the mercy of matter, that good is not at the mercy of evil.

They came, in short, for the very same purpose for which you and I are here, namely; to prove the superiority and domination of the positive over the negative on every plane of consciousness.

You are here just as He was for the purpose of proving the supremacy of life, and if you have to go into a sepulchre to do it,—very well. If you have to shut yourself off from the warring, noisy, jarring testimony of the senses in order to understand the science of being and to demonstrate it in your bodies,—very well.

A tomb may not be such a bad place to work out a great problem, after all. At least you are free from intrusion and from interruption.

And so we are going to take this event in the life of the Master out of its sad aspect, and we are going to see it as a means to an end, a way by which he could demonstrate the thing he had come to demonstrate.

"Who shall roll us away the stone from the door of the sepulchre?" said the women as they approached the tomb of Jesus. They had come for the purpose of anointing a dead Jesus, and they were joyfully surprised to be greeted by a risen Christ.

It all depends upon what we come to see as to what we shall see. If we go out looking for death, we shall find it, but if we go in, within ourselves, looking for life we shall find it also.

But who shall roll away for us the stone from the door of the sepulchre, and what is the sepulchre? What relation has this text to you and to me this morning?

Entombed as many of us are, perhaps in the sepulchre of our own fears and anxieties, diseases and poverties, who is going to roll away the stone and set the captive free? The question ought not to be, Who? but What is going to roll away the stone? What great power is going to roll away the stone from our own personal sepulchre? The science of God, the science of the Spirit, the science of Mind which reveals to us our own mental possibilities. It is this,—not a person, but a principle. The principle of life.

The door of the sepulchre is not something that opens from without and admits some one into it. The door of the human sepulchre is something which opens from within, and of which we

Digitized by Google

tion of Jesus, but we must know the power, the law, the method, the science, otherwise we shall not be satisfied. It is a holy inquisitiveness.

To return to modern psychology,—modern psychology tells us that we can by so concentrating our thought forces, so directing the forces of thought to any particular locality of the body, stimulate the circulation in that particular region. In other words, if the feet have a tendency to become cold and numb, it is possible by directing thought to that particular locality, to increase the circulation, and to bring about a warmth and a comfort and a freedom by the exercise of pure thought force.

This is so commonly accepted today that it is hardly necessary to speak of it to an audience of this kind, were it not for the fact that it suggests something to us. It suggests the possibility of changing the circulatory system, or a man's circulation by the exercise of pure thought, without any visible means whatsoever.

Professor Gates has revealed to us by laboratorical tests, the possibility of so concentrating the thought upon the arm, as to increase its size out of all proportion to what physical exercise would produce. In other words, he has so developed certain sections of the body by the exercise of concentrated thought force, as to cause many people to ask the question if at some time concentrated thought force will not take the place of physical exercise? If the biceps may be developed one half inch, as a noted physical culturist tells us they may be, by concentrating thought upon that region without any physical exercise whatever, but by centering thought upon that region and holding stedfastly to that thought the biceps may be increased half an inch in six months, if those who have followed this out have proved the truth of this assertion, then it should give us pause.

And when we think, we begin at once to associate these things with the resurrecting process. We begin at once to realize that the life energy which is constantly flowing through the human organism, may be increased or restricted in its operations by our states of consciousness; that when a man is in joyful mood his circulation is good, and when he is in sorrowful mood, it is poor, for then the blood flows, languidly through his system—and all in response to a state of consciousness.

This is the point Divine Science is emphasizing most strongly, that the resurrection of Jesus is due pre-eminently and essentially all the time to an unceasing resurrection of consciousness of the Master, rising above his lower emotions, his fears, his anxieties, his apprehensions rising above matter and the claims of materiality, living constantly in a state of spiritual ecstacy, the body followed naturally. Because by the very same law by which the mind is transformed the body is also transformed. The one follows the other as effect follows cause. It can not be otherwise.

So that from the very beginning of Jesus' ministry, and from his earliest youth, he had been slowly but surely rising above the things that make for death, disintegration and dissolution.

Even the physical scientists tell us that the things which make for disintegration and death and dissolution are the same identical things which the scriptures tell us make for these same conditions. The scripture says "the wages of sin is death."

Physical science tells us that we are constantly replenishing the body, that the cells of the body are being constantly renewed, and that this could go on perpetually if the individual could only remain in a state of consciousness that would take the new cells into its organism and enable them to perform their function; but immediately the cell function of the body is impressed with the condition that an individual tends to by negative thinking the new cells can not be appropriated; and so it is that we charge the system with our negative concepts, with our depressed mental con-

Digitized by Google

ditions, and it is these conditions that make for dissolution and disintegration.

Some one has said that Jesus was more alive in the tomb than most men are on Broadway. That is, He was more conscious of what constitutes life. He had a sense of life that was continuous. He had a sense of life that could never end, and so the three days that Jesus spent in the sepulchre were the three days during which He was freed from interruption, from intrusion. Three days during which He might go to work to prove the philosophy and the science and the law that He came to prove.

He came, says Paul the Apostle, to bring life and immortality to light.

Jesus did not come to create immortality. He came to reveal it. Immortality is, and the only mission of Jesus was to emphasize it. He no more created immortality than the electrical scientist creates electricity. He merely manifested the unmanifest. That is all, and he did this according to law. No special gift had been given to him by God.

He brought about His own resurrection just as Elijah brought about his own translation.

We do not always stop to think that the same law governed both events, and that the same law was the law of thought control or specializing of consciousness; or that a translation and the resurrection only differ in the degree of manifestation. They simply manifest the law on different planes,—that is all. One came for His age, and the other came for his.

Both accepted their divine missions, and both proved their divine principle of being,—that life is not at the mercy of death, that spirit is not at the mercy of matter, that good is not at the mercy of evil.

They came, in short, for the very same purpose for which you and I are here, namely; to prove the superiority and domination of the positive over the negative on every plane of consciousness.

You are here just as He was for the purpose of proving the supremacy of life, and if you have to go into a sepulchre to do it,—very well. If you have to shut yourself off from the warring, noisy, jarring testimony of the senses in order to understand the science of being and to demonstrate it in your bodies,—very well.

A tomb may not be such a bad place to work out a great problem, after all. At least you are free from intrusion and from interruption.

And so we are going to take this event in the life of the Master out of its sad aspect, and we are going to see it as a means to an end, a way by which he could demonstrate the thing he had come to demonstrate.

"Who shall roll us away the stone from the door of the sepulchre?" said the women as they approached the tomb of Jesus. They had come for the purpose of anointing a dead Jesus, and they were joyfully surprised to be greeted by a risen Christ.

It all depends upon what we come to see as to what we shall see. If we go out looking for death, we shall find it, but if we go in, within ourselves, looking for life we shall find it also.

But who shall roll away for us the stone from the door of the sepulchre, and what is the sepulchre? What relation has this text to you and to me this morning?

Entombed as many of us are, perhaps in the sepulchre of our own fears and anxieties, diseases and poverties, who is going to roll away the stone and set the captive free? The question ought not to be, Who? but What is going to roll away the stone? What great power is going to roll away the stone from our own personal sepulchre? The science of God, the science of the Spirit, the science of Mind which reveals to us our own mental possibilities. It is this,—not a person, but a principle. The principle of life.

The door of the sepulchre is not something that opens from without and admits some one into it. The door of the human sepulchre is something which opens from within, and of which we

Digitized by Google

tion of Jesus, but we must know the power, the law, the method, the science, otherwise we shall not be satisfied. It is a holy inquisitiveness.

To return to modern psychology,—modern psychology tells us that we can by so concentrating our thought forces, so directing the forces of thought to any particular locality of the body, stimulate the circulation in that particular region. In other words, if the feet have a tendency to become cold and numb, it is possible by directing thought to that particular locality, to increase the circulation, and to bring about a warmth and a comfort and a freedom by the exercise of pure thought force.

This is so commonly accepted today that it is hardly necessary to speak of it to an audience of this kind, were it not for the fact that it suggests something to us. It suggests the possibility of changing the circulatory system, or a man's circulation by the exercise of pure thought, without any visible means whatsoever.

Professor Gates has revealed to us by laboratorical tests, the possibility of so concentrating the thought upon the arm, as to increase its size out of all proportion to what physical exercise would produce. In other words, he has so developed certain sections of the body by the exercise of concentrated thought force, as to cause many people to ask the question if at some time concentrated thought force will not take the place of physical exercise? If the biceps may be developed one half inch, as a noted physical culturist tells us they may be, by concentrating thought upon that region without any physical exercise whatever, but by centering thought upon that region and holding stedfastly to that thought the biceps may be increased half an inch in six months, if those who have followed this out have proved the truth of this assertion, then it should give us pause.

And when we think, we begin at once to associate these things with the resurrecting process. We begin at once to realize that the life energy which is constantly flowing through the human organism, may be increased or restricted in its operations by our states of consciousness; that when a man is in joyful mood his circulation is good, and when he is in sorrowful mood, it is poor, for then the blood flows, languidly through his system—and all in response to a state of consciousness.

This is the point Divine Science is emphasizing most strongly, that the resurrection of Jesus is due pre-eminently and essentially all the time to an unceasing resurrection of consciousness of the Master, rising above his lower emotions, his fears, his anxieties, his apprehensions rising above matter and the claims of materiality, living constantly in a state of spiritual ecstacy, the body followed naturally. Because by the very same law by which the mind is transformed the body is also transformed. The one follows the other as effect follows cause. It can not be otherwise.

So that from the very beginning of Jesus' ministry, and from his earliest youth, he had been slowly but surely rising above the things that make for death, disintegration and dissolution.

Even the physical scientists tell us that the things which make for disintegration and death and dissolution are the same identical things which the scriptures tell us make for these same conditions. The scripture says "the wages of sin is death."

Physical science tells us that we are constantly replenishing the body, that the cells of the body are being constantly renewed, and that this could go on perpetually if the individual could only remain in a state of consciousness that would take the new cells into its organism and enable them to perform their function; but immediately the cell function of the body is impressed with the condition that an individual tends to by negative thinking the new cells can not be appropriated; and so it is that we charge the system with our negative concepts, with our depressed mental con-

Digitized by Google

ditions, and it is these conditions that make for dissolution and disintegration.

Some one has said that Jesus was more alive in the tomb than most men are on Broadway. That is, He was more conscious of what constitutes life. He had a sense of life that was continuous. He had a sense of life that could never end, and so the three days that Jesus spent in the sepulchre were the three days during which He was freed from interruption, from intrusion. Three days during which He might go to work to prove the philosophy and the science and the law that He came to prove.

He came, says Paul the Apostle, to bring life and immortality to light.

Jesus did not come to create immortality. He came to reveal it. Immortality is, and the only mission of Jesus was to emphasize it. He no more created immortality than the electrical scientist creates electricity. He merely manifested the unmanifest. That is all, and he did this according to law. No special gift had been given to him by God.

He brought about His own resurrection just as Elijah brought about his own translation.

We do not always stop to think that the same law governed both events, and that the same law was the law of thought control or specializing of consciousness; or that a translation and the resurrection only differ in the degree of manifestation. They simply manifest the law on different planes,—that is all. One came for His age, and the other came for his.

Both accepted their divine missions, and both proved their divine principle of being,—that life is not at the mercy of death, that spirit is not at the mercy of matter, that good is not at the mercy of evil.

They came, in short, for the very same purpose for which you and I are here, namely; to prove the superiority and domination of the positive over the negative on every plane of consciousness.

You are here just as He was for the purpose of proving the supremacy of life, and if you have to go into a sepulchre to do it,—very well. If you have to shut yourself off from the warring, noisy, jarring testimony of the senses in order to understand the science of being and to demonstrate it in your bodies,—very well.

A tomb may not be such a bad place to work out a great problem, after all. At least you are free from intrusion and from interruption.

And so we are going to take this event in the life of the Master out of its sad aspect, and we are going to see it as a means to an end, a way by which he could demonstrate the thing he had come to demonstrate.

"Who shall roll us away the stone from the door of the sepulchre?" said the women as they approached the tomb of Jesus. They had come for the purpose of anointing a dead Jesus, and they were joyfully surprised to be greeted by a risen Christ.

It all depends upon what we come to see as to what we shall see. If we go out looking for death, we shall find it, but if we go in, within ourselves, looking for life we shall find it also.

But who shall roll away for us the stone from the door of the sepulchre, and what is the sepulchre? What relation has this text to you and to me this morning?

Entombed as many of us are, perhaps in the sepulchre of our own fears and anxieties, diseases and poverties, who is going to roll away the stone and set the captive free? The question ought not to be, Who? but What is going to roll away the stone? What great power is going to roll away the stone from our own personal sepulchre? The science of God, the science of the Spirit, the science of Mind which reveals to us our own mental possibilities. It is this,—not a person, but a principle. The principle of life.

The door of the sepulchre is not something that opens from without and admits some one into it. The door of the human sepulchre is something which opens from within, and of which we

Digitized by Google

have the key, without being conscious of it. We are entombed back of the door in the sepulchre of spiritual ignorance. We do not know what we are. Most of us think that we are a combination of spirit and matter.

Some of us think that we have two bodies, a material body and a spiritual body. A material body which must perforce die, and a spiritual body which can never die. Some of us say we have no bodies at all, for when what we call "death" takes place, the body becomes disintegrated, disappears, and we are left bodiless spirits, or disembodied spirits. These are some of the prevalent theories concerning man.

In Divine Science we are learning that the dust to dust theory, the belief that the body is merely material, and subject to all sorts of material laws, must give place to the recognition of the fact that the body spiritually understood, is the temple of the Holy Ghost, the tabernacle of the Living God.

We are learning in Divine Science that there is but one substance in the universe, and this is merely corroborative of the discoveries in the physical sciences. Lord Kelvin, Sir Oliver Lodge, Prof. Gates, all tell us that there is but one substance. Some call it by one name and some by another, but all call it Spirit, if you please Mind, Force, Spirit, but never matter.

This is a joyful discovery that physical science has made, because it corroborates all the teachings of Him who proved His supremacy by pure mind concentration. It corroborates everything He said concerning the eternal untiy of things. There is but one, and that is God, Good. There is but one force and that is Love. There is but one substance and that is Spirit. And when we understand the eternal oneness of things, then the stone is being gradually rolled away from the door of the sepulchre in which we have been imprisoned through false teaching. We have been thrown into a state of outer darkness, and we have wept and gnashed our teeth, asking for relief, and none has come to us until we have been brought to this,—brought to Divine Science, to find the revelation of the truth. The truth that man is spiritual and never material. The truth that man is the image of God and never made of the dust of the ground.

When this thought comes to us first it sounds almost blasphemous! It sounds like making ourselves equal with God. And this you remember, was the charge made against Jesus,—"He maketh himself equal with God," He calleth himself the "Son of God," and for this they crucified Him, because He called Himself the "Son of God" the offspring of the Spirit. He speaketh of Himself as a spiritual and not a material being. He is flying in the face of all human knowledge, He is decrying human opinion, setting aside our most cherished theories. He is asserting of Himself that He is an undying immortal, when we know that He is a dying mortal just as we are.

And the great beauty of the teaching of Jesus is that He did not apply this teaching to Himself only, for He said to you and to me, "Ye are the sons of God," in short, you are the offspring of the Holy Spirit. You are not material, your bodies are not what you think they are. Your bodies are not material and subject to the material laws of decay and disintegration and dissolution. And those who caught the intent of His teaching, are those who partook of the first resurrection, and John the Divine was one of them, and he said "They that have part in the first resurrection, over such the second death shall have no power."

What is this first resurrection? It is the resurrection of the mind; it is the lifting up of the thought to the contemplation of Man's divinity. The thought that was given to you for your silence this morning,—it was the rising up with Jesus to the comprehension of yourselves as the children of God,—the children of the first resurrection, over whom the second death shall have no power.

Digitized by Google

The resurrection is merely a change of concept. Nothing more, nothing less. Man can never change creation. We can never change the body. The only change that can ever take place is a change of concept of the body. We can never change God, but many of us must change our concept of God. Just so long as our concept of God is that of an anthropomorphic being, with hair and teeth and feet and hands as we have, just so long our concept is at fault. But it does not change God in the slightest degree. God remains ever the same, yesterday, to-day and forever, immutable law, infinite spirit, supreme mind, ever present life, never person, always principle, and always the servant of man; the Absolute, never the finite; the Universal, never the particular.

And this is the beginning of the first resurrection, when the individual comes in touch at first hand with the truth about God. When the old degrading sense of a personal deity gives place to the living presence of the active principle, then the first resurrection has taken place, because then it is only a question of time when the individual begins to associate himself with the Universal, begins to think of himself in the terms of the Universal, begins to feel about himself in the terms of the spirit, and the door of the sepulchre opens. Opens, not so that he may go out into the world, that is not the idea. It opens so that he may enter into the Holy of Holies within himself and commune with the divine verities.

We alone can roll away the stone from the door of our own sepulchre. No man can do it for us. But we must be willing to roll it away. We must be willing if needs be, to sacrifice our most cherished theories, our most pronounced religious beliefs, in order to ascertain the truth.

We must be able and willing to understand and believe that man has not two bodies, a physical and a spiritual body, but that man has always and all the time a spiritual body which is incapable of corruption. And then we shall be able to understand what the Bible means when it says, "Thou shalt not suffer thine holy one to see corruption." This has as much reference to the Christ in you as to the Christ in Jesus. "Thou shalt not suffer thine holy one to see corruption."

The real man can not become corrupt. The real man can not die. The real man can not go through the experience we see all about us in the senses. And when we understand this, this is the first resurrection.

Jesus had ever and always proclaimed Himself "One with the Father." He had always declared that the enemy would come and find nothing in Him. And Paul says, "the last enemy that shall be destroyed is death." Paul regarded death as an enemy. Some regard it as a friend. Death is not the vestibule through which we are going to pass into a larger sense of life, a better understanding of life, it is not that which is going to confer upon us more life. We should not die in order to live again, but we shall live in order to live always.

If Jesus was persecuted for anything, He was persecuted for these mystical statements which the common vulgar mind of man can not understand, all he could see was that which his senses testified to. He saw men coming into being and going out again. He saw men go through all the gradations of human or mortal development, but he never saw man, *never saw man* at all. And the purpose of Jesus was to reveal man to himself,—to *reveal man to himself*, to change our false human concepts of ourselves, and to bring life and immortality to all. This was His only purpose.

The resurrection process is taking place in you. Your physical body is being replenished every moment, but if you do not understand the law, you are like the man who is walking on resurrections this morning in the Park and does not know it. If you do not realize and understand that the healing energy of the Holy Spirit is surging through every artery of your being, seeking expression in

Digitized by Google

have the key, without being conscious of it. We are entombed back of the door in the sepulchre of spiritual ignorance. We do not know what we are. Most of us think that we are a combination of spirit and matter.

Some of us think that we have two bodies, a material body and a spiritual body. A material body which must perforce die, and a spiritual body which can never die. Some of us say we have no bodies at all, for when what we call "death" takes place, the body becomes disintegrated, disappears, and we are left bodiless spirits, or disembodied spirits. These are some of the prevalent theories concerning man.

In Divine Science we are learning that the dust to dust theory, the belief that the body is merely material, and subject to all sorts of material laws, must give place to the recognition of the fact that the body spiritually understood, is the temple of the Holy Ghost, the tabernacle of the Living God.

We are learning in Divine Science that there is but one substance in the universe, and this is merely corroborative of the discoveries in the physical sciences. Lord Kelvin, Sir Oliver Lodge, Prof. Gates, all tell us that there is but one substance. Some call it by one name and some by another, but all call it Spirit, if you please Mind, Force, Spirit, but never matter.

This is a joyful discovery that physical science has made, because it corroborates all the teachings of Him who proved His supremacy by pure mind concentration. It corroborates everything He said concerning the eternal untiy of things. There is but one, and that is God, Good. There is but one force and that is Love. There is but one substance and that is Spirit. And when we understand the eternal oneness of things, then the stone is being gradually rolled away from the door of the sepulchre in which we have been imprisoned through false teaching. We have been thrown into a state of outer darkness, and we have wept and gnashed our teeth, asking for relief, and none has come to us until we have been brought to this,—brought to Divine Science, to find the revelation of the truth. The truth that man is spiritual and never material. The truth that man is the image of God and never made of the dust of the ground.

When this thought comes to us first it sounds almost blasphemous! It sounds like making ourselves equal with God. And this you remember, was the charge made against Jesus,—"He maketh himself equal with God," He calleth himself the "Son of God," and for this they crucified Him, because He called Himself the "Son of God" the offspring of the Spirit. He speaketh of Himself as a spiritual and not a material being. He is flying in the face of all human knowledge, He is decrying human opinion, setting aside our most cherished theories. He is asserting of Himself that He is an undying immortal, when we know that He is a dying mortal just as we are.

And the great beauty of the teaching of Jesus is that He did not apply this teaching to Himself only, for He said to you and to me, "Ye are the sons of God," in short, you are the offspring of the Holy Spirit. You are not material, your bodies are not what you think they are. Your bodies are not material and subject to the material laws of decay and disintegration and dissolution. And those who caught the intent of His teaching, are those who partook of the first resurrection, and John the Divine was one of them, and he said "They that have part in the first resurrection, over such the second death shall have no power."

What is this first resurrection? It is the resurrection of the mind; it is the lifting up of the thought to the contemplation of Man's divinity. The thought that was given to you for your silence this morning,—it was the rising up with Jesus to the comprehension of yourselves as the children of God,—the children of the first resurrection, over whom the second death shall have no power.

Digitized by Google

The resurrection is merely a change of concept. Nothing more, nothing less. Man can never change creation. We can never change the body. The only change that can ever take place is a change of concept of the body. We can never change God, but many of us must change our concept of God. Just so long as our concept of God is that of an anthropomorphic being, with hair and teeth and feet and hands as we have, just so long our concept is at fault. But it does not change God in the slightest degree. God remains ever the same, yesterday, to-day and forever, immutable law, infinite spirit, supreme mind, ever present life, never person, always principle, and always the servant of man; the Absolute, never the finite; the Universal, never the particular.

And this is the beginning of the first resurrection, when the individual comes in touch at first hand with the truth about God. When the old degrading sense of a personal deity gives place to the living presence of the active principle, then the first resurrection has taken place, because then it is only a question of time when the individual begins to associate himself with the Universal, begins to think of himself in the terms of the Universal, begins to feel about himself in the terms of the spirit, and the door of the sepulchre opens. Opens, not so that he may go out into the world, that is not the idea. It opens so that he may enter into the Holy of Holies within himself and commune with the divine verities.

We alone can roll away the stone from the door of our own sepulchre. No man can do it for us. But we must be willing to roll it away. We must be willing if needs be, to sacrifice our most cherished theories, our most pronounced religious beliefs, in order to ascertain the truth.

We must be able and willing to understand and believe that man has not two bodies, a physical and a spiritual body, but that man has always and all the time a spiritual body which is incapable of corruption. And then we shall be able to understand what the Bible means when it says, "Thou shalt not suffer thine holy one to see corruption." This has as much reference to the Christ in you as to the Christ in Jesus. "Thou shalt not suffer thine holy one to see corruption."

The real man can not become corrupt. The real man can not die. The real man can not go through the experience we see all about us in the senses. And when we understand this, this is the first resurrection.

Jesus had ever and always proclaimed Himself "One with the Father." He had always declared that the enemy would come and find nothing in Him. And Paul says, "the last enemy that shall be destroyed is death." Paul regarded death as an enemy. Some regard it as a friend. Death is not the vestibule through which we are going to pass into a larger sense of life, a better understanding of life, it is not that which is going to confer upon us more life. We should not die in order to live again, but we shall live in order to live always.

If Jesus was persecuted for anything, He was persecuted for these mystical statements which the common vulgar mind of man can not understand, all he could see was that which his senses testified to. He saw men coming into being and going out again. He saw men go through all the gradations of human or mortal development, but he never saw man, *never saw man* at all. And the purpose of Jesus was to reveal man to himself,—to *reveal man to himself*, to change our false human concepts of ourselves, and to bring life and immortality to all. This was His only purpose.

The resurrection process is taking place in you. Your physical body is being replenished every moment, but if you do not understand the law, you are like the man who is walking on resurrections this morning in the Park and does not know it. If you do not realize and understand that the healing energy of the Holy Spirit is surging through every artery of your being, seeking expression in

Digitized by Google

health and strength and poise, then you are dead,—even if you walk away. You are deader than Jesus was in His tomb. If you are not alive to the fact that you are a spiritual being, then you are dead, and dead indeed.

That is why Paul said to the people of his time, "Awake, awake, thou that sleepest, and arise from the dead and Christ shall give you light." He was not talking to men in cemeteries! He was talking to a congregation, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." We are asleep so long as we believe we are only material. We are asleep so long as we believe that the body must become diseased and die and disintegrate. We are asleep so long as we are ignorant of the fact that we are the sons and daughters of God, and therefore the temples of God, the tabernacles of the Most High, spiritual beings and not material. We are asleep indeed, and there is no such slumber as this. All the alarm clocks in this country are not sufficient to wake up such a person as that.

The awakening must come from within, within the tomb of his own earnest spiritual natures. It is not the knocking on the door of Marys that is going to wake the slumbering soul, but the knocking of the Christ within. "Behold, I stand at the door and knock." And the knocking is always going on from the inside, and if it does not go on from the inside all the protestations of all the priests and parsons in the world can never bring about the first resurrection. All the sermons were not enough, all were as for them foolish.

If we be not risen from within, then we are not risen at all. If we merely attend church as a matter of duty, and do not understand that we are spiritual beings in a spiritual universe, then we are in most pathetic plight. If we do not understand that the resurrection process is going on now, and always was, and ever will continue, and that it is not a post mortem experience, but a present day possibility, then we are asleep, and we need Christ to give us light,—and Christ is Truth.

This is the first resurrection and over such the second death will have no power. When a man comes to the glorified consciousness of himself, not as a prodigal in a far country, feeding on the husks of humanity, but as a child in the arms of God, living by the Spirit of the Most High, then over him the second death will have no power.

Is it not rather remarkable that the second death is spoken of? Why should we be told in the New Testament of a second death? For this reason—if a man does not come to a spiritual consciousness of himself on this plane of consciousness, he will have to come to it somewhere else. He will have to die again somewhere else to his false opinions.

Paul says, "I die daily." That does not mean he had a funeral every day. He died daily to his false sense of things. And that in Divine Science is just what we are doing every day. We are rising, and also, we die daily, but we are living daily in the larger sense of things. This is the meaning to me for us of the resurrection.

Let the world outside celebrate as it will, and limit itself if it will to the historical event. Let it regard it as a strange and unusual thing that happened once and can never happen again, but as for me, it is significant of the possibilities of every man sitting here this morning, it is a foretaste of that which is going to be universally manifested. Though the world outside believe that it was the setting aside on one occasion of a great supreme law that can never be set aside again, I disagree with it. Any law that can be set aside for just once is not law.

To us the resurrection of Jesus was nothing more or less than the co-operation of Jesus with the law of life,—*the co-operation of Jesus with the law of life.*

If the concentrated rays of the sun can kindle a fire—and they can; and if concentrated Roentgen rays can dissipate this all too solid flesh and reveal the solid

Digitized by Google

anatomy of man, then why should it be thought a thing incredible by us that the concentrated thought of a spiritual scientist should loose the life essentials in the human body and restore what we are pleased to call a corpse?

If the warmth of the present day can so warm the sap in the tree which is now chilled, and give to us the bud, blossom, flower and fruit to-morrow, or a month hence, why should not the great Master of thought power influence spiritual life and liberate the congealed blood in the body of a crucified Saviour?

I see no difference. Not at all; They will work according to the same law. The works of one we accept because they have become so common place; the other we doubt because we can not prove it possible.

Why should I, working in simple arithmetic, doubt the possibility of the mind of a profound mathematician solving a problem I can not understand? Why should I who can not build a little chair, doubt the possibility of another man's building the Brooklyn Bridge? The same thing applies all along the line to me. The same force that was operating in the tree, operated in the body of Jesus. Nature does not restrict it, that is all; an ignorant man does restrict it, an enlightened man does not.

Jesus was so spiritually enlightened, so fully conscious that life is always spiritual and never material, so spiritually conscious that spirit and not flesh governs man, that He brought all the concentrated force of His spiritualized consciousness to bear,—and we have what we call the resurrection. Not a miracle, but a thing that should happen more frequently if we lived as He lived and thought as He thought, and directed our thought forces as He directed His.

Have we more faith in a burning glass to kindle a fire than we have in the power of divine love manifesting itself through a spiritualized consciousness? Shall we ascribe power to one thing to do something, and in another ridicule the idea? It can not be so.

The resurrection means much more to us in Divine Science than it ever did. And when people say, Do you believe in the historical event? We say, Yes, of course we do. We have not taken it out of history, but we have taken it out of the category of miracles, for we can account for it on purely scientific principles.

The same force that enables Prof. Gates to develop the forearm by concentration of thought—why will it not increase, stir up and warm the circulation of the human system? It is the same force more powerfully applied, that is all. This is our thought then of the resurrection.

I want to read just a few verses from an unknown poet:

"Out of all discord and toil and strife
Into the calm and the perfect life.
Out of all hatred and jealous fear
Into love's cloudless atmosphere.
This is our resurrection.

Out of galling, narrow and cramping creeds,
Into the service of loving deeds.
Out of the separate, limited plan
Into the lift of the perfect man.
This is our resurrection.

Out of our weakness to conscious power,
Wisdom and strength for every hour.
Out of our doubt and sore dismay
Into the faith for which we pray.
This is our resurrection.

Out of the bondage of sickness and pain,
Out of poverty's galling chain,
Into the freedom of perfect health
Into the blessings of fadeless wealth.
This is our resurrection."

THE CHRIST

Brother, if your Christ is the Atoning Lamb,
The Only-Begotten of the Great I AM;
The Rock of Ages cleft for you,
And you say my Christ would never do—
Follow your Christ—and give me your hand.

Brother, if my Christ be the Great Ideal,
The possibility of the race made real,
The lowly Man of Galilee,
And I say your Christ would not help me,
Leave me my Christ—but give me your hand.

—*Selected.*

Digitized by Google

BIBLE LESSON

THE MARRIAGE AT CANA

(St. John II: 1-11.)

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Question: Why does this chapter begin, "And the third day there was a marriage in Cana....?"

Answer: The "third day" denotes that this miracle occurred three days after Philip and Nathaniel had attached themselves to Jesus.

Q.: What is the general inference drawn from the sentence: "Woman, what have I to do with thee?"

A.: That Jesus not only reproved, but that he also repulsed his mother.

Q.: Was such the case?

A.: It was not. According to its Latin use, the word "Woman" is a unique title of nobility. Thus the sentence: "What to me and to *thee*, Woman?" is equivalent to saying: "What to me and to thee, Lady?" Jesus' question was a tacit acknowledgment of the fact that He recognized that the disciples had not only turned to Himself, but to His mother as well in the hour of their extremity. Neither is there a suggestion of harshness in the term "Woman"; rather, as Jesus used it, it is a term of great respect, if not endearment. It is the term He used when He addressed His mother from the Cross—"Woman, behold thy Son." The hour which called forth this command was that in which the Son of Man was attaining His birthright as the Son of God, and therefore, His use of the word at this time would lend it sanctity had it not already been considered a title of nobility.

Q.: Why did Jesus say that His hour had not yet come and then, in seeming contradiction to the statement, prove that it had come by performing the miracle?

A.: If you will notice the phraseology, you will see that when the mother of Jesus said to Him: "They have no wine," it was merely a case of their wanting wine rather than that they needed it. This is symbolical of the fact that it is not until man's extremity has been reached that God's opportunity appears. If Jesus had turned the water into wine before the last drop of the latter had been consumed, it might have been supposed that He had mingled elements rather than that He changed the chemical nature of the water by which the same element was no longer the same element as it was before. This is true of atoms in the present time inasmuch as an atom, by ejecting particles in radio activity, so changes

Digitized by Google

its chemical nature that it is no longer the same element. It is in order to avoid the suspicion of collusion that Jesus made the wine in the water-pots rather than in the vessels designed for the purpose of holding wine. It would save needless anxiety if we would remember that it is only when all other help fails that the hour of the Great Helper strikes.

Q.: What would the process by which the water became wine be called?

A.: The transmutation of substance.

Q.: What is the transmutation of substance?

A.: It is the conversion of the aspect of one substance into another. We say "aspect" because in reality there is but one universal substance, for unity is the foundation from which all the deductions of spiritual chemistry are drawn. Transmutation belongs to the universe of mind and is a science manifested through the power of thought, to the extent that the science of mathematics is expressed through numbers; nor is it unreasonable to suppose that if all things are the same in substance, the one thing that is subject to change is the aspect in which this one universal substance appears to the eye of the beholder.

Transformation belongs to the world of so-called matter by which shapes may be transformed and the alchemist, mistaking the shape of things for its substance, undertook to transmute that which only lent itself to transformation, with the same result that occurs today in the laboratories when radium, which is infinitely more valuable than gold, is transformed into a kind of lead. This establishes the conclusion that Mind, being the one universal Substance, or the Cause, of which shape is the effect, that the realm to which the art of transmutation pertains is that of Mind and not that of so-called matter.

Q.: Can anything happen in nature which is contrary to law?

A.: Spinoza affirms the contrary by stating that nothing can take place in the physical world which opposes the law of the universe or does not follow from the same law; hence the transmutation or the changing of water into wine, was in accordance with the law which establishes that there is but one elementary substance, of which the variations seen in nature are merely different combinations of the atoms which comprise this one elementary substance. It was Jesus' understanding of *what it is that makes these atoms combine with the same regularity of difference,* that enabled Him to change or transmute disease into health. You remember that Jesus said, "God is able of these stones to raise up children unto Abraham," and by precisely the same law or the understanding of unity He was able to reduce what appears to us to be myriad substances into one primal substance. The present-day physicists have almost succeeded in reducing what is called matter "to two different kinds of units, one (the proton of hydrogen nucleus) bearing positive electricity, and the other (the electron) bearing negative electricity," which reduction of eighty-eight different sorts of atoms into two bears out the theory of Divine Science, which admits one Substance, or Mind, which is God. Thus the importance of this so-called miracle, is that it was the first demonstration which Jesus gave of His divine power, and therefore, it was an object-lesson demonstrating the law governing all the future manifestations of His power, all of which was the outgrowth of His knowledge of the unity of Cause and effect, or Mind and its manifestation. The same determining power which develops a germ into mature existence, causing it to appear as an acorn or an oak, is the determining power which constitutes the individuality and continuous identity of all things or Mind and its manifestations of one elementary Substance in varied modes of expression. For instance, a grain of wheat which is a living germ containing within itself the necessary sex elements, is placed where it has the required conditions of air, warmth and moisture, with the result that it transforms itself into a stalk of wheat. Each seed is given a body distinctly its own and out of ten thousand stalks of wheat no two are precisely the same.

Digitized by Google

Why is this so? By virtue of a principle of assimilation peculiar to each individual seed. This is the principle underlying the individual identification by which "God giveth it a body as it hath pleased Him and to every seed its own body." Wheat may absorb the same elements as grain but its mode of appropriating these to its own use is peculiarly its own. Therefore, Jesus did not change one substance into a different substance, but by changing one aspect of Substance into another (by a mental method of raising vibrations) he proved that there was but one primal Substance, differing in expression according to the method of its manifestation. An oak is identical with an acorn, the difference between the two being merely the mode of its expression —nothing more. Substance is always one in character while varied in its manifestations. It is precisely the same with light, which while one in essence assumes a multiplicity of colors in its expression through the individual form. The first miracle of Moses was the turning of water into blood ("And Moses and Aaron did so, as the *Lord* (not God) commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river turned to blood. (Exodus 7:20.) This symbolizes that the law of Moses was an administration of death and a work of wrath. Jesus, on the other hand, performed His first miracle by changing water into wine, which was a symbol of the True Wine of which He was the Dispensator—"The wine that maketh glad the heart of man." Moses transformed much as the alchemists of today who transform radium into lead. To Christ alone belonged the complete understanding of the principle of transmutation, which beginning at the marriage feast of Cana where the water was changed into wine, culminated in a cave while darkness hung heavy over the earth, when the stone of materialism was removed from the sepulchre, and the Son of Man proved Himself to be the Son of God by His complete victory over so-called death, or the mystery of change by which the mortal puts on immortality and humanity puts on divinity, by the transmutation of a lower aspect into a higher manifestation of Mind.

This is the law of resurrection as demonstrated by Jesus Christ through the alchemy of Mind, or Spirit.

WALDORF LECTURES

MAN'S RESURRECTION

"That I may know Him, and the power of His resurrection."—Phil., 3:10.

We find ourselves this morning at the close of a week during which we have commemorated some of the most eventful experiences in the life of Jesus. To the thousands of brave souls "over there" who died fighting for the principles of a living Democracy, it must have been some comfort to have looked back to the Author and Finisher of their faith and feel a sense of kinship with Him. It is not belittling the sacrifices of Jesus to compare theirs with His; it is merely stating that wherever men lay down their lives in order that others might live in peace and prosperity, they do so in response to the call of that same Christ which animated Jesus.

It is for this reason that our devotion on this particular Easter morning should at least measure up to our Easter clothing. Let us not be satisfied to observe it externally, but rather in an interior yearning after more righteousness. As we look back at the willingness of Jesus to lay down His life that He might take it up again, improved by the experience, and as we think of those

Digitized by Google

who have laid down their lives no less heroically, and for the very same reason, that we might live in security, the thought should furnish us with some idea of the meaning of personal sacrifices.

The Resurrection of Jesus becomes a mere historical event if it does not prefigure the emergence of the Christ in us from the sepulchre of self-love and self-pity. Of what value to us that one man proved his superiority to death if it does not reveal to us something of the hidden secret by which it was accomplished? We speak of the Resurrection as if its only purpose were to prove immortality, or continued existence beyond the grave. Our churches pass from gloom and sadness to glory and gladness. Songs of praise are submitted for meditations on His agony in the Garden and His painful experience on the Hill of Golgotha.

All nature seems to celebrate the Resurrection! The songs of birds which we have not heard during the long hard winter are being heard again; the flowers of spring are presenting themselves again. Everything in nature conspires to prove "There is no death;" man alone seems slow to comprehend it in its fullest significance.

It is not that we crave immortality beyond the grave that makes Easter so dear to us, for persistence of personality under some circumstances is not altogether desirable. Who that has lived and suffered on this plane would care to live and suffer on another? The Resurrection means vastly more than a mere proof of immortality. It is the indisputable evidence of the existence in the soul of a faculty which is altogether too frequently used.

"Shall man alone, for whom all else survives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain on which he feeds?"

The ancients *believed* in immortality; Jesus *brought it to light*, and in so doing he exercised a faculty which exists potentially in all men. To regard the Resurrection of Jesus as an event merely to commemorate, and not as an example to emulate, is for us to lose the real value of the incident. We see something done out of the ordinary and we are lost in astonishment and admiration, but straightway we forget all about it. It is a marvel, a miracle, and we appreciate it as such, but we have no inclination to discover the secret by which it is produced. Is it not in this way that we accept the Resurrection of Jesus on that first Easter Sunday morning? If we are good Christians, are we not satisfied that it occurred? Do we not celebrate it in Easter clothes, Easter music, and Easter prayers, and is this all that is reasonably expected of us?

A magician performs a marvelous feat; the audience is amazed, but one man goes home and tries it, succeeds, and the trick is exposed. A boy delights his friends with a new puzzle, and as long as he can keep the secret to himself he has a fine time, but it is only a question of time when somebody will catch on, and then the secret of one becomes the common knowledge of all. There is always an inquisitive person who is not satisfied to remain merely bewildered by an unusual phenomenon.

There are those rare souls who believe that God plays no tricks and keeps no secrets. Such must know, not only that a watch records the time, but also *why* it does so. If other disciples accepted the phenomenon of Jesus' resurrection and used it as an evidence of the unusual difference between Him and all other men, there was one who was not so easily satisfied. It was not enough for Paul to believe what the other disciples believed and had witnessed; he must "know Him and the *power* of His resurrection." Paul could not persuade himself that this thing which we commemorate this Easter morning had happened contrary to all law. Back of it there must be some explainable theory and he set to work to find it. It must be remembered that, as Saul of Tarsus, Paul had gone through all the phases of speculation concerning this important event that many of us in-

Digitized by Google

dulge in today. Then, as you know, there were those who believed that the Roman authorities, wishing to satisfy the High Priests, and not wishing to crucify Jesus Whom Pilate believed to be a just man, had substituted a criminal; but this would have been impossible since the High Priests knew Him very well and, therefore, could not be so easily deceived.

The oft-repeated assertion that He was not really dead when He was taken down from the Cross, finds its latent echo in George Moore's book, "The Brook Cherith," wherein the author affirms that Nicodemus, being a rich and influential man, was privileged to take Jesus down from the Cross when His unconsciousness made it appear as if He were dead. And not only was this done, but we are told that the Roman soldiers were paid to permit His removal from the tomb to the house of Nicodemus, where He was secretly nursed back to health and strength. Those in His day who did not believe in the Resurrection, sought to brand Jesus as an imposter; those in our day who do not believe in the Resurrection, give many reasons for their disbelief.

George Moore would have us believe that when Jesus recovered from the shock incidental to His *near* crucifixion He began to condemn Himself as a fanatic for having ever thought He was the Messiah. Ashamed of His failure, He sought the Essene Monastery where He had spent the time between His twelfth and thirtieth year, and where He was still remembered and loved. George Moore finishes his book by describing Jesus serving in the capacity of shepherd for the sheep which grazed on the hills belonging to the Monastery. From morbidness to melancholia, Moore traces the decline of Jesus until he leaves us with nothing more dignified than the picture of a simpering idiot.

What the ignorant man cannot explain, he either repudiates or ridicules. Every new truth or discovery, either in the science of mind or mechanics, goes through the same experience. The simple accept it, the coxcombs reject it, the thoughtful investigate it. The simple disciples accepted the Resurrection even while they could not explain it; the Pharisees rejected it *because* they could not explain it, but when Paul once accepted it as a possibility he went to work with divine inquisitiveness to discover the process.

In each of us there is the simple, the ridiculous, and the sublime. In the days of our simplicity we accept everything without questioning; in the days of our ridiculousness we reject everything without question, but when in the process of our evolution we reach the sublime, we accord everything a patient hearing.

Speaking of the Resurrection, a noted chemist declares that "Each act of unification, whether it be of chemical affinity, molecular cohesion, or gravitation, or in a higher sphere of beauty, goodness or truth, is a resurrection. In the breaking of muscular tissue by exercise, in the movement of every nerve force by thought, in the sloughing of scales from the epidermis, we see that thousands of deaths take place daily in our living bodies. In the renewed strength and growth of muscle, the repair of brain waste, the healing of wounds, we see thousands of resurrections. We see death followed by resurrection continuously in the case of all the lower collections of units and we naturally expect the same in the higher."

A man like Paul feels that in addition to believing in the Resurrection as an article of Christian faith, he must know something of the power by which it was accomplished. As a devout Jew, Paul must have known that resurrections had taken place before the advent of Jesus, as in the cases where both Elijah and Elisha had raised the dead, but he could not bring himself to believe that these things had happened contrary to law. Back of all phenomena there is law, and it was this law which Paul set himself the task of discovering.

Digitized by Google

Now it is evident that he did discover it, for he subsequently demonstrated it in the case of raising the dead Tychicus.

Speaking of the Resurrection, a Professor of Chemistry in a Baltimore Medical College says, "Viewing the question from an apriori standpoint, it would be as easy for a soul to take unto itself an adult body which it had recently discarded, as to take upon itself an infant body at birth; and an ordinary birth is antecedently a greater miracle than that the soul of our Lord . . . . should their former occupations, and once more make the body rise and obey it." If we believe that a human birth is the incarnation of a soul, we must see that it is a process of gathering together certain elements of oxygen, carbon, hydrogen and other things, and as such it is the exercise of mind over its formations. Now, if we can admit that the formation of the human infant is due to an intelligent gathering together of certain elements, it ought to be possible for us to infer that after a life-time spent in the study of the laws of mind, a man like Jesus could exercise control over his entire bodily economy.

If it is thought which animates protoplasm so that living cells attract other cells until all assume shape as a living infant, who shall say that as thought extends itself in the direction of further spiritual unfoldment that it shall not one day exercise control over the entire physical organism? If thought resurrected the first call from the dead, which it did in the act of conception, there is no reason why, when thought is more highly spiritualized, it should not resurrect all the cells of which the human body is composed. That we cannot do it, by no means proves that one as highly developed as Jesus could not do it. It were folly for us to judge other men's capacities by our own limitations.

I believe in the resurrection of the body as much as I believe in the resurrection of the seed of corn in more corn, but like Paul, I must know that power or the process by which it is produced.

He who would understand the resurrection of Jesus must learn to emancipate the soul from the body, and the mind from dwelling on the plane of the sensuous. The elevation of thought above the material is the first step in the direction of the *real* resurrection. But how can one understand the resurrection of Jesus in its largest sense who has not in the smallest sense resurrected himself from his own fears and false beliefs? We deny the greater because we cannot demonstrate the lesser. Unable to resurrect ourselves from a vicious habit, we declare the greater resurrection a myth.

The pathway which leads to wisdom and to God is the pathway of self-surrender. He who would attain to a spiritual knowledge which made the resurrection from the dead a possibility to Jesus, must, in the words of Socrates, "refrain from such contact and fellowship with the body as is not absolutely necessary."

One of the first steps in the direction of the soul's emancipation from the body is to become convinced of the fallacy of what most of us have been taught in Sunday School. The popular belief that the soul is *in* the body, which nothing but death can liberate, is an error which has impeded spiritual progress more than we have any idea of.

One day we shall learn that the body is included in the soul, as an idea is included in the mind which conceives and carries it. If the soul were *in* the body, then it would be limited to that which encompasses it; and the knowledge of this truth confers dominion. When the mind of man is liberated from the false conception that it is *in* the body, the chains which have bound are seen to be made of gossamer.

The power that is to remove the stone from the door of the sepulchre is the knowledge that the soul is supreme over all its formations; and this includes the body. So long as man views matter and the body as hindrances to spiritual development, they will be so to him; but once let him learn that he is a spiritual

Digitized by Google

being in a spiritual universe, and he has the key which liberates him from the tomb of his own false beliefs.

When a man believes that his soul is *in* his body, he is subject to the so-called laws of matter, which are those of dissolution and disintegration; but when he withdraws himself from the world of sense and fixes his gaze on the things of Spirit, he is subject only to the laws of Thought.

First, we must be resurrected from the body, that is, from bodily desire, for it is only in this way that we can know with Paul the *power* of the resurrection. The secret of Jesus' final resurrection lies in the fact that it was the climax of a series of resurrections which had been going on all through his life. Asleep in the sepulchre of material thinking and living, the Christ is saying to us, "Awake thou that sleepest and arise from the dead!"

Become conscious of the truth that man is not matter nor limited by it, and this Blessed Easter morning will be the beginning of a resurrection which will go on and on until that day when we shall see God as He is and we shall be like Him!

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

April the first

God is Life, immortal, immutable, unchangeable Life—the Life which is eternal; Life in which joy, peace, harmony and love hold sway is the inheritance of man as a production of God. It is in this life more abundant that the mortal becomes immortal and walks in the vineyard of eternal peace. The roseate hue of the morning sky and the sunset's golden glow greet him with the splendor of God's majesty. The birds sing his welcome and flowers adorn his pathway with blossoms. This is the man whose mind is stayed on Truth, whom the angels have crowned with glory and honor.

MEDITATION: "Love is my inheritance."
BIBLE SELECTIONS: Psalm 8.
ASTOR LECTURES: Page 117, first paragraph.

April the second

Blessed are the pure in heart, for they shall see God. Purity of thought and act has been the precept of all religious teachers. Impurity is the scum which hides the imprisoned soul from the radiance of Spirit's beneficent rays. Sordid thoughts that lurk within the temple of the mind besmirch the windows of the soul, concealing the "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 vibration is Love, and he who would ascend to the pinnacle of conscious union with the Father must radiate the transforming flame of Divine Love.

MEDITATION: "Divine Love governs my every act."
BIBLE SELECTIONS: Psalm 18:1; 24:3-5; 91:1; II Cor. 7:1.
ASTOR LECTURES: Page 144, second paragraph.

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 lived. Think the thoughts which He thought. See your-

Digitized by Google

self 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: "I am the child of God."
BIBLE SELECTIONS: I Kings 8:61; Mat. 5:39 to end of chapter.
ASTOR LECTURES: Page 90, Second paragraph.

April the fourth

Spiritual desire is the invisible bond which unites us to that which we are destined to become. 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: "God is my desire."
BIBLE SELECTIONS: Psalm 27:4; 63:1; 119:40; I Peter 2:2.
ASTOR LECTURES: Page 61, first paragraph.

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 illustration of a perfect faith—a faith enabling us to *live* that which we believe. It is the pathway which leads into the Edenic Garden, where we 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 SELECTIONS: Rom. 1:17; 4:20, 21; I Cor. 16:13; Gal. 3:11, 26.
ASTOR LECTURES: Page 102, first paragraph.

April the sixth

The end of knowledge is to know. The end of becoming is to be. To know what? To know God. To be what? His image and likeness. The purpose of religion is to instruct man in this knowledge, thus enabling him to become the outer manifestation of the inner essence, which is God. Unless religion is accomplishing this it is but "sounding brass and tinkling cymbal" and when man's oneness with God is established through man, he will prove himself to be the Son of the Most High.

MEDITATION: "I am one with the Father."
BIBLE SELECTIONS: I John 3:1 to 4.
ASTOR LECTURES: Page 145, first paragraph.

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 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 dwells in me."
BIBLE SELECTIONS: I John. 3:1, 2, 3.
ASTOR LECTURES: Page 288, first paragraph.

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 of 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: "I conquer all things through Christ."

Digitized by Google

BIBLE SELECTIONS: Matt. 10:38, 39; Matt. 16:24-28; Luke 14:26, 27.
ASTOR LECTURES: Page 265 to middle of page 266.

April the ninth

In silence God speaks to the heart of man and the flood gates of Spirit are opened. If he will, it is then that man may gaze on that ineffable One, and sip the elixir of Everlasting Life. The mind of man is the distributing station of the power-house of God. In the Silence, the mind enters the sanctuary of the Secret Place of the Most High, and there communes with its Father in Heaven. Thus it is, in proportion to his understanding, "He that prayeth in secret, shall be rewarded openly."

MEDITATION: "My prayer is answered in God."
BIBLE SELECTIONS: Psalm 143.
ASTOR LECTURES: Page 70, first and second paragraphs.

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 SELECTIONS: Isa. 26:3 to 8.
ASTOR LECTURES: 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 opens the door 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 SELECTIONS: Matt. 16:24-27; Philip 2:4; James 2:8.
ASTOR LECTURES: Page 144, first paragraph.

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: "God is my All."
BIBLE SELECTIONS: Ex. 15:2; Psalm 46:1-3; 62:1-2; 94:22; 121:1.
ASTOR LECTURES: Page 331, first paragraph.

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 harmful can come nigh thee.

MEDITATION: "Divine Love guides me in all my ways."
BIBLE SELECTIONS: Psalm 125.
ASTOR LECTURES: Page 149, second paragraph.

April the fourteenth

Think not, O Soul, that thou canst wing thy flight to the uttermost ends of the universe on the pinions of unswerving 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.

Digitized by Google

MEDITATION: "I am my brother's keeper."
BIBLE SELECTIONS: Gal. 6:1 to 10.
ASTOR LECTURES: Page 95, second paragraph.

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: "I am immune from harm."
BIBLE SELECTIONS: Psalm 91.
ASTOR LECTURES: 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: "Christ is my Ideal."
BIBLE SELECTIONS: Matt. 5:48; Eph. 6:13 to 18.
ASTOR LECTURES: Page 136, first paragraph.

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 searchlight 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: "God is my All."
BIBLE SELECTIONS: Psalm 61: ; Prov. 11:4, 5, 6, 8.
ASTOR LECTURES: Page 71 to end of chapter.

April the eighteenth

To whom but Thee can I turn, O God? In all the universe there is naught 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 SELECTIONS: Matt. 5:43 to end of chapter.
ASTOR LECTURES: Page 156, second paragraph.

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: "God is my desire."
BIBLE SELECTIONS: John 17:1 to 11.
ASTOR LECTURES: Page 69 to first paragraph on page 70.

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,

Digitized by Google

Harmony and Happiness! In His Ineffable Goodness will I trust!

MEDITATION: God is my life.
BIBLE SELECTIONS: I John 3:1 to 4; 18 to 21.
ASTOR LECTURES: Page 280, first and second paragraphs.

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 SELECTIONS: I John 4:6 to 14.
ASTOR LECTURES: Page 90, second paragraph.

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; I shall not lack."
BIBLE SELECTIONS: I Cor. 13th chapter; Isa. 63:7; I John 4:11, 12.
ASTOR LECTURES: Page 165, first paragraph.

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: "God has given me an understanding heart."
BIBLE SELECTIONS: Amos 5:14; Matt. 7:14; John 3:21.
ASTOR LECTURES: Page 16, second paragraph.

April the twenty-fourth

The body is the implement of the soul; yet throughout the long ages it bas heen 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 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.

MEDITATIONS "My life is consecrated to the service of God."
BIBLE SEELECTIONS: Rom. 8:1; I Cor. 3:16; II Cor. 9:8.
ASTOR LECTURES: Page 147: first paragraph.

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 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,"

Digitized by Google

and you will discover that you are on your Homeward journey.

MEDITATION: "I am free with the freedom of Christ."
BIBLE SELECTIONS: Romans 8:1 to 16.
ASTOR LECTURES: Page 127, first paragraph.

April the twenty-sixth

Would you be the victor in every battle on the plane of existence? Would you play the part which the Divine Playwright intended you should play, or would you masquerade as a clown on earth's stage? Then unite your Will to your Desire and cling to that Great Universal Mind which has placed you in ideal settings; has surrounded you with every luxury; in fact, has given unto you the kingdom, if you will but make ready to receive it. Prepare your vessels for the inflowing of Divine Love, and verily will yours be a Life Triumphant!

MEDITATION: "Thy ways are my ways, O God; Thy will, my will."
BIBLE SELECTIONS: John 4:34 ao 39.
ASTOR LECTURES: Page 15, last paragraph 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: "I am the tabernacle of God."
BIBLE SELECTIONS: Psalm 24.
ASTOR LECTURES: Page 115, first paragraph.

April the twenty-eighth

The mind of man is the mould in which the ideas of God are cast. He who would attain the highest plane must see that there are no flaws in the vessel which holds his creative capcities. 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: "I am One with Divine Mind."
BIBLE SELECTIONS: Gen. 1:27 to end of chapter.
ASTOR LECTURES: Page 122, first paragraph to middle of page 123.

April the twenty-ninth

"For God so loved the world that He gave His only begotten Son." He who would be God-like must incorporate into his conscious existence those qualities which characterize God. Immortality is *now*, and in the degree that man lives the God-like life, does he so love the world and give himself for it. Love is the great fountain from which the Life Universal flows, and he who would practice the brotherhood of man must be charged with the electrifying current of Divine Love.

MEDITATION: "I am a channel for the expression of Divine Love."
BIBLE SELECTIONS: John 15:9 to 18.
ASTOR LECTURES: Page 90, second paragraph.

April the thirtieth

Man lives in a world of conditions because he has failed to know and to understand the Great Law which operates beyond the vision of the physical eye. As long as man's world is one of conditions he must expect to suffer the conditions of his own creating. In the proportion, however, that he glimpses the reality of his own Being as a Son of God, will he rise above the world of conditions and dwell in the realm of 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: "God is All in All."
BIBLE SELECTIONS: Psalm 89.
ASTOR LECTURES: Page 46.

Digitized by Google



Children's Page



WHIRLWIND and FLEETWOOD

All summer after our little Indian friend's visit to Dig Dig, the gopher, he spent his days talking to the other animals and found to his joy that he understood their language quite well. The only one he had not seen much of was Fleetfoot, the leader of a great pack of coyotes who hunted far off on the plains.

When he did come near the Indian camp he was not at all popular and Whirlwind determined to find out the reason for this, so one fine autumn evening when he met him down in a ravine where he had gone to drink at a creek, he hailed him.

"Why do you run away so fast whenever you see me coming?" he asked.

"Ah, my child," said Fleetfoot, "Your Father's arrows are sharp and they fly swiftly, and one has to keep a sharp eye to get away from them."

"But I have no bow and arrows," said Whirlwind, "And I do want to learn to run like you do and to hide myself quickly so that when my friends and I are playing games, they will not be able to find me."

"They do say that we are the cleverest animals of the prairies," said Fleetfoot, "And the reason is this: Once upon a time God commanded your Fathers to gather together all the animals that He might give to each one his proper rank by distributing bows and arrows to them. All the birds and beasts came together at sunset and as it grew darker they all went off to sleep, all but the coyote, who determined to stay awake, which he did until just before dawn, when the judging was to take place. The coyote, who had been awake all night lest some other animal get in ahead of him, got more and more drowsy and finally could not keep his eyes open another minute. When he awoke he found the very shortest bow and arrow was left for him. But to make up for that God gave him ten times the cunning of all the other animals."

Winter came on bitterly cold that year and the Indians could not find enough food to keep them from being very hungry as two old witches who lived far down on the river had made a dam and stopped the salmon from swimming north. Whirlwind was sad and puzzled his little head to think what he could do to help. He remembered his friend Fleetfoot, and how clever his friend was in all things so he started out to consult him.

He found him one day in his travels and told him what a sore plight all his tribe was in.

"Get on my back," said Fleetfoot, "and we will go to the old witches and find out where they keep the key to the dam."

Whirlwind climbed on his back and what a ride he had! On and on they flew in great galloping bounds until at last they came to the witches teepee. There were the two old crones chuckling over the way they had cheated the poor Indians. Fleetfoot and Whirlwind hid themselves outside until the witches were ready to go to sleep and by peeping through the flap in the tent saw one of them hang the key up on a peg. Then when they were safely asleep Whirlwind tiptoed in and took it and opened the dam.

When the two travellers returned all the tribe was rejoicing at the great run of salmon that had come to them. And from that time forward were praising the cleverness of Fleetfoot. They all grew very friendly and even the dogs would go out to meet the pack whenever they came around.

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

W. JOHN MURRAY
Editor

Vol. 15 MAY, 1924 No. 7

TABLE OF CONTENTS

Trees—(Re-printed) ..... *Joyce Kilmer* 237
Christ and Commerce ..... *W. John Murray* 237
Uphill ..... *Selected* 245
An Interpretation ..... *Jessie Mae Pollard* 246
Our Father (From "The Life of Christ") *Giovanni Papini* 248
The Cloak of Petition ..... *Daniele Cortis* 249
Victory ..... *John Bell Lowthian* 253
God's Messenger ..... *Selected* 257
Theological Controversy ..... *Horatio W. Dresser* 258
The Photography of Mind ..... *W. John Murray* 262
The Frog Prince ..... *Lieze G. Beach* 265
Daily Lessons with Meditations and Correlative Readings 269

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.
118 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

Owing to the increase in the cost of the production of the GLEANER the subscription price was raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR JUNE

Triumphant Trust.

The Seventh Chapter of the Waldorf Lecture Serials, showing that Truth in Truth inevitably prevails in the conflict for Right. By.....*W. John Murray*

The Serpent in the Wilderness.

One of a series of Interpretations, from the pen of a profoundly spiritual student of Holy Writ.....*Jessie Mae Pollard*

Men Like Gods.

A critical estimate of H. G. Wells' popular novel, with an illuminating, constructive and intensely modern application of the New Philosophy to everyday life.....*W. John Murray*

An Individual Resurrection.

The Parable of the Prodigal Son, graphically told. By.....*Sara Van Alen Murray*

Ghosts.

The spectres of Animal Magnetism and Mental Malpractice robbed of their draperies of fear and rendered harmless in the light of understanding. By.....*Egbert Van Alen*

The Fiddler.

One of Grimm's Fariy Tales, interpreted in the Light of Divine Science. By a gifted writer.....*Lieze G. Beach*

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....
Street .....
City .....State.....
Signature .....

Additional Names

....
....

Foreign postage .60 cents extra Canadian postage .25 cents extra
Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 MAY, 1924 No. 7

TREES

I think that I shall never see
A poem lovely as a tree;
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Poems are made by fools like me,
But only God can make a tree.

CHRIST AND COMMERCE

"My God shall supply all your needs according to His riches in glory by Christ Jesus."—Phil. 4:19.

In touching on this subject of Christ and Commerce, I do so with the knowledge that our teaching on the subject of commercial prosperity is very little understood by the world at large. I think this is due, however, not so much to an unwillingness on the part of humanity to take the Christ into the commercial world as it is due to an ignorance of just how far we have a right to take our religion into business activities.

It is a popular belief that religion and trade are irreconcilable—also a belief that is about as common as the fallacy that science and religion are irreconcilable. There is a prevailing opinion that the moment you take your religion into your business activities, your business activities are going to suffer in consequence. I find the most devout Christians, who come to this truth for help and assistance are sometimes possessed with the belief that it is a degradation of prayer to reduce it to the ordinary financial activities of the day. Only yesterday a very estimable lady, one of the most thoughtful women that it has been my privilege to meet, and a woman most religiously inclined, asked me if I did not think it a degradation of the high office of prayer to reduce it to material necessities; to invoke spirituality in order to get a greater degree of materiality. The lady was possessed of the idea that this much-talked of prosperity prayer that we indulge in, in the New Thought world, was rather a degradation of that sweet, sacred function which should be used only for abstract spiritual benefits, or what she was pleased to call "eternal blessings." "It is enough for us," she said, "to pray for the preservation of our souls. God has given to us intelligence wherewith to take care of our bodies and our estates; and if we do not use this intelligence rightly, then the fault is ours and not God's." There is a great, profound truth in that statement; but does this truth prevent us from using spiritual means for what the world would call material purposes? This is the point which I wish to discuss this morning.

The orthodox Christian feels that it is not only degrading but sinful to use

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

Owing to the increase in the cost of the production of the GLEANER the subscription price was raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR JUNE

Triumphant Trust.

The Seventh Chapter of the Waldorf Lecture Serials, showing that Truth in Truth inevitably prevails in the conflict for Right. By.....*W. John Murray*

The Serpent in the Wilderness.

One of a series of Interpretations, from the pen of a profoundly spiritual student of Holy Writ.....*Jessie Mae Pollard*

Men Like Gods.

A critical estimate of H. G. Wells' popular novel, with an illuminating, constructive and intensely modern application of the New Philosophy to everyday life.....*W. John Murray*

An Individual Resurrection.

The Parable of the Prodigal Son, graphically told. By.....*Sara Van Alen Murray*

Ghosts.

The spectres of Animal Magnetism and Mental Malpractice robbed of their draperies of fear and rendered harmless in the light of understanding. By.....*Egbert Van Alen*

The Fiddler.

One of Grimm's Fariy Tales, interpreted in the Light of Divine Science. By a gifted writer.....*Lieze G. Beach*

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 MAY, 1924 No. 7

TREES

I think that I shall never see
A poem lovely as a tree;
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Poems are made by fools like me,
But only God can make a tree.

CHRIST AND COMMERCE

"My God shall supply all your needs according to His riches in glory by Christ Jesus."—Phil. 4:19.

In touching on this subject of Christ and Commerce, I do so with the knowledge that our teaching on the subject of commercial prosperity is very little understood by the world at large. I think this is due, however, not so much to an unwillingness on the part of humanity to take the Christ into the commercial world as it is due to an ignorance of just how far we have a right to take our religion into business activities.

It is a popular belief that religion and trade are irreconcilable—also a belief that is about as common as the fallacy that science and religion are irreconcilable. There is a prevailing opinion that the moment you take your religion into your business activities, your business activities are going to suffer in consequence. I find the most devout Christians, who come to this truth for help and assistance are sometimes possessed with the belief that it is a degradation of prayer to reduce it to the ordinary financial activities of the day. Only yesterday a very estimable lady, one of the most thoughtful women that it has been my privilege to meet, and a woman most religiously inclined, asked me if I did not think it a degradation of the high office of prayer to reduce it to material necessities; to invoke spirituality in order to get a greater degree of materiality. The lady was possessed of the idea that this much-talked of prosperity prayer that we indulge in, in the New Thought world, was rather a degradation of that sweet, sacred function which should be used only for abstract spiritual benefits, or what she was pleased to call "eternal blessings." "It is enough for us," she said, "to pray for the preservation of our souls. God has given to us intelligence wherewith to take care of our bodies and our estates; and if we do not use this intelligence rightly, then the fault is ours and not God's." There is a great, profound truth in that statement; but does this truth prevent us from using spiritual means for what the world would call material purposes? This is the point which I wish to discuss this morning.

The orthodox Christian feels that it is not only degrading but sinful to use

Digitized by Google

prayer as a means towards material advancement, and in thus feeling he is quite correct. On this point the only difference between the New Thought disciple and the orthodox Christian is the difference of opinion as to what constitutes materiality. There are those who call everything material which deals with the things that the world so sadly stands in need of; as for instance, physical comfort, financial prosperity, freedom from debt, or freedom from the hard strain and grind incident to financial limitation. They consider that to use spiritual means for such material purposes is a sort of degradation of prayer, while they join in the prayers which ascend from the pulpit for national prosperity. How shall we explain those prayers which ascend ever and anon from those drought-ridden districts for rain? Are those prayers for spiritual blessings or for temporal blessings? Why should it be thought a strange thing, then, that we use this sacred office of prayer for what might be called by others purely personal objects? Why not be content with our lot? Why not be content with our inherited poverty, and regard it as a divine benefaction, a stimulus to our spiritual activities? Why? Because there is that in every individual human soul which is not satisfied with pauperism and is not content with any phase of limitation. Only that man is satisfied who has no ambition, no aspiration, no desire to be other than he is. There is always a laudable craving in every human soul, no matter how seemingly degraded, for more personal comforts, more ease of mind. This is a God-implanted desire. It is not a mere carnal craving, as some would have us believe; and because it is an internal spiritual desire to manifest the things that be of God, it is always right, always legitimate, to offer up our prayers for what others may be pleased to call purely personal benefits. After all, is it not through the gratification of purely personal desires for better things in life that we have civic, communal and national prosperity? Suppose every individual in the world, especially in this great United States of ours, were contented with his lot; suppose he accepted the time-worn theory that he is where he is because it is right for him to be there; and supposing he settled down to a steady grind and made no effort to rise above his condition, this land presently would be a nation of paupers, surrounded by all the wealth of life and the earth and the ocean. We should not live in the enjoyment of any one of their great blessings.

We are too easily satisfied. Unfortunately there has gone forth in the world a teaching that is not calculated to inspire men with ambition, with enthusiasm, or with a desire to better their condition; a teaching that has made for caste, that has made for the belief that some are born to be rich and others are born to be perpetually poor. The poor have been fed on the soothing syrup of theology; and made to believe that poverty is a virtue; and that through poverty they may cultivate the riches of the spirit. If through poverty man does cultivate the riches of the spirit, then suddenly his poverty will cease. That is a point that theology has not dwelt upon. Theology has taught us that poverty is a virtue which we must cultivate and keep close companionship with through all the days of our earthly pilgrimage. If we are born poor, then we must accept it, and thank God for the virtues and blessings. It counts without that instinctive longing, that instinctive craving for better things. It reckons on a great, universal pseudo-principle, without considering for a single moment the individual's propensities.

It is not a degradation of prayer to reduce it, if you please, to the solving of what we call material problems. If you have followed the readings very carefully you have seen that everywhere we are incited to turn to the God of all substance in the hour of our financial limitation. We are to cry unto the Lord; we are to turn unto the Spirit, to that universal substance which is God, in order to rise above our poverties. Nowhere do we find such a personal application of this principle as we find in the New Thought philosophy. We are learn-

Digitized by Google

ing that poverty is a disease, not a something to be submitted to, but a something to rise superior to. We are learning that Christ can enter into commerce; and we are learning, also, that commerce can not drag down the Christ, while the Christ can uplift and magnify commerce.

I said a moment ago that this theological teaching had brought about a thought of caste. One rather expects to find caste in India, but we hardly expect to find it in this great country of ours. We hardly expect to find capital arraying itself against labor and labor against capital, especially since we are studying the thoughts embodied in the sermon on the Mount, and yet it is so. There are those who tell us that the rich cannot become rich except by illegitimate means; that one cannot acquire a vast fortune except as he sacrifices his integrity, his honesty, his truthfulness. There is that great class which we call the poor who feel that this is true, and regard every rich man as a dishonest individual. It would seem as if a man could not be religious and at the same time acquire any of this world's goods.

This is a very subtle teaching. It has mesmerized the world into the belief that while poverty is not pleasant, it is better than riches at such a price. That familiar text of Jesus is so frequently used to stigmatize the rich as dishonest, Mammon-loving; and the poor have taken comfort from these words of Jesus, "It is harder for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven."

Now, when we take this illustration on a purely physical basis, we are forced to the conclusion that it is absolutely and utterly impossible for a rich man to get into the kingdom of Heaven, since it is absolutely and utterly impossible for a camel to go through the eye of a needle. At once the illustration, if we look at it through the purely American eye, suggests the impossibility of the rich man ever entering into the kingdom of heaven and it would seem as if Jesus entertained this view.

Let us analyze these words. Let us put them in their familiar oriental setting. Let us see how Jesus used these words, and what the picture was in His mind when He used them. Then, perhaps, we shall see a deeper and more spiritual and a more helpful significance in them. We shall see that a camel can go through the eye of a needle, and that it is not impossible for a rich man to get into the kingdom of heaven.

Jesus did not have reference to the eye of a needle, as we understand a needle. He was speaking of something entirely different as we shall see. It was the custom in those days for great commercial centres, or cities, to be surrounded by what we call city walls, such as you will find in China, and such as you will find the remnants of today in the Holy Land. These great walls which were used for so many purposes, completely surrounded the city, keeping enemies without and protecting friends within. These walls were enormous pieces of masonry so great that whole battalions of soldiers could mass and manoeuver on top of them. There were many entrances into the city through these great thick walls, and every evening all of these entrances through which the great caravans of commerce and produce, great trains of commerce, were brought into the city from the surrounding country, were closed at sundown, there being left just one little gate open. This gate was called the "eye of the needle."

Every evening just before sundown the merchants crossing the desert would hasten their camels, hoping that they would be able to get their merchandise inside the city walls, in order to find a good situation in the markeet place. Belated merchants failing to get through before the gates were closed, were compelled to go around to the eastern wall, in which was the "eye of the needle," or the small gate. This small gate was used for foot passengers but, by the greatest strategy, merchants who had been coming to the city for years knew methods by which they could smuggle through this aperture and get their goods into the market place before nightfall. This was

Digitized by Google

their method: They would lead their camels around to the eye of the needle and there they would unburden the beasts of all their merchandise. First, they would get the camel down on its knees, the familiar attitude in which camels are often pictured, and unburden him of the great cases in which the camel had borne the merchandise across the desert; then the ropes which had been used for the purpose of keeping these cases upon his back, the Arabians would attach to the animal's harness and, with the assistance of as many men as they could get, drag the camel through the eye of the needle on his knees. This was a feat that could not possibly have been accomplished had the camel been standing up. After dragging the beast into the market place on his knees, they would bring in the merchandise, re-load the camel, and then on through the throng they would go into the city to the site they had decided on for the display of their goods.

This was a very common method and one with which Jesus and every other boy in Palestine was perfectly well acquainted.

And this is what Jesus meant when He said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven." In other words, it is easier to unburden a camel of his great packs of merchandise than it is for the rich man to unburden himself of his personal responsibilities and of his personal ambitions, and, in all too many instances, his greed, his avarice and his love of the things of this world; much easier for a camel to go through the eye of a needle than for the rich man to put down his burdens of care and his earthly responsibilities and cultivate the sweet acquaintanceship of Christ. And perhaps the poor man has to put something down. Perhaps he has to unburden himself of some things that make it equally impossible or difficult for him to go through the eye of the needle. It may be that the poor man has carried on his back loads which the rich man never thought of; loads of envy or tremendous packs of jealousy and covetousness, and that greater and heavier burden of the fear of the future. It may be that the poor man, too, has to take some things off his back; and I think the greatest burden that the poor man has carried has been the burden of his belief that his condition was irremediable. The greatest burden the poor man has to carry today is the belief that he can never be other than what he seems to be. He is denied even the privilege of praying for what we call material needs. Does he owe rent? Well, he may pray for health wherewith to earn his rent, but he must not pray for his rent itself. He must not degrade the sweet and sacred office of prayer for the purpose of raising money. That is considered a degradation of prayer. This is one of those theological errors which has kept the poor poor, and that has made the rich the butt of the criticisms and censure of the poor. This lie has made a great gulf between the rich and the poor. It has said to the poor man, "You are what you are," and to the rich man, "You are what you are," To the poor man, "You are what you are because God made you so," and to the rich man, "You are what you are because of your ambition, your lust for power, your covetousness, your greed, your avarice." And so it is that we have not any possibility of a reconciliation between these two great bodies.

It is *all wrong*. When the rich learn that it is possible to take Christ into the world of commerce, and that according to their righteousness it shall be done unto them; that their prosperity shall not decrease but rather increase, as is the testimony from both the Old and New Testaments, "If ye do that which is lawful and right, ye shall surely prosper; ye shall lend unto many nations and not borrow," they will not fear that their religion will interfere with their business success.

This is the teaching. The rich are not to become poor because they take into their companionship the truth. The poor are not to become poorer because they take into their thought the Christ substance. On the contrary, we have abun-

Digitized by Google

dant promise in the scriptures that poverty shall be done away with, that there shall be no more poverty. It does not mean that poverty shall decrease among the poor because the rich meet their personal necessities. Shall the poor be ever and always the objects of charity? Is this the teaching of the scriptures? We act as if there were just so much in the universal treasury and that if a few get a great deal, then of course the many must get a very little. This is a popular belief.

We act as if we believe that in the universal treasury there was just so much and no more and that if a few clever fellows in the world make such a tremendous demand upon the treasury, then the other majority of stupid fellows in the world must, perforce, be poor, and this whether they will or not, because there is just so much to go 'round.

This is a popular argument, based on a popular fallacy—but it is not true at all. There is not just *so much* in the world. If you will stop to think for a moment you will see that no sooner has the human mind exhausted one resource than immediately another one opens, as witness the evolution of what we call material light. We trace it from the tallow dip, at a time when men believed that it was the only source of light. They were dependent upon wicks and grease. As the demand became greater for more light, we discovered oil and we had parafin or kerosene. Again the great universal demand grew for more light, and we had the pent up fumes of the earth which men never dreamed of—gas in abundance. Presently that failed to suffice, because the demand for light still went on, and we had the simple little incandescent; and again the demand increased and we had the arc light. Perhaps we feel that we have reached the limit of light, but that is untrue for with each increasing demand for something higher, there comes at once the supply.

And so it is in the world of money, which is called material. May I say to you that my belief in materiality is not the popular belief in materiality at all? I do not consider the ownership or possession of worldly goods of necessity material at all. Materiality to me is the sinful use of them; the sinful, prodigal use of worldly possessions. Materiality does not consist in the possession of them but in the show of them.

That is the only materiality I can think of. Therefore, poverty is not a virtue. It is not necessary for the individual to be poor when he comes into an intelligent acquaintance with the things that be of God; when he takes hold upon the promises; when he allows his ambition to overcome his fear of the future; when he allows his enthusiasm to rise above his depression; when he realizes his power to overcome the things that make for poverty. And what are these? What are the things that make for poverty? is it that man is crushed by evil industrial conditions altogether? That, of course, is a factor in the case; but how about a man who in the midst of these industrial conditions, wriggles out from under them rises above them by sheer force of indomitable perseverance, industry and enthusiasm? How about the successful people? How about the man who today is at the head of some of the largest street railroads in this country who worked as oiling boy on a tram car twenty-five years ago? How about all the great men who have proved their supremacy to existing industrial conditions? Are these the lucky ones, or are these the aggressive, indomitable, persevering ones? Is it that they have been favored by fortune or is it not rather that they possess certain qualities of mind which make for success? I think it is the latter.

We can rise above our limitations. Our friend did not arrive in a day. Twenty-five years he has been going from one occupation to another; other men have gone fifty. Shall we envy them when they arrive at that time of life, having succeeded by the exercise of certain mental faculties which we have, but which we do not use?

It is useless for us to go on pleading that the industrial and economic conditions of the country make it impossible

Digitized by Google

their method: They would lead their camels around to the eye of the needle and there they would unburden the beasts of all their merchandise. First, they would get the camel down on its knees, the familiar attitude in which camels are often pictured, and unburden him of the great cases in which the camel had borne the merchandise across the desert; then the ropes which had been used for the purpose of keeping these cases upon his back, the Arabians would attach to the animal's harness and, with the assistance of as many men as they could get, drag the camel through the eye of the needle on his knees. This was a feat that could not possibly have been accomplished had the camel been standing up. After dragging the beast into the market place on his knees, they would bring in the merchandise, re-load the camel, and then on through the throng they would go into the city to the site they had decided on for the display of their goods.

This was a very common method and one with which Jesus and every other boy in Palestine was perfectly well acquainted.

And this is what Jesus meant when He said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven." In other words, it is easier to unburden a camel of his great packs of merchandise than it is for the rich man to unburden himself of his personal responsibilities and of his personal ambitions, and, in all too many instances, his greed, his avarice and his love of the things of this world; much easier for a camel to go through the eye of a needle than for the rich man to put down his burdens of care and his earthly responsibilities and cultivate the sweet acquaintanceship of Christ. And perhaps the poor man has to put something down. Perhaps he has to unburden himself of some things that make it equally impossible or difficult for him to go through the eye of the needle. It may be that the poor man has carried on his back loads which the rich man never thought of; loads of envy or tremendous packs of jealousy and covetousness, and that greater and heavier burden of the fear of the future. It may be that the poor man, too, has to take some things off his back; and I think the greatest burden that the poor man has carried has been the burden of his belief that his condition was irremediable. The greatest burden the poor man has to carry today is the belief that he can never be other than what he seems to be. He is denied even the privilege of praying for what we call material needs. Does he owe rent? Well, he may pray for health wherewith to earn his rent, but he must not pray for his rent itself. He must not degrade the sweet and sacred office of prayer for the purpose of raising money. That is considered a degradation of prayer. This is one of those theological errors which has kept the poor poor, and that has made the rich the butt of the criticisms and censure of the poor. This lie has made a great gulf between the rich and the poor. It has said to the poor man, "You are what you are," and to the rich man, "You are what you are," To the poor man, "You are what you are because God made you so," and to the rich man, "You are what you are because of your ambition, your lust for power, your covetousness, your greed, your avarice." And so it is that we have not any possibility of a reconciliation between these two great bodies.

It is *all wrong*. When the rich learn that it is possible to take Christ into the world of commerce, and that according to their righteousness it shall be done unto them; that their prosperity shall not decrease but rather increase, as is the testimony from both the Old and New Testaments, "If ye do that which is lawful and right, ye shall surely prosper; ye shall lend unto many nations and not borrow," they will not fear that their religion will interfere with their business success.

This is the teaching. The rich are not to become poor because they take into their companionship the truth. The poor are not to become poorer because they take into their thought the Christ substance. On the contrary, we have abun-

Digitized by Google

dant promise in the scriptures that poverty shall be done away with, that there shall be no more poverty. It does not mean that poverty shall decrease among the poor because the rich meet their personal necessities. Shall the poor be ever and always the objects of charity? Is this the teaching of the scriptures? We act as if there were just so much in the universal treasury and that if a few get a great deal, then of course the many must get a very little. This is a popular belief.

We act as if we believe that in the universal treasury there was just so much and no more and that if a few clever fellows in the world make such a tremendous demand upon the treasury, then the other majority of stupid fellows in the world must, perforce, be poor, and this whether they will or not, because there is just so much to go 'round.

This is a popular argument, based on a popular fallacy—but it is not true at all. There is not just *so much* in the world. If you will stop to think for a moment you will see that no sooner has the human mind exhausted one resource than immediately another one opens, as witness the evolution of what we call material light. We trace it from the tallow dip, at a time when men believed that it was the only source of light. They were dependent upon wicks and grease. As the demand became greater for more light, we discovered oil and we had parafin or kerosene. Again the great universal demand grew for more light, and we had the pent up fumes of the earth which men never dreamed of—gas in abundance. Presently that failed to suffice, because the demand for light still went on, and we had the simple little incandescent; and again the demand increased and we had the arc light. Perhaps we feel that we have reached the limit of light, but that is untrue for with each increasing demand for something higher, there comes at once the supply.

And so it is in the world of money, which is called material. May I say to you that my belief in materiality is not the popular belief in materiality at all? I do not consider the ownership or possession of worldly goods of necessity material at all. Materiality to me is the sinful use of them; the sinful, prodigal use of worldly possessions. Materiality does not consist in the possession of them but in the show of them.

That is the only materiality I can think of. Therefore, poverty is not a virtue. It is not necessary for the individual to be poor when he comes into an intelligent acquaintance with the things that be of God; when he takes hold upon the promises; when he allows his ambition to overcome his fear of the future; when he allows his enthusiasm to rise above his depression; when he realizes his power to overcome the things that make for poverty. And what are these? What are the things that make for poverty? is it that man is crushed by evil industrial conditions altogether? That, of course, is a factor in the case; but how about a man who in the midst of these industrial conditions, wriggles out from under them rises above them by sheer force of indomitable perseverance, industry and enthusiasm? How about the successful people? How about the man who today is at the head of some of the largest street railroads in this country who worked as oiling boy on a tram car twenty-five years ago? How about all the great men who have proved their supremacy to existing industrial conditions? Are these the lucky ones, or are these the aggressive, indomitable, persevering ones? Is it that they have been favored by fortune or is it not rather that they possess certain qualities of mind which make for success? I think it is the latter.

We can rise above our limitations. Our friend did not arrive in a day. Twenty-five years he has been going from one occupation to another; other men have gone fifty. Shall we envy them when they arrive at that time of life, having succeeded by the exercise of certain mental faculties which we have, but which we do not use?

It is useless for us to go on pleading that the industrial and economic conditions of the country make it impossible

Digitized by Google

their method: They would lead their camels around to the eye of the needle and there they would unburden the beasts of all their merchandise. First, they would get the camel down on its knees, the familiar attitude in which camels are often pictured, and unburden him of the great cases in which the camel had borne the merchandise across the desert; then the ropes which had been used for the purpose of keeping these cases upon his back, the Arabians would attach to the animal's harness and, with the assistance of as many men as they could get, drag the camel through the eye of the needle on his knees. This was a feat that could not possibly have been accomplished had the camel been standing up. After dragging the beast into the market place on his knees, they would bring in the merchandise, re-load the camel, and then on through the throng they would go into the city to the site they had decided on for the display of their goods.

This was a very common method and one with which Jesus and every other boy in Palestine was perfectly well acquainted.

And this is what Jesus meant when He said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven." In other words, it is easier to unburden a camel of his great packs of merchandise than it is for the rich man to unburden himself of his personal responsibilities and of his personal ambitions, and, in all too many instances, his greed, his avarice and his love of the things of this world; much easier for a camel to go through the eye of a needle than for the rich man to put down his burdens of care and his earthly responsibilities and cultivate the sweet acquaintanceship of Christ. And perhaps the poor man has to put something down. Perhaps he has to unburden himself of some things that make it equally impossible or difficult for him to go through the eye of the needle. It may be that the poor man has carried on his back loads which the rich man never thought of; loads of envy or tremendous packs of jealousy and covetousness, and that greater and heavier burden of the fear of the future. It may be that the poor man, too, has to take some things off his back; and I think the greatest burden that the poor man has carried has been the burden of his belief that his condition was irremediable. The greatest burden the poor man has to carry today is the belief that he can never be other than what he seems to be. He is denied even the privilege of praying for what we call material needs. Does he owe rent? Well, he may pray for health wherewith to earn his rent, but he must not pray for his rent itself. He must not degrade the sweet and sacred office of prayer for the purpose of raising money. That is considered a degradation of prayer. This is one of those theological errors which has kept the poor poor, and that has made the rich the butt of the criticisms and censure of the poor. This lie has made a great gulf between the rich and the poor. It has said to the poor man, "You are what you are," and to the rich man, "You are what you are," To the poor man, "You are what you are because God made you so," and to the rich man, "You are what you are because of your ambition, your lust for power, your covetousness, your greed, your avarice." And so it is that we have not any possibility of a reconciliation between these two great bodies.

It is *all wrong*. When the rich learn that it is possible to take Christ into the world of commerce, and that according to their righteousness it shall be done unto them; that their prosperity shall not decrease but rather increase, as is the testimony from both the Old and New Testaments, "If ye do that which is lawful and right, ye shall surely prosper; ye shall lend unto many nations and not borrow," they will not fear that their religion will interfere with their business success.

This is the teaching. The rich are not to become poor because they take into their companionship the truth. The poor are not to become poorer because they take into their thought the Christ substance. On the contrary, we have abun-

Digitized by Google

dant promise in the scriptures that poverty shall be done away with, that there shall be no more poverty. It does not mean that poverty shall decrease among the poor because the rich meet their personal necessities. Shall the poor be ever and always the objects of charity? Is this the teaching of the scriptures? We act as if there were just so much in the universal treasury and that if a few get a great deal, then of course the many must get a very little. This is a popular belief.

We act as if we believe that in the universal treasury there was just so much and no more and that if a few clever fellows in the world make such a tremendous demand upon the treasury, then the other majority of stupid fellows in the world must, perforce, be poor, and this whether they will or not, because there is just so much to go 'round.

This is a popular argument, based on a popular fallacy—but it is not true at all. There is not just *so much* in the world. If you will stop to think for a moment you will see that no sooner has the human mind exhausted one resource than immediately another one opens, as witness the evolution of what we call material light. We trace it from the tallow dip, at a time when men believed that it was the only source of light. They were dependent upon wicks and grease. As the demand became greater for more light, we discovered oil and we had parafin or kerosene. Again the great universal demand grew for more light, and we had the pent up fumes of the earth which men never dreamed of—gas in abundance. Presently that failed to suffice, because the demand for light still went on, and we had the simple little incandescent; and again the demand increased and we had the arc light. Perhaps we feel that we have reached the limit of light, but that is untrue for with each increasing demand for something higher, there comes at once the supply.

And so it is in the world of money, which is called material. May I say to you that my belief in materiality is not the popular belief in materiality at all? I do not consider the ownership or possession of worldly goods of necessity material at all. Materiality to me is the sinful use of them; the sinful, prodigal use of worldly possessions. Materiality does not consist in the possession of them but in the show of them.

That is the only materiality I can think of. Therefore, poverty is not a virtue. It is not necessary for the individual to be poor when he comes into an intelligent acquaintance with the things that be of God; when he takes hold upon the promises; when he allows his ambition to overcome his fear of the future; when he allows his enthusiasm to rise above his depression; when he realizes his power to overcome the things that make for poverty. And what are these? What are the things that make for poverty? is it that man is crushed by evil industrial conditions altogether? That, of course, is a factor in the case; but how about a man who in the midst of these industrial conditions, wriggles out from under them rises above them by sheer force of indomitable perseverance, industry and enthusiasm? How about the successful people? How about the man who today is at the head of some of the largest street railroads in this country who worked as oiling boy on a tram car twenty-five years ago? How about all the great men who have proved their supremacy to existing industrial conditions? Are these the lucky ones, or are these the aggressive, indomitable, persevering ones? Is it that they have been favored by fortune or is it not rather that they possess certain qualities of mind which make for success? I think it is the latter.

We can rise above our limitations. Our friend did not arrive in a day. Twenty-five years he has been going from one occupation to another; other men have gone fifty. Shall we envy them when they arrive at that time of life, having succeeded by the exercise of certain mental faculties which we have, but which we do not use?

It is useless for us to go on pleading that the industrial and economic conditions of the country make it impossible

Digitized by Google

for us to succeed. There are no Alps to the Napoleon who would rise above his own personal limitation. There are no limitations to the soul, and it is the soul which makes for success. Mind is supreme and it is by the exercise of mental faculties that men rise above conditions which make for poverty, for fear and for pain.

It is not a degradation, then, of prayer; it is not using the truth for material purposes, to take it into what we call the marts of trade. Rather should we ever feel that there is one place in the world where we can use our religion. By what strange force of circumstances has this idea forced itself upon the human consciousness? Who taught it to us? Whence did it proceed? Certainly not from within ourselves. It is a teaching almost as ancient as the Ancient of Days. It is a caste thought; it is a class belief; and we are learning to rise above it.

My God shall supply all our needs, according to His riches. That is a wonderful statement that Paul makes: my God shall supply all your needs. Perhaps there are some sitting here who feel that one of the greatest needs is the need for money. Who shall say that it is not a great need? Who shall say that the world as we know it could get along without it? Who shall say that our great enterprises could be conducted without it? That more enthusiasm, a more pleasing personality, a certain aptitude for business, without capital, would carry to a successful issue the great ideas of the world? Who shall say that money is not a need?

Is money of itself materiality? Not at all; it is the medium of productiveness. Money of itself can never be materiality. It is only man's false, sinful use of it. Not less shall the child of God pray for money, but more, and that without degrading the holy office of prayer. Who of you sitting here does not know, does not feel, that with just a little more money you could do a little more good in the world; that with just a little more money, you could do so much more good in the world?

If we pray for money for purely personal ends, then of course it is materiality. That is the only phase of materiality in connection with money. But if we pray for it for the good we can accomplish with it in the world, and then go forth and do it, then depend upon it, our prayers will always be answered. It is only when we pray for money with petty personal ends in view that our prayer fails in its accomplishment. Personal desire is like the ballast in the aeronaut's balloon. It prevents our prayers from ascending to the Throne. It is only as we cast out self in the matter and consider the good we can do, and consider the number of employees we can keep at work at good wages, the number of people we can give employment with good salaries, the encouragement we can give to genius and art and for the betterment of the universe at large—it is then that our prayer has the quality which reaches out, attracts and draws home its desires.

It is folly to speak of degrading prayer because you use it for material purposes. These are not material purposes. That which makes for human betterment is more spiritual than material. That which places at the door of humanity opportunities for self-improvement, opportunities for increase of prosperity, is a benefaction. The more money you have for such purposes, the better. Why should we decry money and speak of its accumulation as a sinful process? It is not. Search the Scriptures and what do you find? You find that Abraham, Job and all the other great patriarchs who co-operated with the law of God, increased in flocks and herds and lands. "Thou shalt have plenty of silver and thou shalt not be poor," is the promise.

To co-operate with the great law of Universal Substance, to understand that there is no limitation to the great universal Treasury of Divine Mind, is not to feel that because some man down the street has several millions, you can not have a few pennies in the world. That is a foolish idea and when we analyze it carefully and thoughtfully, you see how

Digitized by Google

ridiculous it is and how purely material it is, for there is no limit at all to money itself. Do the nations need it, at once it is forthcoming. Does a catastrophe or disaster make demands upon the pocketbooks of the charitable and philanthropic, at once it comes.

Really, there is no lack at all in the universe. Look where you will, what do you find? You find abundance. You find as much represented in one building in the City of New York as would relieve all the poor and all the poverty in this city. Then what is the great fault? *Inequality of distribution.* Who is to blame? One class says the capitalists; another says lack of industry and co-partnership on the part of labor. Each accuses the other. What is it, after all? It is simply ignorance of how to appropriate the things of God. Summed up in a few words, that is all of it. Educate the poor along lines of spiritual truth and then at once they feel a spirit of independence so far as the rich are concerned. They no longer depend upon the rich for crusts and crumbs. They go to the great universal Source itself. Their dependency is alone on God. They go to the very same source from which all riches proceed, for every good thing and every perfect thing comes down from above, from the Father of light, with whom there is no variableness neither shadow of turning.

Sometimes the rich man does not know this. Sometimes the rich man is foolish enough to think that his own ingenuity has procured him these. Sometimes he thinks that he, himself, is the source of his riches. That is where he makes his mistake, and he realizes it when he loses it. Sometimes the poor man makes just as big a mistake when he feels that the source of his prosperity is some richer individual than himself. They are both in error. The rich man, failing to recognize that his riches come from the Most High, lacks gratitude. The poor man, failing to realize that his riches come from on high, is grateful to the wrong source, for he is grateful to man and not to God. To him, man is the benefactor.

And so we are all in error and that is what accounts for the inequality of distribution in the world.

As the rich man awakes to his responsibilities, he does not make objects of charity. He does not give money away foolishly, unwisely. He pays his help—servants, mechanics, artists, better wages, better salaries. He considers their responsibilities. He does not have to be urged to increase their wages. He sits down and thinks it over prayerfully with God and then increases them voluntarily. There are such; their number is growing. The time is coming when there will be no strikes, because men will not have to demand of their employers certain increase of salary. The time is coming when strikes will be averted by capitalists going into the silence and realizing the responsibilities of their fellows. The time is also coming, on the other hand, when the poor man is going to be just as generous with his employer, retire into the silence of his own soul and ask if he is giving the best of himself to his employer.

There are questions to be considered on both sides. They both have burdens and neither can get through the eye of the needle into the kingdom of Heaven, which symbolizes perfect personal happiness, until they put down their personal burdens, the one of avarice and greed, the other of fear and misunderstanding and apprehension. We are burdened until we come to the Truth; and when we come to the truth, we cast our burdens upon the Lord, for He shall sustain them. The song of the morning says, "The Lord is my shepherd; I shall not want."

Let this be your thought during the week, no matter what the pressure is, whether it is financial pressure, the demand for the payment of bills long due, or just coming due, or that won't be due for a year. The Lord is your shepherd, you shall not want. If it is for more strength to continue in your present vocation, again, the Lord is your shepherd, you shall not want. If it is for wisdom

Digitized by Google

wherewith to behave seemly in the home, the Lord is your shepherd, you shall not want.

Let this be your abiding thought during the week, and during all the weeks of your life; "The Lord is my shepherd, I shall not want." If you would learn to say that and learn to impress it upon the cylinder of memory, learn to make it a fact, an indelible fact upon the cylinder of the subconscious mind, it would revolve automatically and whenever pressure came, then would come those beautiful words from within.

Those words dissipate fear. They break down the barriers of irritation. They take the individual out into green pastures and beside still waters. They restore the soul. They bring poise and equilibrium. They re-establish one's faith in the good. They re-establish one's faith in the illimitable God. Prosperity takes the place of poverty; abundance takes the place of lack; and all through the silent impression of those words upon the cylinders of the subconscious mind.

There are many here, no doubt, who have gone through the deep waters, and they correspond to the Red Sea of personal experience, saying these words in their soul, when the rent man was clamoring at the door, when the bread man has said he could not supply any more bread, and when that strange little barometrical gas meter has automatically turned itself off. Anyone can say these words when they are living in abundant prosperity, in peace and in health. It takes the man of God to say it when the gas is all out of the twenty-five cent meter. This is the time to hold on to the truth.

And this applies to all your needs, not a few, not a great many of them, but *all* your needs. And probably one of the greatest needs of the race today is what we call materiality—common currency. If these were all supplied, if this need is met, its progeny, the children of fear, of financial fear, manifesting themselves in hunger, in disease, in dread, in squalor, you would find that all these needs are met in the great need. To say that it is not a need, to say that it is reducing prayer to an ignoble purpose—well, it may mesmerize the fool and help him to maintain asemblance of content with his lot; but it cannot mesmerize the thoughtful man. It cannot destroy ambition, weaken energy or limit aspiration.

The world has been hypnotized into the belief that because a few are right, the many must be poor It is not so. The rich may become still richer, and the poor can become richer than they are. We have placed a limit on the world's riches. We have used the illustration of light to prove that every universal demand brings it its own supply, and this is true of financial demands. The trouble is, we have not demanded it. We have prayed to God for health and strength to drudge but we have not prayed to end the drudgery. We have not been told to pray to get out of drudgery. We have been told that there must always be a leisure class and a servant class but shall the servant feel that he is always to remain the servant? How about the ladies who are ladies today—were they always ladies? How about the capitalists of today—were they always capitalists? Shall they deny to the men on the lower rungs of the ladder the right to ascend by the same spiritual means and might by which they ascended? This is the error of the age. Of course, there must always be a leisure class and a servant class but must they always retain the same mental attitude towards themselves? God has sent through the mouth of his holy prophets and apostles a teaching that shall establish us in the right personal demand. There is no grudge here. The grudge comes when the servant feels she can never be anything else. The grudge comes when the laboring man feels that he can never be anything but a laboring man. The grudge comes from not having any hope for a better situation in life.

The industrial problems will all be solved when the love of God enters the human soul. There will be no strikes, no tyranny, no despotism but only love; and the realization on the part of every

Digitized by Google

individual that he is now the son of God. No matter what his position in life is today, it is not eternal, it is not insurmountable. The history of the race proves it. My God shall supply *all* your needs. Let the servant cultivate her mind; let her study something in her off hours; let her develop a new art; study a science. She will make her station in life, will she not? She may ascend from the scullery and become a nursery governess, from that on to housekeeper, and presently may be attractive enough to marry someone whom she could not have married if she had felt that she must remain in the scullery.

But how shall the race learn if it has no teacher? Who shall teach it of its divine possibilities? Who shall break down the thought that some have got to be servants always and others employers? Shall we teach them so long as we feel that there is an impassable gulf between us? Not at all. This cannot make for national betterment.

What we need is not fewer servants but better ones. What we need is not fewer capitalists but more godly ones. We have no grudge. What we are asking for is an education of the soul in this new thought of God, and this new thought of man, whatever his situation in life may be. And it is coming. A glorious day is dawning, the dawn of universal emancipation, when there shall be no servant and no master, but when all mankind shall "draw the thing as he sees it, for the God of things as they are," and trust the Great Law to reward him, which it surely will. The Lord is my Shepherd, I shall not want. Let us take this home with us today.

"A righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in Heaven favorable unto him in all his business."

"Remove from thee all doubting; and question nothing at all, when thou askest anything of the Lord; saying within thyself, How shall I be able to ask anything of the Lord, and receive it, seeing I have so greatly sinned against him?"

"Do not think thus but turn unto the Lord with all thy heart, and ask of Him without doubting, and thou shalt know the mercy of the Lord, how that He will not forget thee, but will fulfill the request of thy soul."

"Wherefore, purify thy heart from doubting and put on faith; and trust in God; and thou shalt receive all that thou shalt ask."

UP HILL

Does the road wind up hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting-place?
A roof for when the slow dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

Digitized by Google

AN INTERPRETATION

By Jessie Mae Pollard

WHAT is commonly spoken of as the "Lord's Prayer" is the most intelligent request that has ever been made to the effect that the operation of the law of God might be manifested through man.

In its sublimity the Lord's prayer touches eternity; in its depth it descends even unto the least of the needs of men; in its breadth it reaches beyond the shores of time.

There have been those, stimulated by a zeal not according to knowledge, who have thought to revise this masterpiece of literature, thereby causing scholars to blush for the egotism of lesser minds. The truth that when "a man thinketh himself to be something, he is nothing," is never more clearly evidenced than by those who have chosen themselves as interpreters of the mind of the Infinite.

The "Lord's Prayer" establishes a formula by which men may make their requests known to the Divine Mind, and it limits those requests to needs.

Jesus had been going about Galilee teaching the Truth and proclaiming the good news that dominion, not subjection, is the birthright of man.

In demonstration of the principle which He taught, Jesus had healed "every disease and every malady among the people" and this includes the liberation of such as were "demoniacs and lunatics and paralytics; and He healed them."

The Nazarene then went up to a mount and taught His disciples and those who had followed Him by reason of His fame, of the spiritual chastening which must precede the individual demonstration of the truth.

The Master chose for His first subject the theme of happiness. He told His followers that the things which make for happiness are, first, an absolute trust in God; a trust so great that it precludes the possibility of any lesser trust.

Jesus called the attention of the people to a necessity for meekness, and for a "hungering and thirsting after righteousness." Think for a moment what a fervent desire a person must have for spiritual knowledge before he can hunger and thirst for Truth. How many of us have ever desired spiritual food as has a traveler lost in a desert desired water, or as those in a famine have hungered for food? Yet it is required of us that we fast from the gratification of selfish desires, which are the husks of the flesh, before we shall hunger for the fruit of the spirit.

Jesus taught the multitude that righteousness was much more than an appearance. He commended an intellectual knowledge of the truth as taught in the law and by the prophets, but He prescribed that those who taught the truth should *live* the truth. He announced that His mission was not alone to introduce a new dispensation but that it was first to live up to all that was beautiful in the old. It was a commendable thing not to take life but in order not to kill on the physical plane, it was necessary that a man should remove murderous thought from its mental domain. Jesus recognized that the thought was the source of all fleshly activity. He upheld obedience and enjoined the necessity for obeying the ten commandments, but He enlarged the scope of the commandments.

It was a righteous thing to take a gift to the altar but it was infinitely more righteous that men should pluck from their hearts the unkind thought they were harboring about their fellows.

"Have we not all one Father?
Hath not our God prepared us?
Wherefore do we deal treacherously,
Each against his brother?"

The difference between the laws of Moses and the admonitions of Jesus was the difference between the methods of a physician and a metaphysician.

Moses warred with effects, Jesus dealt

Digitized by Google

with causes. Said this Master Teacher, "Agree with thy opponent quickly"; agree that the thought which you are entertaining is unworthy of a place in the mind of a son of the Most High, and cast it from you. Else the thought, be it one of sin or disease, may bring you to judgment, and you may be cast into the prison of pain.

Moses fed his followers on the diet of "Don'ts"; Jesus proclaimed the Gospel of "Do." Moses commanded, "Thou shalt *not* commit adultery"; Jesus taught, "Love one another as I have loved you."

The wrong thought is the sin; its manifestation in the flesh is but the photograph of the sinful mental image. It is better for you that a mental image be destroyed than that every member of your body should throb in anguish. In the matter of the relationship that should exist between men, Jesus pleaded for justice and insisted that the insignia of His followers should be that of non-resistance.

Wisely did the Master so teach, for non-resistance is the soil in which the Christly character blossoms. It is not enough to be as good as the best of men: the Master required that we should be as perfect as our "Father in Heaven is perfect." Do nothing for the sake of appearances, but do all things in remembrance of your royal birth, said Jesus.

Seek not to curry favor with the lords of the earth, but strive to serve God who, seeing in secret, shall reward openly. In order to do this, you must pray. The Master said, "Pray without ceasing," and when you pray "go into thy chamber." Ascend to the consciousness of the innermost recess of your mental being and commune with the mind which is God.

The phrase "Our Father Who art in Heaven," is pregnant with meaning, for it establishes the brotherhood of man; their origin being one, in that mind is one.

"Hallowed be Thy name." Could the Divine source of life be less than glorified?

"Thy Kingdom come" is a petition for universal peace, and to breathe this prayer knowing as did Jesus that you have received before you ask, would bring to pass a manifestation of the good will towards man which will establish peace on earth.

"Thy will be done on earth as it is in Heaven." In these words Jesus asks that the perfect mental image in the Divine Mind shall crystallize in deeds of love on earth; as in the inner vision, so may be the outer manifestation.

"Give us this day our daily bread," petitions the supply of men's needs, not their wants. What can we need more than our spirit's daily food—that food which is the knowledge of Him whom to know aright is Life eternal?

"And forgive us our debts as we forgive our debtors," asks only for the administration of justice. If this phrase were understood and men realized that their harvest was determined by the quality of the thoughts they harbored toward others, how differently they would think!

"Thine is the reign, and the power, and the glory" describes all power and all praise to the Father of Light.

The clause "To the ages" describes *Our Father* as reigning while the ages last, thus differentiating the Lord who is our creator from the God who is Mind.

* * * * * *

"Who shall ascend into the hill of the Lord, or who shall stand in His holy place?

"He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.

"He shall receive the *blessing from the Lord* and *righteousness* from the God of his salvation.

"Who is this King of Glory?

"The Lord strong and mighty.

"The Lord mighty in battle.

"Who is this King of Glory?

"The Lord of Hosts, He is the King of Glory."

The Christ whom, after the resurrection, Thomas discerned in the man Jesus, and proclaimed in the words: *"My Lord and my God." He* is the Lord of Glory.

Digitized by Google

AN INTERPRETATION

By Jessie Mae Pollard

WHAT is commonly spoken of as the "Lord's Prayer" is the most intelligent request that has ever been made to the effect that the operation of the law of God might be manifested through man.

In its sublimity the Lord's prayer touches eternity; in its depth it descends even unto the least of the needs of men; in its breadth it reaches beyond the shores of time.

There have been those, stimulated by a zeal not according to knowledge, who have thought to revise this masterpiece of literature, thereby causing scholars to blush for the egotism of lesser minds. The truth that when "a man thinketh himself to be something, he is nothing," is never more clearly evidenced than by those who have chosen themselves as interpreters of the mind of the Infinite.

The "Lord's Prayer" establishes a formula by which men may make their requests known to the Divine Mind, and it limits those requests to needs.

Jesus had been going about Galilee teaching the Truth and proclaiming the good news that dominion, not subjection, is the birthright of man.

In demonstration of the principle which He taught, Jesus had healed "every disease and every malady among the people" and this includes the liberation of such as were "demoniacs and lunatics and paralytics; and He healed them."

The Nazarene then went up to a mount and taught His disciples and those who had followed Him by reason of His fame, of the spiritual chastening which must precede the individual demonstration of the truth.

The Master chose for His first subject the theme of happiness. He told His followers that the things which make for happiness are, first, an absolute trust in God; a trust so great that it precludes the possibility of any lesser trust.

Jesus called the attention of the people to a necessity for meekness, and for a "hungering and thirsting after righteousness." Think for a moment what a fervent desire a person must have for spiritual knowledge before he can hunger and thirst for Truth. How many of us have ever desired spiritual food as has a traveler lost in a desert desired water, or as those in a famine have hungered for food? Yet it is required of us that we fast from the gratification of selfish desires, which are the husks of the flesh, before we shall hunger for the fruit of the spirit.

Jesus taught the multitude that righteousness was much more than an appearance. He commended an intellectual knowledge of the truth as taught in the law and by the prophets, but He prescribed that those who taught the truth should *live* the truth. He announced that His mission was not alone to introduce a new dispensation but that it was first to live up to all that was beautiful in the old. It was a commendable thing not to take life but in order not to kill on the physical plane, it was necessary that a man should remove murderous thought from its mental domain. Jesus recognized that the thought was the source of all fleshly activity. He upheld obedience and enjoined the necessity for obeying the ten commandments, but He enlarged the scope of the commandments.

It was a righteous thing to take a gift to the altar but it was infinitely more righteous that men should pluck from their hearts the unkind thought they were harboring about their fellows.

"Have we not all one Father?
Hath not our God prepared us?
Wherefore do we deal treacherously,
Each against his brother?"

The difference between the laws of Moses and the admonitions of Jesus was the difference between the methods of a physician and a metaphysician.

Moses warred with effects, Jesus dealt

Digitized by Google

with causes. Said this Master Teacher, "Agree with thy opponent quickly"; agree that the thought which you are entertaining is unworthy of a place in the mind of a son of the Most High, and cast it from you. Else the thought, be it one of sin or disease, may bring you to judgment, and you may be cast into the prison of pain.

Moses fed his followers on the diet of "Don'ts"; Jesus proclaimed the Gospel of "Do." Moses commanded, "Thou shalt *not* commit adultery"; Jesus taught, "Love one another as I have loved you."

The wrong thought is the sin; its manifestation in the flesh is but the photograph of the sinful mental image. It is better for you that a mental image be destroyed than that every member of your body should throb in anguish. In the matter of the relationship that should exist between men, Jesus pleaded for justice and insisted that the insignia of His followers should be that of non-resistance.

Wisely did the Master so teach, for non-resistance is the soil in which the Christly character blossoms. It is not enough to be as good as the best of men: the Master required that we should be as perfect as our "Father in Heaven is perfect." Do nothing for the sake of appearances, but do all things in remembrance of your royal birth, said Jesus.

Seek not to curry favor with the lords of the earth, but strive to serve God who, seeing in secret, shall reward openly. In order to do this, you must pray. The Master said, "Pray without ceasing," and when you pray "go into thy chamber." Ascend to the consciousness of the innermost recess of your mental being and commune with the mind which is God.

The phrase "Our Father Who art in Heaven," is pregnant with meaning, for it establishes the brotherhood of man; their origin being one, in that mind is one.

"Hallowed be Thy name." Could the Divine source of life be less than glorified?

"Thy Kingdom come" is a petition for universal peace, and to breathe this prayer knowing as did Jesus that you have received before you ask, would bring to pass a manifestation of the good will towards man which will establish peace on earth.

"Thy will be done on earth as it is in Heaven." In these words Jesus asks that the perfect mental image in the Divine Mind shall crystallize in deeds of love on earth; as in the inner vision, so may be the outer manifestation.

"Give us this day our daily bread," petitions the supply of men's needs, not their wants. What can we need more than our spirit's daily food—that food which is the knowledge of Him whom to know aright is Life eternal?

"And forgive us our debts as we forgive our debtors," asks only for the administration of justice. If this phrase were understood and men realized that their harvest was determined by the quality of the thoughts they harbored toward others, how differently they would think!

"Thine is the reign, and the power, and the glory" describes all power and all praise to the Father of Light.

The clause "To the ages" describes *Our Father* as reigning while the ages last, thus differentiating the Lord who is our creator from the God who is Mind.

* * * * * *

"Who shall ascend into the hill of the Lord, or who shall stand in His holy place?

"He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.

"He shall receive the *blessing from the Lord* and *righteousness* from the God of his salvation.

"Who is this King of Glory?

"The Lord strong and mighty.

"The Lord mighty in battle.

"Who is this King of Glory?

"The Lord of Hosts, He is the King of Glory."

The Christ whom, after the resurrection, Thomas discerned in the man Jesus, and proclaimed in the words: *"My Lord* and *my God." He* is the Lord of Glory.

Digitized by Google

Who is this Lord of Glory?
He is *the Christ principle* that reigns in every son of God, "The Lord who is God!"

OUR FATHER

"THE Apostles asked Jesus for a prayer. He had told them to pray briefly and secretly, but they were not satisfied with any prayers recommended by the lukewarm, bookish priests of the temple. They wanted a prayer of their own that would be like a countersign among the fraternity of Christ. Jesus on the Mount taught for the first time the Pater-noster, the only prayer which He ever taught. It is one of the simplest prayers in the world, the most profound which goes up from human homes to God, a prayer neither literary nor theological; neither bold nor servile—the most beautiful of all prayers. But though the Lord's prayer is simple, it is not always understood. The century-old, mechanical reiteration of tongue and lips, the formal ritual repetition, have made it almost a string of syllables from which the original meaning has been lost. Reading it over word for word today like a new text which we read for the first time, it loses its ritual banality and freshens into its first meaning.

"Our Father;" for we have sprung from Thee and love Thee as sons; from Thee we shall receive no wrong.

"Which art in Heaven"—in that which is opposed to the earth, in the opposite sphere from matter, in spirit and in that small but eternal part of the spirit which is our soul.

"Hallowed be Thy name;" let us not only adore Thee with words but be worthy of Thee, drawing nearer to Thee with greater love, because Thou art no longer the avenger, the Lord of Battles, but the Father who teaches the joyfulness of peace.

"Thy Kingdom come"—the Kingdom of Heaven, of the spirit of love, that of the Gospel.

"Thy will be done, in earth as it is in Heaven"—may Thy law of goodness and of perfection rule both spirit and matter both the visible and invisible universe.

"Give us this day our daily bread;" because our material body, necessary support of the Spirit, needs every day a little material food to maintain it. We do not ask of Thee riches, dangerous burden, but only that small amount which permits us to live, to become more worthy of the promised life. Man does not live by bread alone and yet without a morsel of bread, the soul—living in the body—could not nourish itself on other things more precious than bread.

"Forgive us our debts as we forgive our debtors." Pardon us, because we pardon others. Thou art our eternal and infinite creditor. We can never pay our debt to Thee, but remember that because of our weakness, it is more of an effort for us to forgive one single debt of a single one of our debtors than it is for Thee to sweep away the record of all that we owe Thee.

"Lead us not into temptation." We are weak, still snared in fleshliness in this world which at times seems so beautiful and calls us to all the delights of faithlessness. Help us that our struggling transformation may not be too difficult, and that our entry into the Kingdom may not be too long delayed.

"Deliver us from evil"—Thou who art in Heaven, who art spirit, who hast power over evil, over stubborn and hostile matter which surrounds us everywhere, and from which it is hard to free ourselves. Thou enemy of Satan, negation of matter, help us! Our true greatness lies in this victory over evil, over evil which springs up constantly because it will not be conquered until all have conquered it. But this decisive victory will be less distant if Thou helpest us with Thy alliance.

With this appeal for aid, the Lord's

Digitized by Google

Prayer ends. In it are none of the tiresome blandishments of oriental prayers, rigamaroles of adulation and hyperbole which seem invented by a dog, adoring his master with his dog's soul, because his master permits him to exist to eat. There are none of the querulous, complaining supplications of the Psalmist who asks God for every variety of aid, more often temporal than spiritual, laments if the harvest has not been good, if his fellow citizens do not respect him, calls down wounds and arrows on the enemies whom he cannot conquer himself. In the Lord's Prayer, the only word of praise is the word "Father"; and that praise is a pledge, a testimony of love. From this father we ask only for a little bread, and we ask in addition the same pardon that we gave our enemies; and at the last a valid protection in our fight with evil, the enemy of all, the great wall which hinders our entry into the Kingdom.

He who says "Our Father" is not proud but neither is he humbled; he speaks to his Father with the intimate quiet accent of confidence, almost as from one equal to another. He is sure of his love and he knows that his Father needs no long speeches to know his desires. "Your Father," says Jesus, "knoweth what things ye have need of before ye ask Him." Thus the most beautiful of all the prayers is a daily calling to mind of all that we need if we are to become like God."—From *"The Life of Christ"* by GIOVANNI PAPINI.

THE CLOAK OF PETITION

. . . . More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain, foaming night and day;
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they not lift not hands of prayer
Both for themselves and those who call them friends?

—*Tennyson.*

THE belief in the supernatural gave rise to divination, of which any variety soon came to be considered prayer. In its simplest definition prayer is desire; therefore, any desire is consciously or unconsciously a prayer, regardless of the fact that it may or may not be communion between the creature and the creator.

The Egyptians prayed to the souls of the departed, it being supposed that those who had gone before exercised a kind of guardianship over the inhabitants of this planet. Others again have such a high conception of the Deity that they consider Him too exalted a being to be reached by human petition.

In Leviticus (Lev. 19:31) we find that that form of prayer known to us as necronamcy, was forbidden, as even at that early age it was considered a great crime to be familiar with evil spirits, which were nothing if not the medium through which the so-called dead continued their reign on earth, for the purpose of injuring others.

Likewise, in Deuteronomy, we find wizards spoken of as an abomination unto the Lord. In Samuel we read that after Samuel's death, "Saul had put away those who had familiar spirits, and wizards out of the land." Notwithstanding this, when the king, "pitched in Gilboa with all Israel," became frightened by the multitude of the Philistines gathered together in Shunem, greatly tremb-

Digitized by Google

ling, he inquired of the Lord, and the Lord answered him not. Consequently, Saul bethought himself of finding an intermediary, with the result that, although he had condemned the practice of the necromancers, he sent his servants to seek "a woman that had a familiar spirit." When she was found, he went himself to inquire of her. Despite the fact that he was thoroughly disguised, when he reached the abode of the witch of Endor, she immediately recognized him as the king, and it was not until Saul had assured her that she would not be punished, that she became his intermediary. Had this personality lived today, she would have been a world famous spiritualist, because she prophesied with accuracy. Confident of her safety, the seance began. First, the woman of Endor wanted to know who Saul would have brought to him from the realm of the departed. The king desired to speak with Samuel, who was materialized forthwith.

Saul's meeting with the witch ended disastrously for him. Samuel told the king, through the woman of Endor, that Saul and his sons would join the departed spirits on the following day and that the Philistines would win the battle. Thus, fear augmented, the king's strength deserted him, and the end of the battle of Gilboa resulted in the slaying of the king's three sons and he himself was so badly wounded that he took his sword and fell upon it. In any event, Saul might have lost the battle. Certain it is, however, that his interview with the witch, by definitely weakening him mentally and morally, limited the possibility of his success.

The prayer of the Medicine Man and the Shaman is too often a curse. These persons make a business of bringing disaster to their enemies by prayer, believing that they can bring injury and death and destroy the armies of their foes by the simple process of petition. The Ural-Altaic people, the Shamans, believe in a three-dimensional realm, heavenly, earthly and subterranean. The earthly realm is on the surface of the earth, the other two consist of stories above and below, which divisions are in turn divided into other spaces. The subterranean part is supposedly occupied by devils, demons and damned, ever ready to manifest power for evil. The Shamans believe that by means of charms and incantations, which are nothing if not prayer formulas, which having become traditional are supposed to possess some peculiar efficacy of their own, they can intrigue these invisible beings into cooperating with them in dealing death to their enemies.

Witchcraft plays a most important part with the Papuan tribes, more so than the fear of ghosts. In the case of rain, if too much falls or not enough, if crops are not good, if cocoanut-trees fail to yield, if animals die and the catch of the fisherman is poor, if an earthquake occurs or a tidal wave sweeps through the villages, if sickness or disease makes its appearance, these disasters are never attributed to natural causes. According to these tribes, nothing natural is disastrous; every misfortune, death included, is the result of wizardry.

In speaking of wizardry, Mr. Lévy-Bruhl says: "Has a man had a fatal fall? A wizard made him fall. Has another been wounded by a wild boar or bitten by a snake? It was a wizard . . . " Thus the native's apprehension of witchcraft never leaves him but he is no less assuredly its victim.

W. H. Bird tells us that in North Queensland, on the Tully river, the coastal aborigines practise sorcery in the following way: "If the members of one tribe wished to work harm on one of another tribe, the men would leave their camp and select a secluded sandy spot: they would then make a depression in the sand in which the rude figure of a man was moulded. By concentrating their thoughts on the one they desire to harm and by singing a weird song, the mischief is wrought. The subject of their animosity will develop a high fever and will probably die within a day or two."

The same practice is known by Theosophists as Black Magic. In speaking of

Digitized by Google

this subject Mrs. Blavalsky comments on this mysterious science, calling attention to the fact that it is the most terrible science "for weak intellects which it leads directly to insanity."

Perhaps no one in modern times understood better the consequence of this revival of an age-old prayer formula in the nineteenth century than the late Mrs. Eddy. In fact, to the author of "Science and Health" must be granted the foresight not only to have discerned the application of this iniquitous practice to this age but to have done so with startling accuracy. In the first edition of "Science and Health," the writer discusses at length this perverted form of prayer, designating it as malicious animal magnetism. Mrs. Eddy described its operations as follows:

"In coming years the person or mind that hates his neighbor will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines, or to enter his house to demolish his household, for the evil mind will do this through mesmerism and not in "propria persona" be seen committing the deed.'" In the two-hundredth edition of "Science and Health" you will find the following from the pen of Mrs. Eddy: "An unscientific mental method (animal magnetism) is more fatal than drugs and produces more sickness." Also in a later edition appears the following: "The mild form of magnetism is disappearing and its aggressive features are coming to the front. The looms of crime hidden in the dark recesses of mortal thought are every hour weaving webs more complicated and subtle."

"This malicious animal instinct incites mortals to kill even their fellow creatures, morally and physically, and far worse still ,to charge the innocent with the crime." Mrs. Eddy cautions her followers to "guard against the mental malpractitioner, yea, the mental assassin."

If these quotations are samples of what may be accomplished through ingenious prayer, what we need most today is less ingenuity and a greater solidity of righteous faith on the part of those who pray. These excerpts from the writings of Mrs. Eddy prove two things, first that prayer is a dual weapon; secondly, that there is some peculiar motive power which operates through prayer, whether for weal or for woe.

That prayer is ever efficacious proves that there is some tremendous force for good or energy for evil back of the form and that it is dual in its results proves that there are different combinations of emotion in the mind of the person praying. Two things concern us: first, what is the stupendous power back of the form of prayer, and secondly, what are the different motives finding expression in such different results? The power back of the form, in both instances, is belief, therefore, the difference in the results obtained is due to the quality of faith in the one who prays. The Medicine Man's concept of Deity is that of a spirit moved by the desires of the one who prays. Hate is a purely personal emotion; therefore, the Medicine Man's prayer of malignity is in accordance with the nature of his aversion, which ill-will under ordinary circumstances has the power to harm and destroy the object of its hate. The mental malpractitioner prays, believing in the efficacy of his prayer to produce disaster. The fact that this disaster is limited to the physical plane does not alter the fact that the man living in the body, whether or not to the glory of God, and quite unconscious of the fact that his body (according to Christian Science) is merely mortal error or an illusion, feels its loss to be an incalculable disaster. And this, irrelevant of the fact that the mental malpractitioner who is wielding these mental instruments dealing death and disaster, is equally sanguine in his or her belief that inasmuch as the body is mortal error, its destruction is merely the disappearance of an optical illusion. In fact, in view of the fact that the body is matter, its destruction is an inevitable prelude to the appearance of the man, "not of the earth earthly but coexistent with God," whose coming Mrs. Eddy heralds. Neither does the fact

Digitized by Google

that while hate may destroy the body, the spirit is immune from its ravages, always prove consoling to the victim of mental assassination.

If the Medicine Man's prayer is exactly as efficacious in bringing disaster to his enemies as that of the priest is to succor the sick, looking down the corridors of Time, in review of the past use of this iniquitous use of prayer, the analytical mind of the present day would see *prayer* in a strange light. In the enlightened twentieth century, instead, in view of what Mrs. Eddy has written, the average reader sees "the mental malpractitioner" in a peculiar light.

In the Congo and also in West Africa, the natives believe that everybody has the power of directing Fate and making a wish come true. In short, these primitive people believe that "anyone can cast a spell on another and bewitch him merely by virtue of wishing to do it."*

Mental malpractitioners have somewhat the same idea, added to which they often have a peculiar, professional advantage of knowing the weakest spot in the mental armor of the selected victim. This is the trump card of the "mental assassin!" However, where a mental inoculation of the virus of hate does not prove beneficial, it could never damage one whose mental attitude does not supply the quality with which the poison must mingle in order to produce the desired effect. Were this not true, one would have no protection on a planet, many of whose occupants are adepts in death dealing devices, which are sufficiently subtle to escape the detection necessary to the end that the perpetrators of this diabolism be legally restricted.

While it is true that in the abuse of prayer, the effect depends entirely upon the quality of the desires in the mind of the person praying, it is equally true that its consequences are entirely the results of the mental attitude of the person subjected to this twentieth century revival of a pmimitive method of mental sharpshooting. People who pervert the use of prayer are mental delinquents. Perhaps you will be surprised to know that the list of such as practice similar offences against nature is headed by the fearful.*

Fear is the greatest evil in the standard category of sins. It is fear that supplies the material for the sorcerers' trade.

The Shaman or the "mental malpractitioners" have power in themselves to project disaster into the lives of their so-called victims; it is the victims' fear that subjects them to this martyrdom. By fearing, they supply the combination which makes the evil thought effective. Wherever the subject of malign thought does not supply the fear that is necessary to his own extinction, the mental assassin is powerless; likewise, the Shaman's belief in the efficacy of his prayer formula has no power, unless it is combined with the victim's fear. It is then that it produces disaster and death. All compounds are spurious. Belief in anything, combined with fear of something, is a most deadly mixture. There is no power in the prayer of the witch, the sorcerer, the Shaman or the perverted prayer of the mental malpractitioner. The powers that be are ordained of God. If the prayers of mental perverts seem to have power, it is only the power with which we have endowed them, to the extent of fearing them.

Prayer in its true sense is a science as infallible as the science of numbers. It is not asking God to do, rather it is the realization of what God has already done, which causes the scales to fall from our eyes and enables us to see the reality of our own God-bestowed dominion and power. The realization that our life is hid with Christ in God bars the door of our minds so effectually against mental malpractice that we have nothing to fear from it, for the conscious realization of God's presence forms an impregnable defense against all that is unlike God. Dominion and power have been given man

* "Les Warega," page 213.

* Rev. 8:21.

Digitized by Google

from God and his sovereignty has been given him from the Most High, therefore he abides under the shadow of the Almighty.

VICTORY

By John Lowthian

BELSHAZZAR commanded a great feast to which he invited a thousand of his lords; and he caused the gold and silver vessels, taken from the temple by Nebuchadnezzar at the siege of Jerusalem, to be brought to him, that he and his wives and his concubines might drink therefrom. When the king with his princes, his wives and his concubines became boisterous with mirth, they gave holiday to their tongues, extolling the gods of gold and of silver, of brass and of iron, of wood and of stone. And it came to pass that there appeared to the king the fingers of a man's hand, which wrote upon the plaster of the wall:

"Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

Belshazzar was afraid.

It was not the appearance of the fingers which loosened the joints of his loins; neither was it the writing upon the plaster of the palace wall; nor was it the armless hand, which caused the king's knees to smite one against another. It was the apprehension caused by that which he had *not* seen which terrified the son of Nebuchadnezzar.

In his alarm he called aloud for the astrologers, the Chaldeans and the soothsayers, whom he promised richly to reward, if they could read the writing and make its meaning known to him. And they all came, but none could read it, neither could anyone interpret its meaning. Then the queen came, saying there was a man in the kingdom whose wisdom was like that of the gods, and suggesting that they send for him. And Daniel was brought before the king.

Power and wealth were promised if he could read the writing, but Daniel said: "Let thy gifts be to thyself, and give thy rewards to another; yet will I read the writing unto the king and make known to him the interpretation." Then Daniel read the writing and interpreted it thus: "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and found wanting."

And that night Belshazzar, the king of the Chaldeans, was slain.

The thing that he feared had come upon him.

What was true of Belshazzar is true of the whole human race, for apprehension is the heritage of existence; it is that attribute of sense which breeds calamity. It is a state of partial blindness in which, the light of intelligence spent, men put darkness for light; and if the light in men be darkness, how great is that darkness!

When apprehension has engendered fear, the eyes of understanding are put out; it is then that men mistake light for darkness. And when fear has occasioned dread, "the darkness which is felt" becomes visible. This is the blindness of ignorance, a state in which a man is troubled by the visions in his head, a state in which the sting of death reposes. Men fear whatever they do not understand, and the whole of any experience which may be comprehended is never as alarming as that part which is merely apprehended. Man becomes a Frankenstein, building from small fears and trepidations a creature whose component

Digitized by Google

parts, at first, seemed harmless enough in his hands; but, because he can not understand its workings, he endows it with supernatural powers and the thing becomes a monster which one day destroys its creator.

According to Virgil, fear is an immense, misshapen monster, whose eye is out. It attracts the thing feared and is in itself a malady exceeding all other ills, for it is that disease of the mind which superinduces all the maladies of the flesh. To apprehend an evil fate is to divide it; this accounts for the fact that "the miserably poor outlive the rich who fear to become poor; the exiles outlive such as live in perpetual fear of being exiled, and slaves outlive those who lose appetite and repose through fear of slavery."

The gong of perpetual fear knells more people to self-destruction than does disease, and this fact sustains the theory that fear is more insupportable than death itself. Addison has well said: "If inquietudes were weighed in the eventide of existence, it would be discovered that we have suffered more from the apprehension of such ills as have never happened than from those which have befallen us." If "all things that are, are with more spirit chased than enjoyed," then the converse is true and all things that are, are with more horror dreaded than endured.

By fearing death we invoke disease, and only to the extent that we believe it to contain the possibility of death, do we fear it. This is the first fruit of our ignorance concerning death, for disease bears no more relation to death than the scabbard to the sword; death is a sequence to disease and not a consequence of it. Disease is always a mental state; its appearance of our image in the mirror, a reflection which is in the mind on the sense plane, and not in the glass at all.

In the treadwell of existence, the imperceptible motion at the axle is a "running unto death." Existence is not an end in itself; death is its end. In fact, it is linked to life by death. Says Quarles: "The birds of the air die to sustain thee; the beasts of the field die to nourish thee; the fishes of the sea die to feed thee; our stomachs are their common sepulchre." But death does not affect life, any more than taking a cage apart affects the birds confined therein.

The existence of mortals is a patchwork of death but death is not ceasing to be—it is merely ceasing to be that which we were before. It is an element of time, contributing to eternity, an appearance such as the sun presents when it seems to set at night, whereas in reality it is only diffusing its light elsewhere.

Existence is a stage for the uncertainty of mind which corrodes man as an acid and withers humanity as a blight. The perpetuity of evil would be established were it not for death; hurts of heart and body are repaired by death; hence it is the supreme good of existence, a halo hovering around decay. According to Plato, the soul's emancipation from all dependence upon organic conditions is necessary to that form of knowledge which is spiritual power. If to think is to exist, thought and existence are one and the same. Hence, to forget to think would be to cease to exist. This establishes death as the science of physical oblivesence, or the art of forgetting the sensational images which have externalized themselves in the body—that passive instrument of mind which possesses a potential capacity to objectify the ideas impressed upon it.

As mortals, we are kindled and put out, but causing existence to cease to be what it was before, does not affect life, for life is the idea of which existence is but a thought, albeit a winged thought passing quickly to life.

Thought is the measure of existence, which, like the childhood of man, is merely a preparation for living. It is an opportunity to learn, and it contains a celestial possibility of making divine use of our organs, senses, faculties, in an unhasting, yet unresting, effort to be perfect, even as our Father in Heaven is perfect.

Existence is the receptacle of the particular, and forms the setting for the

Digitized by Google

THE JOHN CRERAR

spectacle apparent to the sense; it notches man as time does a tree; it strips from him faculties, interests and attachments. Death transfigures the little that existence leaves with the same certainty that winter blasts tear the leaves from the trees. As with principles, so with conditions; such as are at variance require a mediator in order to reconcile their contrarieties. Death is the point of contact between existence and life; it is a mediator reconciling an appearance with a reality, a shadow with a substance. It surrounds existence like an immense ocean; it is the link connecting it with life; and as the heat of the sun

". . . . . becomes wine
Joined to the juice that from the vine distills."

so existence yields itself to life through the fructifying alchemy of death, and the soul is quickened by its liberation from the body, as "the blowing of the winds quicken a coal to flames."

The soul in her essential development must pass from feeling to knowing, from knowing to understanding and, in the proportion that it transforms the image of itself, in that ratio is its form transfigured. The world is a masterpiece of transfigurations, and what appears in Nature as death, is birth in disguise. Nature throughout, says Fichte, is unmixed life which, concealed behind the old, begins to develop itself. Thus death is made a principle of deathlessness and "mortality is swallowed up in life." By disclosing the limitations of the finite, death reveals the limitlessness of the infinite.

"Thou fool, that which thou sowest is not quickened unless it die;" hence, death is not extinction, it is a process of revivifications, differing from life only as "one star differeth from another in glory." "Thou sowest grain, it may chance of wheat," but "Thou sowest not the body that shall be." First, by a natural process the grain decomposes, a change which permits the germ within the seed to expand into newness of life, and produce the blade; after which, in natural order, follow the flower and the fruit. Every grain in the beautiful wheat ear has not only the inherent virtue of reproducing, but of multiplying itself, *if it die!*

Existence is perfected by death, which is but another name for change. "We shall all be changed—for this corruptible must put on incorruption, and this mortal must put on immortality." Has not Isaiah prophesied that death shall be "swallowed up in victory?" Have we not "borne the image of the earth," and is it not promised that "we also shall bear the image of the heavenly?" Death is the ransom that existence pays for her redemption from mortality. "It is sown in corruption; it is raised in incorruption," and to death belongs the victory.

Existence is made up of change, death always acting as usher, but change is the divine route to perfection. It is

"Evolution ever climbing after some ideal good."

As long as the soul is limited to an imperfect instrument of expression, its view of itself is naturally distorted. Before death the body, by nature of its fibre, does not yield readily to the more spiritual impressions of the soul. The quickening process of the experience which withdraws the soul's support from the human mechanism which we call the body, while it renders the latter mute and inactive, yet causes the soul qualities to become more animated, more acute and more forceful, until these increased powers enable the soul to create a more diaphanous expression of its transfigured sense of itself.

What is death to the body is the rebirth of the soul, and one is as natural as the other. As the death of the old year is the birth of the new, so the change called death, is that moment in which the physical sinks into forgetfulness, while the soul rises into a new effulgence of glory with which to illumine its conception of self. When existence is finished and "Lachesis has no more thread," what will be the result? Life, eternal life, for God's one idea is Life. There is nothing else. When the thread of Lachesis comes to an end, and the mind

Digitized by Google

is withdrawn from the corporeal organs, these become inoperative, and this inactivity decrees the destruction of the temple not made with hands.

According to Hermes, "Death can no more be an absolute end than birth a real beginning," for as being precedes birth, so death precedes immortality. Let us suppose that the molecules of the corpse "are imbued with the physical and chemical forces of the living organism." Now what is to prevent these from being again set in motion by one who knows the nature of the vital force and has the power to command it? Says Eliphas Levi: "A leaf once fallen off does not reattach itself to the branch; the caterpillar becomes the butterfly but the butterfly does not again become the grub." This proves that "Nature closes the door on all that passes." Shapes pass and mind never recalls that which it has outgrown. This does not argue in favor of death. Shape was never alive; it merely expressed life. Detached from the life which animated it, a leaf loses the appearance of being alive. A leaf detached from a branch, a branch severed from a tree, or a tree uprooted from the earth, cease to express life. From the beginning they had no life in themselves, any more than an incandescent bulb has light in itself. The leaf, the branch and the tree are merely different shapes through which life found expression, even as the bulb transmits the light from which it is separate. Now, that which was never alive can never die, therefore there is no death. In reality what appears as death is merely the removal of a shape from direct contact with the force known as the Life Principle.

But the dissolution of the body does not bring extinction to the individual life, whose activity once animated and let to a shadow system the radiance befitting a temple of the Holy Ghost. Instead, in the manner that dark, dense vapors, high mounted in the ether, obscure the sun's face while admitting its light, so the seperation of the soul from its shape conceals the form of life which, like a candle in a lantern, although lighted can not be seen. The body is inactive; mind lends it motion and the body, invested with mind, radiates divinity! As the sun is the soul and centre of the universe, so mind animates the body and gives atmosphere to the soul, subjecting all things to its beneficence, and is itself subject to nothing. The soul is limited in its view of itself to the body's capacity.

Man is not mind and body; he is mind. His body is the representation of his mind to itself; mind being the reality of which body is an appearance. All the properties in our bodies are merely modifications of our minds; thus the body is the shadow, and the mind is that which casts it.

As long as the mind is, it will create a body or outward expression of itself. Therefore, death can not disrobe the mind of its means of interpretation, although it may quicken the soul's perception of itself into a spiritual understanding of its indissoluble union with God, for mind is the substance of which shape is the evidence. Man is an individuality, not a mere personality. He is, therefore, out of the range of death. Death reckons with the purely personal, which is the trademark of existence.

Personalities are finite; individualities are infinite. The soul never loses its individuality. If it were not so, recognition after death would be impossible. But, since the loss of personality through the destruction of the body does not affect man's individuality, recognition after death will be a natural consequence.

Death is but transfiguration, and when the soul is reanimated by its separation from such material limitation as it has overcome, it projects itself into a form corresponding to its spiritual attainment. Life is an end in itself. It is the ultimate meaning of the universe, and the fundamental truth of nature. Individuality is that part of himself that man retains through death—his immortal mind.

If you have ever seen a blacksmith with a bellows, reanimating into a flame red-hot cinders, you have noticed how the cinders maintained their brilliant,

Digitized by Google

shining appearance, distinct from the flame, the latter not being able to overcome their brightness. In like manner, transfigured souls retain their individualities, and,

"When glorious and sanctified our flesh is resumed,"

after death, we shall know, as we will be known, by individuality.

Death separates the mind from the trammels of materiality, thus emancipating the soul from all material thraldom. A light that gleams from a window disappears at the closing of the blinds, but who would say that a light is spent because it is shut in? Death shuts in life by shutting out existence. As a mother breathes for an unborn babe, until the course of evolution separates them, so life sustains its individual expression in that moment of forgetfulness which is necesary to the soul's progress. Hence, the creative virtue or inherent power in mind to project itself in shape, continues after death, even as before, and death resolves itself into a supreme dilation of the soul, by which the handmaiden of divinity

"That shapes our ends;
Rough-hew them how we will."

On the fabled pillars of Hercules, this legend was written: "Ne plus ultra." These pillars were supposed to mark the uttermost confines of the world; beyond lay no more. Eventually, men of venturesome spirit took ship and sailed past the pillars, to discover beyond the waste of waters fair and fruitful lands, teeming with flocks and herds; a land of corn and wine, and wealth that surpassed their wildest dreams. When they returned to their own land, one of the first things they did was to cross out the negative of the legend, so that it read: "Plus ultra" —more beyond!

It is so with existence—there is more beyond, and thus it is written, "Death is swallowed up in victory!"

"Death, so called, is but old matter dressed
In some new form. And in a varied vest
From tenement to tenement, though tossed,
The soul is still the same, the figure only lost:
And, as the softened wax new seals receives,
This face assumes, and that impression leaves,
Now called by one, now by another name,
The form is only changed, the wax is still the same.
Then, to be born is to begin to be
Some other thing we were not formerly.
That forms are changed, I grant; that nothing can
Continue in the figure it began."

GOD'S MESSENGER

COUNT each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow
Or mar thy hospitality, no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness; grief should be—
Like joy—majestic, equable, sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.—*Selected.*

Digitized by Google

THE THEOLOGICAL CONTROVERSY

By Horatio W. Dresser

ORDINARILY, readers of THE GLEANER are not likely to pay much attention to doctrinal discussions, since a practical way of regarding the Christian life has with them taken the place of the old theologies. But there are significant facts involved in the controversy between Fundamentalists and Modernists to which I wish to call attention, because in the end liberal thought will be strengthened.

It is noteworthy, for one thing, that the Fundamentalists "virtually deny the reality and sufficiency of the spiritual," as a recent writer has put it; for they hold that there is no real inspiration in the Bible unless in the manuscripts; no real divinity in Jesus unless it has a *physical* basis, through a particular kind of birth; no real resurrection unless *bodily;* no atonement except through *material blood;* and, strangest of all, no real presence of Christ until Jesus comes back with a *physical* body! It is well for all who believe in the reality and sufficiency of the spiritual to note the objections to these views, while also affirming with redoubled vigor their positive faith.

If we were dependent on the literal texts of the Bible, we would have no way to settle questions arising when divergent texts are compared, no standard by which to determine what parts of the Bible are most inspired, and no recourse save to believe everything precisely as it reads. But granted, that inspiration or revelation is *spiritual experience,* and must be spiritually discerned, then we may attribute higher values to books, chapters or passages which prove their inspiration by their fruits; and we are not at all bothered by teachings and incidents which have outlasted their usefulness. The Word of God would remain in the hearts of the people through all texts and all translations if the Bible were to be destroyed.

Those of us who put spiritual experience and perception first long ago concluded that Jesus' reappearance to the disciples was *spiritual,* and that the great meaning of the resurrection is missed unless we see that Jesus reappeared in glorified presence. To put the meaning of the crucifixion on the *material* blood is to emphasize the sacrificial bodily death of Jesus, in contrast with the spiritual *life* which Jesus lived, that taught the way of salvation. To wait for Jesus to come back *in the flesh* would be to put off as meaningless all these growing convictions of ours that the presence of the living Christ among us is the sublime fact. The Fundamentalists are trying to insist that no one is a Christian, and no one should teach in a divinity school who does not believe in these material ways. But some of us believe that a man does not really begin to be a Christian until he passes beyond these material ways of thinking.

But the crucial point just now is the doctrine of the Virgin Birth. It is asserted that the conception of Jesus was supernatural, that the physical birth was by miracle, was unique otherwise Christ could not have been divine, there could have been no God dwelling in the flesh. This is a delicate subject to touch upon, for people who believe in the miraculous birth do not like to have it questioned, and they usually decline to give any reasons except that it must be believed. A few introduce a far-fetched argument from the animal world in favor of partheno-genesis, while a few others try to argue the matter by quoting only the passages in the Bible which seem to teach that the birth was by miracle.

To others it has always seemed strange that the birth of the Son of God, the perfect spiritual being, should be made to depend on the supposed setting aside of natural law—as if the Son would then be the greater than if born as the child of Joseph. The birth of Jesus has in fact been *materialized.* The idea that the birth of Jesus meant exceptional *spiritual* purity on the part of Mary—and of Joseph,

Digitized by Google

too—has been utterly missed by those who have taken this material view. The fact has been ignored that Jesus uttered not a word, so far as the Gospels tell us, about any special birth; that John, the most enlightened of the Gospel writers, does not mention it; that the doctrine does not appear in the teachings of Paul, the first to give systematic expression to the doctrines of Jesus; and that the doctrine of the Virgin Birth did not appear till doctrinarians had begun the work which we now regard as of doubtful value, that is, the work of making a theology out of what they believed Jesus taught or should have taught.

When we turn to the New Testament as a whole, instead of selecting the passages which seem to prove the doctrine and ignoring the others, we recall the fact that there were two different traditions: one that Jesus had no human father, and the other that Joseph was his father. The former is stated by Matthew I, 21-25, and in a less decisive way by Luke I, 26-35. Scholars tell us that the Sinai-Syriac manuscript, dating from the beginning of the fifth century, gives Matt. I, 16 thus: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ." The earliest Gospel, Mark, makes no mention of the birth. Luke, who appears to have had Mark to draw upon as well as oral tradition, quotes the person in all the world most competent to express an opinion, Mary, as saying to the young Jesus, "Thy father and I have sought thee sorrowing." (Luke II, 48.) Luke refers to "the parents" of Jesus in this same chapter, and just below he speaks of Joseph and the mother. Still later in the chapter Luke again speaks of the "parents." Matthew, who gives credence to the view that Jesus was born without an earthly father, later incorporates the tradition that Jesus was "the carpenter's son," as the view that obtained in the community. (Matt. XIII, 55.) Luke includes the same tradition in his account. (Luke IV, 22.) John, who wrote latest of all and had the fullest opportunity of all to weigh traditions, speaks of "Jesus of Nazareth, the son of Joseph." (Jn. I, 45.)

As Rev. Frederick Palmer has recently said, "In order to establish a legitimate claim for Jesus as the Messiah, it was necessary to show that he was a descendant from David, for all Jewish authorities were agreed that the Messiah could come of David's line only. The Christian advocates of Jesus' Messiahship therefore give two genealogies to prove his Davidic descent. The genealogies both agree in ending the chain with Joseph. They would, therefore, have been useless if Joseph had not been in reality his father. The author or editor of the third Gospel has heard of the Virgin Birth, and while inclining to allow it, still cannot bring himself to forego the advantage of a claim which, however, could only be valid, on the contrary supposition. He, therefore, inserts a clause of possible qualification, 'as was supposed.' But unless the supposition was correct, his genealogy was worthless."

The Apostle Paul also taught that Jesus was "made of the seed of David according to the flesh." (Rom. I, 3.) In writing to Timothy, Paul again expresses this view. (II. Tim. ii, 8.) In Gal. IV, 4, the Apostle writes, "But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. "The inference is that to be a redeemer Jesus must be born "under the law." Jesus was thus "the firstborn among many brethren." (Rom. VIII, 29.) It is a noteworthy fact that Paul, who is so frequently quoted as the one who decisively taught that in Jesus "dwelt the fulness of the Godhead bodily," is also the one whose view of Christ throughout is that Jesus was made after the flesh as were other men. Out of the Pauline view in general what we now know as Christian theology was developed. But into it was incorporated this doctrine of the Virgin Birth which does not appear in his epistles. The reader is free to declare that Paul believed it, but did not find reason for stating his belief

Digitized by Google

on this subject. Any one is free to accept the genealogies in Matthew and Luke and interpret them to apply to Mary instead of to Joseph, also to affirm that the report that Joseph was the father of Jesus was mere heresy. Most of us like to conform to what we already believe and ignore everything to the contrary. But the simple fact remains that the New Testament record as a whole is *ambiguous,* that the doctrine in question rests on a very slight foundation, and that it is not taught by either the earliest gospel writer or by the most enlightened. The reader may then reserve the right to hold that he is an equally good Christian believer if he at least holds the whole matter in abeyance. Others would go farther than this and say that the whole question is spiritual any way, since the real point at issue is whether all the power and life and wisdom and love of God dwelt in Jesus that could dwell in a human being. If Jesus was at least a man like ourselves, physically speaking, then we can readily believe that he had a mind like ours, a spirit like ours, capable of knowing all the conflicts of which we are susceptible. It then remains for us to interpret the Messiahship spiritually, so that, with the erstwhile doubting Thomas we address Christ as "my Lord and my God," knowing that there is no barrier between us and God the Father. And if we believe that there is a great truth of the living Christ to proclaim in the world, this view of the Second Coming is the one we should be preaching with an energy to that which the Fundamentalists are putting into their controversy.

Some light may be thrown on the subject for those who interpret the Virgin Birth spiritually, if they take their clue from one of Swedenborg's statements. Swedenborg teaches that a virgin represents the Lord's kingdom, also the Church; hence every one in whom is the kingdom. Otherwise put, a virgin is one in whom there prevails love toward God and love for the neighbor. More specifically, virgins are those who are in innocence, who have not adulterated the truths of the Church. Either man or woman could, therefore, be a virgin. And one might hold that both Joseph and Mary were virgins in this sense.

I am well aware that followers of Swendenborg hold that Joseph was not the father of Jesus, that Jesus could not have had an earthly father and be the one Lord. But the above is also to be considered, with the possibility that the whole doctrine may not be made to turn on *a miraculous physical birth.* Why is it that Swedenborg strenuously objects to the view that the Lord was the son of Mary and oseph? Swedenborg even speaks of this notion as "frantic madness," as strong language as he ever uses. Because the notion that a finite man and a finite woman were the parents of the Lord Christ would mean that Jesus was "mere man." This would be absurd, for it would imply that a man and a woman of their own mere volition could produce the Christ of all the universe! Plainly, the Christ is Divine. There is for Christ no father save the Infinite Father of us all. The finite could not have produced the infinite. But granted this, that Christ was Divine—as the Gospel of John so plainly teaches—what remains to be said about the *physical* conception of the babe who lay in the manger? Shall we say that this babe could then have had no natural father? One is free to believe it, if by so doing he seems to believe the more fully in the Christ. Or, shall we say that Joseph could have been his father *in the flesh,* thus supremely exalting the flesh in man as well as in woman, instead of casting slurs on it; while it was still true that the Father as Christ was there too without let or hindrance, with no miracle, no infraction of natural law?

The texts in Matthew and Luke would still give us trouble. But so indeed they do when it is a question of the resurrection and on many other vital points. We have in the Gospels the recorded traditions in the form in which the four evangelists saw fit to write them, interspersing as they did their own opinions, and differing from one another. We may accept Matthew literally if we choose.

Digitized by Google

But others of us may prefer John. In any event, we must presuppose that *some one has told* Matthew and Luke what they record; for we cannot sustain the notion that witnesses were present in the flesh to report literally on these things. In the case of Joseph's dream, the only witness we could presuppose would be an angel. We must then hold that an angel later told some one in the flesh, and that the tradition was handed down, amidst all the contingencies that beset traditions, precisely as in the case of various traditions as to what happened to Jesus's body. Is there any final appeal except to what we believe is spiritually true, what holds together according to spiritual principles? If we settle the other points in the controversy mentioned above on spiritual grounds, why make an exception and say that Christ's birth was by *physical* miracle? Why not hold that the conception of Jesus was by natural law, and that *also* there came to Mary the marvellous news that in the babe who was to be Emmanuel—God with us, the Christ? At least we may reverently say that the whole wonderful story is not told. We are free to find in the ambiguities of the Gospels the view which seems most spiritually reasonable. We are free to develop from Swedenborg's statements, also ambiguous, the view which seems best to explain the spiritual state of being a virgin. If in the end we have only belief, not demonstration, well, the same is true on many other points too, and we still have much to learn. But what I would emphatically protest against is the notion that any of these vital spiritual matters can be settled on *physical* grounds.

The theory here proposed, namely, that Joseph was the father of Jesus in the flesh, may shock some people, as if we were taking their Lord away. I would not for a moment question the integrity of belief in the Lord. I am trying to make clear what we mean when we object to the view that Joseph was the father of Jesus. Our objection plainly turns on the point made by Swedenborg, that is, that Christ would then be mere man, would be finite. But now the only ground on which we can make good our belief in the Christ as more than finite, as no mere product of human volition, would seem to be the one above mentioned, that is, that in Christ we have the Divine fatherhood. This Fatherhood dwelt in Jesus, God with us. But Jesus as physical being may also have been the child of Joseph and Mary.

Again, if with Swedenborg, we symbolize the idea "virgin," we have a clue to spiritual immaculateness for all women and all men in whom love toward God and man becomes the prevailing love, who keep Divine truth "pure and undefiled." We may well endeavor to attain this state of spiritual purity which invites the Holy Spirit. We may also aspire to marry so that our marriage shall be at heart spiritual. As fathers or mothers, we may aspire to be "pure before the Lord." We know that true marriage is indeed of heaven. Furthermore, we hold that the soul comes from God its Creator in the case of every one of us. We, as parents are unable to create a soul. That is the work of God alone. But we may seek to become fit instruments of such creation.

Finally, when the spiritual principles are made clear, we need never be troubled about the physical matters on which religious people have put a life-and-death emphasis. We have the word of God, any way: it is eternal in the heavens, in the hearts and minds of men, whatever happens to texts. We have the Christ, however much the theologians may dispute over a miracle. The resurrection occurred, however faulty the Gospels may be in their record. We have the faith that Jesus *lived* to save us, whatever is said about the material blood in childlike literalness of interpretation. We have our faith in the living Christ, despite the notion that Jesus must come again in the flesh. We do indeed believe in the reality and supremacy of the spiritual. And some of us have learned to be tolerant, refusing to lay down the law and judge who are Christians, who really believe in the Lord. It is not given us to

Digitized by Google

judge our fellowman. For all we know, there are several ways of being a good Christian. Let no one be shocked if we cannot quite see our way to believe that the whole great Christian truth turns on believing a miracle.

THE PHOTOGRAPHY OF MIND

I SUPPOSE most of you, like myself, have been trained in your petitions and supplications to close with these words, "If it be Thy will, Oh God." We have always felt that at the close of our petitions for health or happiness or prosperity or peace or any other blessing, we must perforce end our prayer with those words, "If it be Thy will." We have been so educated, because we have not known what is the good and perfect and acceptable will of God; we have not understood what it is. We have been falsely educated; we have been taught to believe that for some wise and inscrutable purpose, which God alone knows, He has seen fit to withhold the thing we have prayed for, to keep us a little longer in sickness, a little longer in sorrow, just a little longer in poverty, sometimes just a little longer in sin; for surely you and I have sent our supplications to God that we might end the disgraceful things which were going on; but these things have gone on despite our petitions and supplications. May it not be from some false belief which persists in our mentalities? Why should we persist in ending our petition for purity or improvement in financial affairs with "Thy will, Oh God"?

Because we do not know what is the will of God. In this respect it seems to me we have not improved at all during the two thousand years of Christianity. We still have the same opinions about the will of God as had the people of our Saviour's time. They believed that if any calamity came to them, either individually or as a nation, it was the inscrutable will of God. If a child died, it was the will of God. Did a fortune disappear through no fault of the loser, it was the will of God, and he must be resigned. If a national calamity threatened, it was the will of God. All of the discomfitures the children of Israel suffered seemed to be the will of God. "Who did sin that this man should be born blind?" In what way is the will of God manifesting itself that this child should die? These were the questions that were hurled constantly at the Master's head. Why should these things be so? Why should an innocent child die? Surely an innocent child could not die as the result of its own sins. Why was it so?

A little group was asking Jesus peculiar questions one morning concerning the will of God. They, like ourselves, had been taught to believe that the misfortunes that came to them individually attested the will of God; and they sought an explanation. Try as we may we have to confess our absolute ignorance of the reason for it all. We have not had a convenient Jesus to turn to; some have turned to the church, His modern representative, and the church has shaken its head and said, "My dear soul, it is the will of God; be resigned to it." But if we had a Jesus today we might have an entirely different interpretation of the will of God. He told that group of knowledge seekers what He would tell us: "It is not the will of your Father which is in heaven, that one of

Digitized by Google

these little ones should perish" (Matt. 18:14). Yet a host of them are dying today in Russia. Not His will that one of these should die. And Jesus went so far as to say that it is not the will of His Father that the sinner should die, but rather that he be converted and live. It is not the will of God that the children of Russia should die; not the will of God that children in the hospitals of New York today should die. A Scotchman says, "Man's inhumanity to man makes countless thousands mourn." Why do we not place the responsibility where it belongs and co-operate with it? What is the will of God? Paul expressed it: "There is a perfect and good and acceptable will of God." When you really know what the will of God is you can say with joy in your soul and not fear in your heart, "Thy will be done." Today we say, "Thy will be done," with fear and trembling that the very worst is going to happen; we are resigned to the will of God because of some dreadful thing coming to us, but when we know what it is we are happy indeed that it comes to pass, we are happy indeed to co-operate and bring it into our lives.

What is the will of God? That man should express Him, God, in every particular; it is the will of God that man should reflect Him, in eternal life and all that goes to make the sum total of eternal life, peace, harmony, health and prosperity. Think of the shocking interpretations placed upon this expression by the so-called sacred church! It is pathetic. The orthodox belief for centuries has taught that the will of God is a benign will, yet we bow to it in fear and trembling, anticipating awful things to come: we dread the will of God instead of going out with joy to greet it.

Often someone writes and asks to be made strong to endure the will of God, which he interprets to mean the death of a wife or child or the manifestation in his own organism of an incurable malady. He asks, "Enable me to be strong and abide by the will of God." That is a false interpretation. It has required a new philosophy to show us that it is the will of God for us to live and live joyously, to rise above everything that is limiting, binding and distressing, above our sicknesses, pains and troubles. If it is the will of God, then we, knowing what the will of God is, can co-operate with it. To co-operate with it, we must first know the will of God. How can you work with any law and work intelligently? You must know how the law works on its own account, in order to bring into its interpretation the meanings that are necessary to its full realization. So it is the will of God that you should live and live more abundantly. It is God's will that we should have life and life more abundantly. Jesus came to demonstrate the will of God. It is one thing to talk about the will of God and quite another thing to prove it. There were those in Jesus' time who thought Bartimaeus' blindness was the will of God, although it was congenital blindness. He had not produced it from any sins on his own account. If Jesus had believed that the blindness of Bartimaeus was the will of God, do you think He would have changed it, He who came to do the will of the Father which is in Heaven? If He had believed what the majority of people about Him in His day believed, do you think He would have annulled it? Do you think He would have revoked and set aside Bartimaeus' blindness? It is absurd. We have not examined the facts; we have not thought deeply about the matter but have just gone on, an unthinking lot, inheriting our thoughts along with our material goods, from our progenitors.

The blowing up of a coal mine is often traceable to human carelessness. Some people do not want to trace it to this, therefore, they say it is the will of God. That is the way we have done. There is the president of a large coal mine in Pennsylvania: if anything happened in the mines, usually as the result of his parsimony, such as neglect to put in life-saving devices, he fell back on his Presbyterianism and said, "It is the will of God." What a cruel interpretation!

Here is a beautiful lesson. It begins:

Digitized by Google

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." You say that this is impossible. But Jesus says it, you see, and today we say we can be as perfect as Jesus was. He was a unique personality, but he did not say, "Be as perfect as I." He says, "Be as perfect as your Father which is in Heaven is perfect." Do you say that is impossible? How can you be as perfect as your Father in Heaven? According to the idea of what you are, for the idea of Mind is as perfect as the Mind that thought it. A perfect God could not express himself in an imperfect man. In our real being we are perfect, even as our Father in Heaven is perfect. With this truth all we need to do is to know it and keep on emphasizing it, declaring it in spite of all our seeming imperfection.

At the end of the lesson it says He grew perfect by the things which He suffered. Though he was tempted, yet He sinned not. If you use the word "experienced" instead of "suffered," you find that it is exactly the way we learn. Do not things continually drive us close to God; do not our pains and apparently unsubduable passions bring us nearer to the Father? Put in the word "experience," if you please.

"Though He were a Son, yet He learned obedience by the things which He suffered" (Heb. 5:8). You will see that the things of earth give no satisfaction. You will see how little theologies give to comfort in the hour of trial. You will be driven from the weak and inharmonious to the strong and harmonious, just as today we are driven into this room for things that are true; to find the will of God and when we have found it, we will understand as Paul did that which is good and acceptable because it is good and acceptable, perfect because it is perfect, because it is the will of God that you should live throughout all eternity as His perfect idea. Acceptable, because it is the will of God that you enjoy life; because life without the enjoyment of it in terms of life and health and strength would not be acceptable. That is why many commit suicide. But *is it* acceptable because you have all that God is, that you should express all that God is.

Will God be satisfied with anything less than perfection? If you had your photograph taken yesterday and the proof was sent to you this morning with a distorted countenance, would you accept that as a likeness of yourself? Would you not rather that he should take another ?Think you what God has for His image and expression: a sickly sorrowful thing that you call a mortal! Is that a proof of Divine love and truth?

Never end prayer with "If it be Thy will, O Heavenly Father." Just know when you affirm oneness with indestructible life that it is His will to express through you in terms of superabundance. Do not end a petition with that silly clause, "If it be Thy will." It has no place in our new philosophy. When we know the will of God we can not end our prayers with such a silly expression.

If you do not feel quite up to the mark, just know it is His will to express Himself in terms of life and health and strength, and when you repeat the words of our silent meditation, do not merely commit them to memory, but analyze and dissect them. When you say, "The order and harmony of the Christ consciousness, established in me throughout all eternity, is expressing itself now as perfect health," what does it mean? It means that the divinity of you, which is the reality of you, is like God, "the same yesterday, today and forever." You are not growing into a state of perfection but in the consciousness that you are already perfect, growth in the consciousness of what you are. If there is any unfoldment, it is there, and when you see it, you will see yourself perfect as your Father is perfect, and understand what Paul and John, the Mystic, wrote: "It doth not yet appear what we shall be, but when He who is perfect is come, we shall be like Him, for we shall see Him as He is." "Beloved, now are we the Sons of God." Let us take this thought of John into the silence with us.

Digitized by Google



Children's Page



THE FROG-DANCE

ONE OF GRIMM'S FAIRY TALES

Interpreted in the light of Divine Science

LONG, long ago there lived a King, whose daughters were all beautiful, but the youngest was so exceedingly beautiful that the Sun, himself, although he saw her often, was always surprised when she came out into his light.

In those wonderful fairy days when one wanted anything, all he had to do was to wish for it. Wouldn't it be nice if that were so today? Well, it can be, and if you will listen with all your ears, this story will tell you a secret that will bring back those magic days, when to wish was to have.

Now, the king's daughter, who was so radiantly beautiful that she dimmed even the Sun's rays, is *YOU;* whether you be little boy or little girl, she is that part of you that thinks—your MIND.

The King, her Father is the great essence of Love or GOD, out of which you come. Near the castle of this King, which is the dwelling place of God in you, lay a large and still forest, which is none other than the great quiet Divine mind where ideas are born. In the midst of this forest there stood an old tree, beneath whose branches flowed a tranquil brook, just as in the great expanse of God's mind your own thoughts flow like the little stream.

Whenever it was very hot the King's daughter ran off into the wood and sat down on the bank of the cool stream and when she felt dull she would often amuse herself by throwing a golden ball up into the air and catching it again. This was her favorite sport.

You didn't know that you did the same thing, did you? But every time you have a beautiful or happy idea such as playing that you are a wonderful hero or a great and brilliant person and you have a perfectly glorious time playing make-believe, you are the King's daughter, sitting by the cool stream of thought, tossing your golden ball of an idea up in the air and catching it again.

Now, it so happened, that one day, when the King's daughter threw her ball into the air, it fell on the grass instead of into her hand, and rolled past her into a fountain near by. She watched the ball roll away from her and saw it disappear beneath the water which was so deep that no one could see the bottom. The King's daughter was very sad over the loss of her golden ball and began to weep.

Now, remember, you are the King's daughter and just as she lost her golden ball in the bottomless fountain, so you, when you are playing with your beautiful idea sometimes lose it and can't get it back and you are sad because that play-idea gave you such fun and you want to see it come true. It has dropped into that bottomless fountain called the subconscious mind and you try and try to get it back and it will not come.

But—and now we are getting a little nearer to the secret—it isn't lost at all, because every thought or idea that you put into your sub-conscious mind, comes back to you sooner or later, not as a thought but as the thing itself.

If your golden ball or idea is the thought that you want to be well or happy or beautiful or that you want to be a great artist or lawyer or a great

Digitized by Google

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." You say that this is impossible. But Jesus says it, you see, and today we say we can be as perfect as Jesus was. He was a unique personality, but he did not say, "Be as perfect as I." He says, "Be as perfect as your Father which is in Heaven is perfect." Do you say that is impossible? How can you be as perfect as your Father in Heaven? According to the idea of what you are, for the idea of Mind is as perfect as the Mind that thought it. A perfect God could not express himself in an imperfect man. In our real being we are perfect, even as our Father in Heaven is perfect. With this truth all we need to do is to know it and keep on emphasizing it, declaring it in spite of all our seeming imperfection.

At the end of the lesson it says He grew perfect by the things which He suffered. Though he was tempted, yet He sinned not. If you use the word "experienced" instead of "suffered," you find that it is exactly the way we learn. Do not things continually drive us close to God; do not our pains and apparently unsubduable passions bring us nearer to the Father? Put in the word "experience," if you please.

"Though He were a Son, yet He learned obedience by the things which He suffered" (Heb. 5:8). You will see that the things of earth give no satisfaction. You will see how little theologies give to comfort in the hour of trial. You will be driven from the weak and inharmonious to the strong and harmonious, just as today we are driven into this room for things that are true; to find the will of God and when we have found it, we will understand as Paul did that which is good and acceptable because it is good and acceptable, perfect because it is perfect, because it is the will of God that you should live throughout all eternity as His perfect idea. Acceptable, because it is the will of God that you enjoy life; because life without the enjoyment of it in terms of life and health and strength would not be acceptable. That is why many commit suicide. But *is it* acceptable because you have all that God is, that you should express all that God is.

Will God be satisfied with anything less than perfection? If you had your photograph taken yesterday and the proof was sent to you this morning with a distorted countenance, would you accept that as a likeness of yourself? Would you not rather that he should take another ?Think you what God has for His image and expression: a sickly sorrowful thing that you call a mortal! Is that a proof of Divine love and truth?

Never end prayer with "If it be Thy will, O Heavenly Father." Just know when you affirm oneness with indestructible life that it is His will to express through you in terms of superabundance. Do not end a petition with that silly clause, "If it be Thy will." It has no place in our new philosophy. When we know the will of God we can not end our prayers with such a silly expression.

If you do not feel quite up to the mark, just know it is His will to express Himself in terms of life and health and strength, and when you repeat the words of our silent meditation, do not merely commit them to memory, but analyze and dissect them. When you say, "The order and harmony of the Christ consciousness, established in me throughout all eternity, is expressing itself now as perfect health," what does it mean? It means that the divinity of you, which is the reality of you, is like God, "the same yesterday, today and forever." You are not growing into a state of perfection but in the consciousness that you are already perfect, growth in the consciousness of what you are. If there is any unfoldment, it is there, and when you see it, you will see yourself perfect as your Father is perfect, and understand what Paul and John, the Mystic, wrote: "It doth not yet appear what we shall be, but when He who is perfect is come, we shall be like Him, for we shall see Him as He is." "Beloved, now are we the Sons of God." Let us take this thought of John into the silence with us.

Digitized by Google



Children's Page



THE FROG-DANCE

ONE OF GRIMM'S FAIRY TALES

Interpreted in the light of Divine Science

LONG, long ago there lived a King, whose daughters were all beautiful, but the youngest was so exceedingly beautiful that the Sun, himself, although he saw her often, was always surprised when she came out into his light.

In those wonderful fairy days when one wanted anything, all he had to do was to wish for it. Wouldn't it be nice if that were so today? Well, it can be, and if you will listen with all your ears, this story will tell you a secret that will bring back those magic days, when to wish was to have.

Now, the king's daughter, who was so radiantly beautiful that she dimmed even the Sun's rays, is *YOU;* whether you be little boy or little girl, she is that part of you that thinks—your MIND.

The King, her Father is the great essence of Love or GOD, out of which you come. Near the castle of this King, which is the dwelling place of God in you, lay a large and still forest, which is none other than the great quiet Divine mind where ideas are born. In the midst of this forest there stood an old tree, beneath whose branches flowed a tranquil brook, just as in the great expanse of God's mind your own thoughts flow like the little stream.

Whenever it was very hot the King's daughter ran off into the wood and sat down on the bank of the cool stream and when she felt dull she would often amuse herself by throwing a golden ball up into the air and catching it again. This was her favorite sport.

You didn't know that you did the same thing, did you? But every time you have a beautiful or happy idea such as playing that you are a wonderful hero or a great and brilliant person and you have a perfectly glorious time playing make-believe, you are the King's daughter, sitting by the cool stream of thought, tossing your golden ball of an idea up in the air and catching it again.

Now, it so happened, that one day, when the King's daughter threw her ball into the air, it fell on the grass instead of into her hand, and rolled past her into a fountain near by. She watched the ball roll away from her and saw it disappear beneath the water which was so deep that no one could see the bottom. The King's daughter was very sad over the loss of her golden ball and began to weep.

Now, remember, you are the King's daughter and just as she lost her golden ball in the bottomless fountain, so you, when you are playing with your beautiful idea sometimes lose it and can't get it back and you are sad because that play-idea gave you such fun and you want to see it come true. It has dropped into that bottomless fountain called the subconscious mind and you try and try to get it back and it will not come.

But—and now we are getting a little nearer to the secret—it isn't lost at all, because every thought or idea that you put into your sub-conscious mind, comes back to you sooner or later, not as a thought but as the thing itself.

If your golden ball or idea is the thought that you want to be well or happy or beautiful or that you want to be a great artist or lawyer or a great

Digitized by Google

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." You say that this is impossible. But Jesus says it, you see, and today we say we can be as perfect as Jesus was. He was a unique personality, but he did not say, "Be as perfect as I." He says, "Be as perfect as your Father which is in Heaven is perfect." Do you say that is impossible? How can you be as perfect as your Father in Heaven? According to the idea of what you are, for the idea of Mind is as perfect as the Mind that thought it. A perfect God could not express himself in an imperfect man. In our real being we are perfect, even as our Father in Heaven is perfect. With this truth all we need to do is to know it and keep on emphasizing it, declaring it in spite of all our seeming imperfection.

At the end of the lesson it says He grew perfect by the things which He suffered. Though he was tempted, yet He sinned not. If you use the word "experienced" instead of "suffered," you find that it is exactly the way we learn. Do not things continually drive us close to God; do not our pains and apparently unsubduable passions bring us nearer to the Father? Put in the word "experience," if you please.

"Though He were a Son, yet He learned obedience by the things which He suffered" (Heb. 5:8). You will see that the things of earth give no satisfaction. You will see how little theologies give to comfort in the hour of trial. You will be driven from the weak and inharmonious to the strong and harmonious, just as today we are driven into this room for things that are true; to find the will of God and when we have found it, we will understand as Paul did that which is good and acceptable because it is good and acceptable, perfect because it is perfect, because it is the will of God that you should live throughout all eternity as His perfect idea. Acceptable, because it is the will of God that you enjoy life; because life without the enjoyment of it in terms of life and health and strength would not be acceptable. That is why many commit suicide. But *is it* acceptable because you have all that God is, that you should express all that God is.

Will God be satisfied with anything less than perfection? If you had your photograph taken yesterday and the proof was sent to you this morning with a distorted countenance, would you accept that as a likeness of yourself? Would you not rather that he should take another ?Think you what God has for His image and expression: a sickly sorrowful thing that you call a mortal! Is that a proof of Divine love and truth?

Never end prayer with "If it be Thy will, O Heavenly Father." Just know when you affirm oneness with indestructible life that it is His will to express through you in terms of superabundance. Do not end a petition with that silly clause, "If it be Thy will." It has no place in our new philosophy. When we know the will of God we can not end our prayers with such a silly expression.

If you do not feel quite up to the mark, just know it is His will to express Himself in terms of life and health and strength, and when you repeat the words of our silent meditation, do not merely commit them to memory, but analyze and dissect them. When you say, "The order and harmony of the Christ consciousness, established in me throughout all eternity, is expressing itself now as perfect health," what does it mean? It means that the divinity of you, which is the reality of you, is like God, "the same yesterday, today and forever." You are not growing into a state of perfection but in the consciousness that you are already perfect, growth in the consciousness of what you are. If there is any unfoldment, it is there, and when you see it, you will see yourself perfect as your Father is perfect, and understand what Paul and John, the Mystic, wrote: "It doth not yet appear what we shall be, but when He who is perfect is come, we shall be like Him, for we shall see Him as He is." "Beloved, now are we the Sons of God." Let us take this thought of John into the silence with us.

Digitized by Google



Children's Page



THE FROG-DANCE

ONE OF GRIMM'S FAIRY TALES

Interpreted in the light of Divine Science

LONG, long ago there lived a King, whose daughters were all beautiful, but the youngest was so exceedingly beautiful that the Sun, himself, although he saw her often, was always surprised when she came out into his light.

In those wonderful fairy days when one wanted anything, all he had to do was to wish for it. Wouldn't it be nice if that were so today? Well, it can be, and if you will listen with all your ears, this story will tell you a secret that will bring back those magic days, when to wish was to have.

Now, the king's daughter, who was so radiantly beautiful that she dimmed even the Sun's rays, is *YOU;* whether you be little boy or little girl, she is that part of you that thinks—your MIND.

The King, her Father is the great essence of Love or GOD, out of which you come. Near the castle of this King, which is the dwelling place of God in you, lay a large and still forest, which is none other than the great quiet Divine mind where ideas are born. In the midst of this forest there stood an old tree, beneath whose branches flowed a tranquil brook, just as in the great expanse of God's mind your own thoughts flow like the little stream.

Whenever it was very hot the King's daughter ran off into the wood and sat down on the bank of the cool stream and when she felt dull she would often amuse herself by throwing a golden ball up into the air and catching it again. This was her favorite sport.

You didn't know that you did the same thing, did you? But every time you have a beautiful or happy idea such as playing that you are a wonderful hero or a great and brilliant person and you have a perfectly glorious time playing make-believe, you are the King's daughter, sitting by the cool stream of thought, tossing your golden ball of an idea up in the air and catching it again.

Now, it so happened, that one day, when the King's daughter threw her ball into the air, it fell on the grass instead of into her hand, and rolled past her into a fountain near by. She watched the ball roll away from her and saw it disappear beneath the water which was so deep that no one could see the bottom. The King's daughter was very sad over the loss of her golden ball and began to weep.

Now, remember, you are the King's daughter and just as she lost her golden ball in the bottomless fountain, so you, when you are playing with your beautiful idea sometimes lose it and can't get it back and you are sad because that play-idea gave you such fun and you want to see it come true. It has dropped into that bottomless fountain called the subconscious mind and you try and try to get it back and it will not come.

But—and now we are getting a little nearer to the secret—it isn't lost at all, because every thought or idea that you put into your sub-conscious mind, comes back to you sooner or later, not as a thought but as the thing itself.

If your golden ball or idea is the thought that you want to be well or happy or beautiful or that you want to be a great artist or lawyer or a great

Digitized by Google

"Be ye therefore perfect, even as your Father which is in Heaven is perfect." You say that this is impossible. But Jesus says it, you see, and today we say we can be as perfect as Jesus was. He was a unique personality, but he did not say, "Be as perfect as I." He says, "Be as perfect as your Father which is in Heaven is perfect." Do you say that is impossible? How can you be as perfect as your Father in Heaven? According to the idea of what you are, for the idea of Mind is as perfect as the Mind that thought it. A perfect God could not express himself in an imperfect man. In our real being we are perfect, even as our Father in Heaven is perfect. With this truth all we need to do is to know it and keep on emphasizing it, declaring it in spite of all our seeming imperfection.

At the end of the lesson it says He grew perfect by the things which He suffered. Though he was tempted, yet He sinned not. If you use the word "experienced" instead of "suffered," you find that it is exactly the way we learn. Do not things continually drive us close to God; do not our pains and apparently unsubduable passions bring us nearer to the Father? Put in the word "experience," if you please.

"Though He were a Son, yet He learned obedience by the things which He suffered" (Heb. 5:8). You will see that the things of earth give no satisfaction. You will see how little theologies give to comfort in the hour of trial. You will be driven from the weak and inharmonious to the strong and harmonious, just as today we are driven into this room for things that are true; to find the will of God and when we have found it, we will understand as Paul did that which is good and acceptable because it is good and acceptable, perfect because it is perfect, because it is the will of God that you should live throughout all eternity as His perfect idea. Acceptable, because it is the will of God that you enjoy life; because life without the enjoyment of it in terms of life and health and strength would not be acceptable. That is why many commit suicide. But *is it* acceptable because you have all that God is, that you should express all that God is.

Will God be satisfied with anything less than perfection? If you had your photograph taken yesterday and the proof was sent to you this morning with a distorted countenance, would you accept that as a likeness of yourself? Would you not rather that he should take another ?Think you what God has for His image and expression: a sickly sorrowful thing that you call a mortal! Is that a proof of Divine love and truth?

Never end prayer with "If it be Thy will, O Heavenly Father." Just know when you affirm oneness with indestructible life that it is His will to express through you in terms of superabundance. Do not end a petition with that silly clause, "If it be Thy will." It has no place in our new philosophy. When we know the will of God we can not end our prayers with such a silly expression.

If you do not feel quite up to the mark, just know it is His will to express Himself in terms of life and health and strength, and when you repeat the words of our silent meditation, do not merely commit them to memory, but analyze and dissect them. When you say, "The order and harmony of the Christ consciousness, established in me throughout all eternity, is expressing itself now as perfect health," what does it mean? It means that the divinity of you, which is the reality of you, is like God, "the same yesterday, today and forever." You are not growing into a state of perfection but in the consciousness that you are already perfect, growth in the consciousness of what you are. If there is any unfoldment, it is there, and when you see it, you will see yourself perfect as your Father is perfect, and understand what Paul and John, the Mystic, wrote: "It doth not yet appear what we shall be, but when He who is perfect is come, we shall be like Him, for we shall see Him as He is." "Beloved, now are we the Sons of God." Let us take this thought of John into the silence with us.

Digitized by Google



Children's Page



THE FROG-DANCE

ONE OF GRIMM'S FAIRY TALES

Interpreted in the light of Divine Science

LONG, long ago there lived a King, whose daughters were all beautiful, but the youngest was so exceedingly beautiful that the Sun, himself, although he saw her often, was always surprised when she came out into his light.

In those wonderful fairy days when one wanted anything, all he had to do was to wish for it. Wouldn't it be nice if that were so today? Well, it can be, and if you will listen with all your ears, this story will tell you a secret that will bring back those magic days, when to wish was to have.

Now, the king's daughter, who was so radiantly beautiful that she dimmed even the Sun's rays, is *YOU;* whether you be little boy or little girl, she is that part of you that thinks—your MIND.

The King, her Father is the great essence of Love or GOD, out of which you come. Near the castle of this King, which is the dwelling place of God in you, lay a large and still forest, which is none other than the great quiet Divine mind where ideas are born. In the midst of this forest there stood an old tree, beneath whose branches flowed a tranquil brook, just as in the great expanse of God's mind your own thoughts flow like the little stream.

Whenever it was very hot the King's daughter ran off into the wood and sat down on the bank of the cool stream and when she felt dull she would often amuse herself by throwing a golden ball up into the air and catching it again. This was her favorite sport.

You didn't know that you did the same thing, did you? But every time you have a beautiful or happy idea such as playing that you are a wonderful hero or a great and brilliant person and you have a perfectly glorious time playing make-believe, you are the King's daughter, sitting by the cool stream of thought, tossing your golden ball of an idea up in the air and catching it again.

Now, it so happened, that one day, when the King's daughter threw her ball into the air, it fell on the grass instead of into her hand, and rolled past her into a fountain near by. She watched the ball roll away from her and saw it disappear beneath the water which was so deep that no one could see the bottom. The King's daughter was very sad over the loss of her golden ball and began to weep.

Now, remember, you are the King's daughter and just as she lost her golden ball in the bottomless fountain, so you, when you are playing with your beautiful idea sometimes lose it and can't get it back and you are sad because that play-idea gave you such fun and you want to see it come true. It has dropped into that bottomless fountain called the subconscious mind and you try and try to get it back and it will not come.

But—and now we are getting a little nearer to the secret—it isn't lost at all, because every thought or idea that you put into your sub-conscious mind, comes back to you sooner or later, not as a thought but as the thing itself.

If your golden ball or idea is the thought that you want to be well or happy or beautiful or that you want to be a great artist or lawyer or a great

Digitized by Google

and wise man or woman, or if someone who is very dear to you is sick and you want to see him well—or maybe it is a new doll or a new pair of roller skates that you want, no matter what it is, if you take that thought and toss it up and down in your mind and think about it, your golden ball of thought will roll into the fountain of sub-conscious mind or Christ-mind and for a while you might think it is lost, but it isn't. And it is the same way with unbeautiful thoughts and ideas. If you hold a mean or spiteful or a sick thought or anything that is unlovely, that too, will come back and in conditions that you do not like, so be sure that all of your thoughts are golden balls.

Now we are getting still nearer to the secret. Inside of you and invisible there is another self of you which you have never known. It is the all powerful Christ-self of you which knows all things and can do all things, and which wants you to have all things, that you desire, and who carries out for you all things that you give it to do. But as we never see this inner self with the ordinary vision we do not always recognize it when it speaks to us.

Now, let's see what happened. As the King's daughter cried louder and louder. thinking her ball was lost a voice called out—'Why do you weep, King's daughter? Your tears would melt even a stone to pity." Hearing this strange voice she looked around to the spot whence it came and saw a frog stretching its thick ugly head out of the water. "Oh, you old "water-paddler!" she said, "Was it you who spoke? I am weeping for my golden ball which has sdipped away from me into the water."

"Be quiet and do not cry" answered the frog, whom the King's daughter did not yet recognize for what he really was, for he was in reality her own inner self speaking to her just as yours will speak to you when you get still and listen. "I can help you but what will you give me if I bring your plaything up again for you?"

"What will you have, dear frog?" she answered. "My pearls, my jewels, my dresses or the golden crown which I wear on my head?"

But the frog who was very wise and knew that these things that she offered were only adornments and not from her heart, answered—"Jewels and dresses and golden crowns are not for me but if you will love me and let me be your companion and playfellow, and sit at your table and eat from your little golden plate and drink out of your cup and sleep in your little bed—if you will promise me all of these, then will I dive down and bring up your golden ball." For your real self demands that you give your best and constantly recognize it.

"I will promise you all," said she, "if you will only get me my ball." But she said to herself—"What is this silly frog chattering about. Let him remain in the water with his own kind. He cannot go into society."

But as soon as the frog had received her promise he dived down under the water. Presently he swam up again with the ball in his mouth and threw it on the grass, just as your inner self will dive down into your sub-conscious mind and bring up the idea you have put into it.

The King's daughter was so full of joy when she saw her beautiful plaything that she took it up and ran off in great haste.

"Stop! Stop!" cried the frog, "Take me with you! I cannot hop as fast as you can run. Take me with you!" But all his croaking was in vain. The King's daughter shut her ears, refusing to listen, and hurrying home she soon forgot the poor frog who had done such a wonderful thing for her, and who was now obliged to jump back into the fountain.

The next day when the King's daughter was sitting at table with her father and all his courtiers and was eating from her own little golden plate, something was heard coming up the marble stairs—splash—splash—splash, and when it arrived at the top it knocked at the door and the King's daughter heard a voice saying—"Open the door, youngest daugh-

Digitized by Google

ter of the King!" Just as that all-loving Christ-self of you knocks at the door of your heart and says—"Open the door, dear child and let me in so I can always give you what you ask for."

But when she opened the door and saw the frog, whom still she did not know, she shut the door violently and sat down at the table looking very pale. But the King noticed that her heart was beating very rapidly and asked her if it was a giant that had frightened her.

"Oh, no," she answered, "it is not a giant, only an ugly frog."

"What does the frog want?" asked her father.

"Oh, dear father, while I was playing by the brook yesterday, my golden ball fell into the water and this frog dived down and got it for me because I was so sad and was crying, but first I must tell you—He insisted so, I promised him he could be my constant companion, I didn't think he could come out of the water but somehow he has hopped out and now he wants to come in here."

Now, the foolish little King's daughter did not know that the frog was her own powerful inner self because all he looked like to her was a frog, but instead he was a beautiful—But we haven't come to that yet. She had to learn the secret that you are learning now, that to bring back those magical days when wishing was having she must make this powerful, unseen self her constant companion and love it and keep it always close to her.

She was pondering these things when there came another knock and a voice called out, just as the still small voice of your inner self calls to you—

"King's daughter, King's daughter,
Open the door
Have you forgotten your promises made,
By the banks of the brooklet
Beneath the tree-shade.
King's daughter, King's daughter
Open the door!"

Then the King said—"That which you have promised you must perform. Go and let him in." Just as GOD, our Father says—"Open the door of your heart and let the Christ-self in."

So the King's daughter opened the door and the frog hopped in after her, right up to her chair and as soon as she was seated the frog said—"Now take me up beside you." But as she hesitated, the King finally told her to do as she was bid. No sooner had the frog been put on the chair than he hopped up on the table and said—"Now put your plate near me that we may eat together." This she did but very unwillingly. The frog enjoyed his dinner immensely but every bite that the King's daughter ate nearly choked her. Then finally the frog said—"My hunger is satisfied but I feel a little weary. Will you carry me upstairs so we can cuddle up together in your little bed?"

Hearing this, the King's daughter began to cry for she was afraid of the cold frog and did not like to touch him. Said she to herself—"To think of the nerve of him, actually wanting to sleep in my own beautiful clean bed!"

But the King's daughter had yet to learn the secret. She was afraid of the frog because she did not know what he was. She was judging by appearances and that we cannot do. The real self of all people and all things is beautiful and not at all what appearances tell us and when we know this, appearances will change and show us the reality in all its perfection.

Another thing she had not yet learned was why the frog wanted her to take him to bed with her. But YOU shall know because that is a part of the secret of making our wishes come true. Every night when you go to bed, because that is the time when it is most powerful, you must take with you your beautiful, all-powerful inner self. Then tell it just what you want. That wish or thought will go right into your sub-conscious mind as the golden ball went into the fountain and your inner self will dive in and bring it to the surface just as the frog did the golden ball and very soon you will see that your wish has become a reality. It cannot fail if you are faithful in this practice, especially at night just before you go to sleep. For while

Digitized by Google

and wise man or woman, or if someone who is very dear to you is sick and you want to see him well—or maybe it is a new doll or a new pair of roller skates that you want, no matter what it is, if you take that thought and toss it up and down in your mind and think about it, your golden ball of thought will roll into the fountain of sub-conscious mind or Christ-mind and for a while you might think it is lost, but it isn't. And it is the same way with unbeautiful thoughts and ideas. If you hold a mean or spiteful or a sick thought or anything that is unlovely, that too, will come back and in conditions that you do not like, so be sure that all of your thoughts are golden balls.

Now we are getting still nearer to the secret. Inside of you and invisible there is another self of you which you have never known. It is the all powerful Christ-self of you which knows all things and can do all things, and which wants you to have all things, that you desire, and who carries out for you all things that you give it to do. But as we never see this inner self with the ordinary vision we do not always recognize it when it speaks to us.

Now, let's see what happened. As the King's daughter cried louder and louder. thinking her ball was lost a voice called out—'Why do you weep, King's daughter? Your tears would melt even a stone to pity." Hearing this strange voice she looked around to the spot whence it came and saw a frog stretching its thick ugly head out of the water. "Oh, you old "water-paddler!" she said, "Was it you who spoke? I am weeping for my golden ball which has sdipped away from me into the water."

"Be quiet and do not cry" answered the frog, whom the King's daughter did not yet recognize for what he really was, for he was in reality her own inner self speaking to her just as yours will speak to you when you get still and listen. "I can help you but what will you give me if I bring your plaything up again for you?"

"What will you have, dear frog?" she answered. "My pearls, my jewels, my dresses or the golden crown which I wear on my head?"

But the frog who was very wise and knew that these things that she offered were only adornments and not from her heart, answered—"Jewels and dresses and golden crowns are not for me but if you will love me and let me be your companion and playfellow, and sit at your table and eat from your little golden plate and drink out of your cup and sleep in your little bed—if you will promise me all of these, then will I dive down and bring up your golden ball." For your real self demands that you give your best and constantly recognize it.

"I will promise you all," said she, "if you will only get me my ball." But she said to herself—"What is this silly frog chattering about. Let him remain in the water with his own kind. He cannot go into society."

But as soon as the frog had received her promise he dived down under the water. Presently he swam up again with the ball in his mouth and threw it on the grass, just as your inner self will dive down into your sub-conscious mind and bring up the idea you have put into it.

The King's daughter was so full of joy when she saw her beautiful plaything that she took it up and ran off in great haste.

"Stop! Stop!" cried the frog, "Take me with you! I cannot hop as fast as you can run. Take me with you!" But all his croaking was in vain. The King's daughter shut her ears, refusing to listen, and hurrying home she soon forgot the poor frog who had done such a wonderful thing for her, and who was now obliged to jump back into the fountain.

The next day when the King's daughter was sitting at table with her father and all his courtiers and was eating from her own little golden plate, something was heard coming up the marble stairs—splash—splash—splash, and when it arrived at the top it knocked at the door and the King's daughter heard a voice saying—"Open the door, youngest daugh-

Digitized by Google

ter of the King!" Just as that all-loving Christ-self of you knocks at the door of your heart and says—"Open the door, dear child and let me in so I can always give you what you ask for."

But when she opened the door and saw the frog, whom still she did not know, she shut the door violently and sat down at the table looking very pale. But the King noticed that her heart was beating very rapidly and asked her if it was a giant that had frightened her.

"Oh, no," she answered, "it is not a giant, only an ugly frog."

"What does the frog want?" asked her father.

"Oh, dear father, while I was playing by the brook yesterday, my golden ball fell into the water and this frog dived down and got it for me because I was so sad and was crying, but first I must tell you—He insisted so, I promised him he could be my constant companion, I didn't think he could come out of the water but somehow he has hopped out and now he wants to come in here."

Now, the foolish little King's daughter did not know that the frog was her own powerful inner self because all he looked like to her was a frog, but instead he was a beautiful—But we haven't come to that yet. She had to learn the secret that you are learning now, that to bring back those magical days when wishing was having she must make this powerful, unseen self her constant companion and love it and keep it always close to her.

She was pondering these things when there came another knock and a voice called out, just as the still small voice of your inner self calls to you—

"King's daughter, King's daughter,
Open the door
Have you forgotten your promises made,
By the banks of the brooklet
Beneath the tree-shade.
King's daughter, King's daughter
Open the door!"

Then the King said—"That which you have promised you must perform. Go and let him in." Just as GOD, our Father says—"Open the door of your heart and let the Christ-self in."

So the King's daughter opened the door and the frog hopped in after her, right up to her chair and as soon as she was seated the frog said—"Now take me up beside you." But as she hesitated, the King finally told her to do as she was bid. No sooner had the frog been put on the chair than he hopped up on the table and said—"Now put your plate near me that we may eat together." This she did but very unwillingly. The frog enjoyed his dinner immensely but every bite that the King's daughter ate nearly choked her. Then finally the frog said—"My hunger is satisfied but I feel a little weary. Will you carry me upstairs so we can cuddle up together in your little bed?"

Hearing this, the King's daughter began to cry for she was afraid of the cold frog and did not like to touch him. Said she to herself—"To think of the nerve of him, actually wanting to sleep in my own beautiful clean bed!"

But the King's daughter had yet to learn the secret. She was afraid of the frog because she did not know what he was. She was judging by appearances and that we cannot do. The real self of all people and all things is beautiful and not at all what appearances tell us and when we know this, appearances will change and show us the reality in all its perfection.

Another thing she had not yet learned was why the frog wanted her to take him to bed with her. But YOU shall know because that is a part of the secret of making our wishes come true. Every night when you go to bed, because that is the time when it is most powerful, you must take with you your beautiful, all-powerful inner self. Then tell it just what you want. That wish or thought will go right into your sub-conscious mind as the golden ball went into the fountain and your inner self will dive in and bring it to the surface just as the frog did the golden ball and very soon you will see that your wish has become a reality. It cannot fail if you are faithful in this practice, especially at night just before you go to sleep. For while

Digitized by Google

and wise man or woman, or if someone who is very dear to you is sick and you want to see him well—or maybe it is a new doll or a new pair of roller skates that you want, no matter what it is, if you take that thought and toss it up and down in your mind and think about it, your golden ball of thought will roll into the fountain of sub-conscious mind or Christ-mind and for a while you might think it is lost, but it isn't. And it is the same way with unbeautiful thoughts and ideas. If you hold a mean or spiteful or a sick thought or anything that is unlovely, that too, will come back and in conditions that you do not like, so be sure that all of your thoughts are golden balls.

Now we are getting still nearer to the secret. Inside of you and invisible there is another self of you which you have never known. It is the all powerful Christ-self of you which knows all things and can do all things, and which wants you to have all things, that you desire, and who carries out for you all things that you give it to do. But as we never see this inner self with the ordinary vision we do not always recognize it when it speaks to us.

Now, let's see what happened. As the King's daughter cried louder and louder. thinking her ball was lost a voice called out—'Why do you weep, King's daughter? Your tears would melt even a stone to pity." Hearing this strange voice she looked around to the spot whence it came and saw a frog stretching its thick ugly head out of the water. "Oh, you old "water-paddler!" she said, "Was it you who spoke? I am weeping for my golden ball which has sdipped away from me into the water."

"Be quiet and do not cry" answered the frog, whom the King's daughter did not yet recognize for what he really was, for he was in reality her own inner self speaking to her just as yours will speak to you when you get still and listen. "I can help you but what will you give me if I bring your plaything up again for you?"

"What will you have, dear frog?" she answered. "My pearls, my jewels, my dresses or the golden crown which I wear on my head?"

But the frog who was very wise and knew that these things that she offered were only adornments and not from her heart, answered—"Jewels and dresses and golden crowns are not for me but if you will love me and let me be your companion and playfellow, and sit at your table and eat from your little golden plate and drink out of your cup and sleep in your little bed—if you will promise me all of these, then will I dive down and bring up your golden ball." For your real self demands that you give your best and constantly recognize it.

"I will promise you all," said she, "if you will only get me my ball." But she said to herself—"What is this silly frog chattering about. Let him remain in the water with his own kind. He cannot go into society."

But as soon as the frog had received her promise he dived down under the water. Presently he swam up again with the ball in his mouth and threw it on the grass, just as your inner self will dive down into your sub-conscious mind and bring up the idea you have put into it.

The King's daughter was so full of joy when she saw her beautiful plaything that she took it up and ran off in great haste.

"Stop! Stop!" cried the frog, "Take me with you! I cannot hop as fast as you can run. Take me with you!" But all his croaking was in vain. The King's daughter shut her ears, refusing to listen, and hurrying home she soon forgot the poor frog who had done such a wonderful thing for her, and who was now obliged to jump back into the fountain.

The next day when the King's daughter was sitting at table with her father and all his courtiers and was eating from her own little golden plate, something was heard coming up the marble stairs—splash—splash—splash, and when it arrived at the top it knocked at the door and the King's daughter heard a voice saying—"Open the door, youngest daugh-

Digitized by Google

ter of the King!" Just as that all-loving Christ-self of you knocks at the door of your heart and says—"Open the door, dear child and let me in so I can always give you what you ask for."

But when she opened the door and saw the frog, whom still she did not know, she shut the door violently and sat down at the table looking very pale. But the King noticed that her heart was beating very rapidly and asked her if it was a giant that had frightened her.

"Oh, no," she answered, "it is not a giant, only an ugly frog."

"What does the frog want?" asked her father.

"Oh, dear father, while I was playing by the brook yesterday, my golden ball fell into the water and this frog dived down and got it for me because I was so sad and was crying, but first I must tell you—He insisted so, I promised him he could be my constant companion, I didn't think he could come out of the water but somehow he has hopped out and now he wants to come in here."

Now, the foolish little King's daughter did not know that the frog was her own powerful inner self because all he looked like to her was a frog, but instead he was a beautiful—But we haven't come to that yet. She had to learn the secret that you are learning now, that to bring back those magical days when wishing was having she must make this powerful, unseen self her constant companion and love it and keep it always close to her.

She was pondering these things when there came another knock and a voice called out, just as the still small voice of your inner self calls to you—

"King's daughter, King's daughter,
Open the door
Have you forgotten your promises made,
By the banks of the brooklet
Beneath the tree-shade.
King's daughter, King's daughter
Open the door!"

Then the King said—"That which you have promised you must perform. Go and let him in." Just as GOD, our Father says—"Open the door of your heart and let the Christ-self in."

So the King's daughter opened the door and the frog hopped in after her, right up to her chair and as soon as she was seated the frog said—"Now take me up beside you." But as she hesitated, the King finally told her to do as she was bid. No sooner had the frog been put on the chair than he hopped up on the table and said—"Now put your plate near me that we may eat together." This she did but very unwillingly. The frog enjoyed his dinner immensely but every bite that the King's daughter ate nearly choked her. Then finally the frog said—"My hunger is satisfied but I feel a little weary. Will you carry me upstairs so we can cuddle up together in your little bed?"

Hearing this, the King's daughter began to cry for she was afraid of the cold frog and did not like to touch him. Said she to herself—"To think of the nerve of him, actually wanting to sleep in my own beautiful clean bed!"

But the King's daughter had yet to learn the secret. She was afraid of the frog because she did not know what he was. She was judging by appearances and that we cannot do. The real self of all people and all things is beautiful and not at all what appearances tell us and when we know this, appearances will change and show us the reality in all its perfection.

Another thing she had not yet learned was why the frog wanted her to take him to bed with her. But YOU shall know because that is a part of the secret of making our wishes come true. Every night when you go to bed, because that is the time when it is most powerful, you must take with you your beautiful, all-powerful inner self. Then tell it just what you want. That wish or thought will go right into your sub-conscious mind as the golden ball went into the fountain and your inner self will dive in and bring it to the surface just as the frog did the golden ball and very soon you will see that your wish has become a reality. It cannot fail if you are faithful in this practice, especially at night just before you go to sleep. For while

Digitized by Google

you are off in dreamland your inner self will carry out your wish. But you see the King's daughter did not know this and so when the frog wanted to hop into her little bed with her she cried very loud.

But her tears only made the King more determined to have her learn and he said sternly—"He who helped you in the time of your trouble must not now be despised." Which was right, because after this glorious inner self has given us what we have asked for we must not turn from it, but must love it and keep it always close in our hearts.

So she took the frog up with two fingers and put him in a corner of her room. But as she lay in her comfortable little bed the frog crept up to it and said —"I am so lonesome down here. I will be so very happy up there with you. Take me up or I shall tell your father."

The King's daughter was so infuriated by this speech that she caught the frog up and threw him with all her might against the wall, saying—"Now, will you be quiet, you ugly frog."

But as he struck the wall a most astonishing thing happened. He was instantly changed from the ugly frog into a handsome Prince with beautiful eyes, who from then on with her father's consent, became her dear companion and betrothed.

Then he told her how he had been changed into a frog by an evil witch and that no one but herself had the power to change him back, which means only one thing. We, like the King's daughter often judge by outer appearances and fail to see the inner perfection or reality of a thing or person, and our negative thought is the evil witch that makes the beautiful things look ugly.

Sometimes a little girl or boy has been very mean to you. That is only the appearance. The reality of that little girl or boy could not be mean because he is made beautiful in the image and likeness of God. So, like the King's daughter, you sometimes have to use positive means of destroying the appearances so the real may come through. Throw away your picture of the mean little boy or girl with a powerful denial, just as the King's daughter threw the appearance of the frog against the wall and instantly that little boy or girl will be transformed into the perfect child he or she really is.

And so it is with any condition of yourself or anyone else. If anyone is sick or in trouble it may seem very real but if you will throw the picture of that trouble out of your mind by a vigorous denial the real will come into manifestation and the ugly appearances will entirely disappear forever.

And so the King's daughter learned the secret and the next day she and the handsome Prince were married and went to live happily all their days in his kingdom, which henceforth was to be theirs together, which means that when you, as the King's daughter are united to your magical inner self, the Prince, you will live happily all your days in the Kingdom of Heaven, here on earth, where everything you desire will be yours for the wishing.

MY RESURRECTION

"WHAT care I if my sandals are worn and my feet know the stones? What care I if my hands are weary things, if I find my hopes breaked like worn vessels? What care I if the road is long? I have not murmured at this, Lord. Nay, it is little if Thou leavest me Love as a staff and givest me Love as bread and lendeth me Love as a mantle."

—*Patience Worth.*

Digitized by Google

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 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 centre 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: God's thoughts are my thoughts.
BIBLE SELECTIONS: Ps. 40:8. Ps. 24:1, 2, 3 and 4.
ASTOR LECTURES: Page 36 to end of chapter.

May the second

"Consider the lilies!"

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 lilies' growth? They overcome the seemingly impossible by emerging from the great matrix which God has fertilized with the wealth of beauty 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 can manifest Him who sent man 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: God is my desire.
BIBLE SELECTION: Matthew 6:28 to 34.
ASTOR LECTURES: Page 170, pars. 1, 2 and 3.

May the third

The only good which a mental declaration of Truth creates is that it directs the mind towards the goal to which the soul would fly. I may affirm God's omnipresence a thousand times a day, but unless my consciousness is so attuned to the higher spheres that every fibre thrills with the Life of Spirit, it is of little value other than 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 the man attains to the consciousness of a son, he *recognizes* his unity with the Father. Then, because God Is, he Is also. God is being and only in the degree that man becomes God-like Is he.

MEDITATION: God is my life.
BIBLE SELECTION: Psalms 104:33. Act 17:28.
ASTOR LECTURES: Page 255, last par.

May the fourth

Religion is good only insofar as it is incorporated in daily living. It is so easy to hear or read a verse and then consider how well suited it is to the needs of someone 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 "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 pass all understand-

Digitized by Google

ing. 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: "God is the all of Truth."
BIBLE SELECTION: I Cor., 13 Chap.
ASTOR LECTURES: Page 107; first and second pars.

May the fifth

Flying in such numbers that they resemble a cloud, locusts produce the same effect as fire wherever they alight, for they devour and consume all except the very hardest substances.

In like manner sin ravages the mental realm, exhausting latent potentialities and wasting sacred possibilities. Sickness does likewise in the physical realm, wasting its victim's strength to the end that his energies are consumed until his existence resembles the same absence of productiveness that characterizes a territory that has been invaded by locusts. If the ingenuity of man can cause the desert to blossom like 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 restores hope, and these two begin the healing ministry; to man is restored the "years that the locusts have eaten' 'and thus is fulfilled the most comforting assurance in Holy Writ.

MEDITATION: "God is my fulfillment."
BIBLE SELECTION: Romans 8:1 to 9.
ASTOR LECTURES: Page 166; 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 that sought Him. His chief concern was that He might 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 become a Son and heir to the kingdom. Then He was 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 in the Christ consciousness."
BIBLE SELECTION: John 12:32, 44, 45, 46, 47.
ASTOR LECTURES: Page 265; first, second and third pars.

May the seventh

Your faith in God is measured by your faith in your fellowman. God has chosen 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 that is able to protect you from the arrow of him who has not faith in God or man; the light to show you that "all things work together for good to them that love God." You must *know* that no Son of God can be guilty of anything which is not found in the realm of Divine Love. That which God creates is perfect: there is nothing else.

MEDITATION: "Love is the Law of Life."
BIBLE SELECTION: Hebrews, 11th Chapter.
ASTOR LECTURES: Page 99, 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 an abyss of 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

Digitized by Google

and more and have your cup overflow with blessings.

MEDITATION: "God works through me."
BIBLE SELECTION: James 1:25 to 27.
ASTOR LECTURES: Page 153, second par.

May the ninth

When we see some wonderful soul who is doing a great work in the cause of Truth, we are apt to feel that we have no place at all because we are not leaders. But remember that each has his place in the Great Scheme. No matter in what groove your life may be set you, as much as anyone else on earth, have but *one* mission, and that is to do good. There is no other way to do the will of Him that sent you than to be *continually* "about your Father's business." You may be busy in a home or plowing the fields, but if you do it "as unto the Lord," you may be sure that all of your talents are being used. Wasted moments never return, so use them well before they pass into eternity.

MEDITATION: "God is the only power in presence."
BIBLE SELECTION: Luke 2:49; 52.
ASTOR LECTURES: Page 69, last 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 flind themselves into particles that disperse into impotent spray under the incoming wave. In his finite strength man is like the proud waves of the 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 loss as the preliminary to gain. In the gathering gloom he shall see chaos taking on the form of construction. It is thus that the supreme intelligence makes all things new to the eyes of the beholder.

MEDITATIONS "There is one Creator and one Creation."
BIBLE SELECTION: Isaiah 65; 17, 18, 21, 22, 24, 25.
ASTOR LECTURES: Page 142; first par.

May the eleventh

Coleridge said, "Life is but thought; so think I will that Youth and I are housemates 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 can not be maintained from without; it is only as the influx of Divine Love is felt bursting forth from the depths of a 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 but a day."

MEDITATION: "The foutain of eternal Life is God."
BIBLE SELECTION: Psalm 36:9. Isaiah 58:11.
ASTOR LECTURES: 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 what 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 to 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 armour of Perfectness, he is freed from sin, sickness and even death itself.

MEDITATION: "Health is my Divine Inheritance."
BIBLE SELECTION: Genesis 1:26, 27; 31.
ASTOR LECTURES: Page 170; first and second par.

Digitized by Google

May the thirteenth

To be truly *natural* is to be true to that divinity which is *in* you. You can not 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 in 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: "Harmony is the law of my Being."
BIBLE SELECTION: Matthew 6:24, 19, 20, 33.
ASTOR LECTURES: Page 90, second par.

May the fourteenth

Tradition never progresses, narrow-mindedness is always suspicious, and these are the phantoms that the Apostle of Truth must refuse to entertain seriously. Instead, he must use these would-be obstacles as a means, the overcoming of which will strengthen his faith in Spirit, and fan into a brighter flame the Light which is to guide his brothers from the charnel house of existence 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 to fix your gaze *steadfastly* on the fact of Being, namely, the Alliance of God, and the nothingness of things opposed to God. This is your predestination!

MEDITATION: "My life is hid with Christ in God."
BIBLE SELECTION: Psalm 8:4, 5, 6.
ASTOR LECTURES: Page 244; second par.; page 248: first and second pars.

May the fifteenth

Who is there who has lived and suffered who 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 that 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 upon 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 Thy will, O Lord."
BIBLE SELECTIO&: Galatians 6:7 to 9.
ASTOR LECTURES: 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 the Lord," so fear not, nor be troubled by the perplexities which arise, but know that you live in the great heart of God, and fill your heart so full of that Divine Love that every obstacle that would impede your progress toward your heavenly goal shall be transmuted into divine energy.

MEDITATION: "I dwell in the secret place of the Most High."
BIBLE SELECTION: Psalm 91.
ASTOR LECTURES: Page 296; last par.; page 297; second 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.

Digitized by Google

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, backbiting, whisperings, tumults" are always the fruits of the strife of factions, whether they are 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 foundations can man lay than that which *is* laid" in Christ Jesus.

MEDITATION: "God is my guide."
BIBLE SELECTION: I Cor. 3:3; James 3:8 to end of Chapt.
ASTOR LECTURES: Page 165: first par.

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 open the door 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 life and that he, too, is like unto his Perfect Creator. There is nothing so potent as the Love of God; hence immerse yourself in its vivifying stream, and al lthat is not like it shall disappear.

MEDITATION: "All is Love."
BIBLE SELECTIONS: I Thes. 4:9; Eph. 5:2.
ASTOR LECTURES: 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 can not be quenched until fuel has ceased to be added. Then let us cast aside all jealousies, fears, deceits, falsities, selfishness and here on earth begin to weave our heavenly raiment with threads of Truth, Justice, Love, Brotherly Kindness and Compassion, and verily our heavenly robes will be resplendant with the glory of Christ.

MEDITATION: "Guide Thou me, O Lord."
BIBLE SELECTIONS: Ps. 73:24, 25, 26.
ASTOR LECTURES: Page 159: second par.

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? 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: "Love is God."
BIBLE SELECTIONS: Isaiah 42:10; Eccl. 7:14.
ASTOR LECTURES: Page 207; second par.

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 the haunting fear that God is too busy with the cares of others to hear your cries and come to your aid. Ah, my brother, this is the abyss which you must enter unafraid, for you must know that your test has come; that it is an opportunity to prove

Digitized by Google

that you have *within* you the power to overcome the world and rise up and conquer. Prepare your vessels to receive the blessings! Purify the heart to hear the voice! Erase the selfishness to manifest His Goodness, and fill your mind with the consciousness that the Joygiving, Health-vivifying essence of Divine Love supports you in all ways.

MEDITATION: "God is my support."
BIBLE SELECTIONS: I Tim. 4:12; Phil. 4:8; I John 3:3.
ASTOR LECTURES: Page 238; second par.

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. Wherefore shall I be afraid? When I sleep I am cradled in Thine arms, and when I awake I am still with Thee!

MEDITATION: "I am enfolded in the Love of God."
BIBLE SELECTIONS: Psalms 3:5; 17:15; 139: 17, 18.
ASTOR LECTURES: Page 123, first par. to middle of page 124.

May the twenty-third

Sin and sickness are alike in that each is caused by 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 its radiant health. Pain and sickness will disappear in the proportion that you cease to seek health of body but search for the 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: "God is the health of my Soul."
BIBLE SELECTIONS: Joel 3:10; Isaiah 35:4.
ASTOR LECTURES: Page 161; first and second pars.

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 Centre 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 guided by Immutable Principle."
BIBLE SELECTIONS: John 3.
ASTOR LECTURES: Page 90, first par.; page 91, first par.

May the twenty-fifth

"Don't be what you isn't,
Just be what you is;
For if you is what you isn't,
Then you isn't what you is!"

This homely rhyme sets forth one of the most important doctrines in the Philosophy of the Master, for, in all the category of sin, He condemned nothing more than hypocrisy. If you seek to follow His teachings, be sure that you meet all the issues of life squarely, and that you are true to yourself from the highest point of view. If you find that you have not the courage to do that which you know

Digitized by Google

to be right, do not attempt to deceive your friends and neighbors into thinking that you are living to the very highest, but be outwardly that which you feel inwardly, and verily, you will find yourself full of faith and courage. Pretense is the stone on which a true Son never stumbles.

MEDITATION: "I have nothing except God."
BIBLE SELECTIONS: Eph. 4:1, 30; 6:10, 11.
ASTOR LECTURES: 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 can not 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 finds to do as "unto the Lord."

MEDITATION: "I shall be true to Truth."
BIBLE SELECTIONS: Phil. 3:13, 14.
ASTOR LECTURES: Page 265, last par. to middle of page 266.

May the twenty-seventh

He who seeks for health, happiness and riches has not yet entered upon the path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name" and be worthy to become a Son of God, must see to it that he remains true to the unseen Reality within. In the realm of the Reality sickness is unknown, nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fulness can be found in that which is the Sum of All that is, even God.

MEDITATION: "The fulness of God is within me."
BIBLE SELECTIONS: Eph. 4:21, 22, 23, 24.
ASTOR LECTURES: Page 167; first par.

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 if he will but cultivate his spiritual sight to behold its glories! Religion does not have to do with forms or ceremonies, with standing or kneeling, but of BEING! It means that you recognize that power which is the creator and finisher of your soul and all that is, and that you seek to "bind back" or re-establish your true relation to that Power. When you are "bound back" to God, you are in unity with Him and conscious of His presence and power working through you every second, both to will and to do of His good pleasure. Open the flood gates of Spirit, and be glorified with Divine Self which you had with the Father before the foundation of the world!

MEDITATION: "I *am* the expression of the Divine."
BIBLE SELECTIONS: Psalm 24:7—10; Matt. 5:48.
ASTOR LECTURES: Page 122; first and second pars.

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 can not prove, but the only things we really *know* are those that bear fruit in our daily lives. It is of little benefit to 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

Digitized by Google

benefit of those about us. It is not that God will not recognize us if we do not do the Father's will, but that we can not know Him until our lives are purified in the furnace of Divine Love.

MEDITATION: "I will strive to be true at all times."

BIBLE SELECTIONS: John 14:6; 8:12; Matt. 5:16.

ASTOR LECTURES: Page 246; second par.; page 247; first and second par.; page 248: second par.

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 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 SELECTIONS: Rev. 3:8; Psalm 17:2-3; 119:37.

ASTOR LECTURES: Page 183: first, second and third pars.

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 world of conditions that 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 fulness 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 SELECTIONS: Psalm 18:1-17; Proverbs 24:5-10.

ASTOR LECTURES: Page 173: first par.; Page 175: first par.

TO DO anything because others do it and not because the thing is good or kind or honest in its own right, is to resign all moral control and captaincy upon yourself and go post-haste to the devil with the greater number.—*Stevenson.*

HAVE you ever said, "I wish I had a more cheerful disposition?" How much do you wish it? Your words are idle and sinful unless you *will* to have it instead of *wishing* to have it. You are not responsible for the disposition you were born with but you are responsible for the one you die with. Everything you carelessly or seriously propose to do affects what you are disposed to do. You are disposed to look on the dark side, borrow trouble, and say discouraging things. Suppose you earnestly propose for one week to look for pleasant things, and speak of them, and never speak of what you dread or do not like. You will be more cheerfully and happily disposed at the end of the week, and you know it. "If ye know these things, happy are ye if ye do them."—*Maltbie Babcock.*

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

W. JOHN MURRAY
Editor

Vol. 15 JUNE, 1924 No. 8

TABLE OF CONTENTS

The True Vintage (Verse) ..... *From the Chinese* 277
The Nicean Creed ..... *Daniele Cortis* 277
My Psalm ..... *Whittier* 284
Triumphant Trust ..... *W. John Murray* 285
An Individual Resurrection ..... *Sara Van Alen Murray* 288
June ..... *James Russell Lowell* 290
Ghosts ..... *Egbert Van Alen* 291
Progression and Inversion ..... *Seymour Knight* 296
Men Like Gods ..... *W. John Murray* 297
Creation (Verse) ..... *Herbert Chayes* 300
An Interpretation ..... *Jessie Mae Pollard* 301
The New Vision (Verse) ..... *George H. Wygant* 303
Bible Lesson (The Clay and the Spittle) 303
Letter to the Editor 305
Daily Lessons with Meditations and Correlative Readings 309

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY

BY

THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.

118 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

Owing to the increase in the cost of the production of the GLEANER the subscription price was raised February 1st, to $2.50 a year and 25 cents a copy.

THE GLEANER ANNOUNCES FOR JULY

THE MIND IN THE MAKING.

Eighth Chapter of the Waldorf Lecture Serials, a brilliant exposition of the successful application of the New Philosophy and its growth in the everyday world.....*W. John Murray*

THE APOCALYPSE.

A reprint of a Prophetic Interpretation (written during the first year of the World War by an Italian Scientist (already popular with readers of THE GLEANER) which has been remarkable in its fulfillment. The spirit of the original has been faithfully kept by the translator, Sara Van Alen Murray.

Daniele Cortis

THE COSMOGONY OF MOSES.

A history of the Birth of the Universe, by a writer not unknown to students of Divine Science.....*Egbert Van Alen*

LOVE IS THE FULFILLING OF THE LAW.

A profound study of Our Lord as the Principle of Being, from the virile pen of.....*Sara Van Alen Murray*

TRANSCENDING OUR DIFFICULTIES.

Another deeply spiritual and profoundly practical article adapted to the needs of every man.....*W. John Murray*

BIBLE LESSON (The Clay and the Spittle).

VICTORY VIA DEFEAT.

A charming short story by a new contributor to THE GLEANER.

L. E. Walworth

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 JUNE, 1924 No. 8

THE TRUE VINTAGE

If rank and wealth within the mind abide,
Then gilded dust is all your yellow gold.
Kings in their fretted palaces grow old;
Youth dwells forever at Contentment's side.
A mist cloud hanging at the river's brim,
A hut rose-girdled under moon-swept skies,
A painted bridge half-seen in shadows dim—
These are the splendors of the poor, and thou,
O Wine of Spring, the vintage of the wise.

THE NICEAN CREED

According to Byron, history has only *one* page in spite of all its volumes. This is a poetical way of saying that it is a quantity of repetitions and emphasizes the truth of a noted German scholar's statement to the effect that the historian is a prophet looking backward.

It would seem that at the present time, regardless of where they are looking, the clerical historians *are walking backwards;* slipping into the same pools of ecclesiastical controversy as their predecessors, and unfortunately with the same result of splashing slime on their own habits and bespattering Bishop's lawn and Cardinal's crimson with the mud of uncanonical phrases. All of which goes to prove that religion has never changed the history of the world.

Until today the creed of Nicea bears pathetic testimony to this fact.

The doctrine of Arianism dates back to the year 318 when Arius, an Alexandrian presbyter, with his followers and affiliated sects, denied the consubstantial nature of the *persons* of the Trinity. According to this Alexandrian, the Godhead consists of one eternal person who created in His own image a super-angelic being (differing in essence) His only begotten Son, by whom the world was made.

The first and greatest creature created through the Son of God was the Holy Ghost. This was a refutation of the statement of Alexander of Alexandria to the effect that the Trinity consists of only a single essence.

Alexander, undertaking to discipline Arius, called a council of one hundred bishops, with the result that Arius and his allies were condemned and deposed.

Thus the first cannon was fired in the Nicean war between the supporters of Arius and Alexander's contingent for the supremacy of personal opinions. Alex-

Digitized by Google

ander reached those beyond the range of his tongue with his pen. Among the supporters of Arius was Eusebius, Bishop of Nicomedia, to whom Alexander wrote exhorting him not to receive the heretic; notwithstanding which the bishop not only did receive him but absolved him also!

Afterward Eusebius, the Bishop of Caesarea, had the position of Arius approved by a synod and this partial triumph encouraged the Arian to the extent that he set about with new zeal to promote his own cause by writing on the person of Christ in prose and poetry. It is possible that those who opposed his views wrote also.

The bishops were troubled and their disturbed mentalities reacted on the Church. The structure of faith was disintegrating and this state of affairs attracted the attention of the Emperor Constantine. As it was not the Emperor's cause that was at stake, he was not in a position properly to estimate its importance, and naturally he underestimated it. He tried to smooth things over by sending his ecclesiastical adviser, Hosius, Bishop of Cordova, to represent him at Alexandria, his idea being to solve the problem by mutual concessions. This plan failed and then Constantine himself went to work. He called a general church council at Nicea, at which the point raised by Arius was settled against him.

Athanasius, one of Alexander's deacons, next appeared on the scene, which seriously affected the victory obtained by Constantine. This divine, a champion of Christ's Divinity, spoke to Alexander, his Bishop, before an audience of over three hundred Bishops, besides numerous other clergy and out of this conclave four parties were formed.

Arius led the strict Arians, who contended that Christ was of a different essence from the Father.

Another contingent was formed of the strict Athanasians, who contended that Christ was of the same essence as the Father.

There was also the party of Eusebius of Caesarea and that of Eusebius of Nicomedia, whose creed was essentially that of the Arians.

The council rejected the Arian creed and tore to shreds the inoffensive document that contained it.

The Caesarean Eusebius' Creed, designed to be a compromise, the Bishops received respectfully but declined to accept it as well.

The end of the matter was that Arianism was unequivocally condemned and Arius and his followers were banished, while everything that he had ever written on the subject of our Saviour was publicly burned.

And all to no purpose, for then as now, the persecution of the philosopher does not destroy his philosophy; rather, by attracting attention to the personality, it gains supporters for his personal opinions.

Eusebius of Nicomedia and Constantia, the sister of Constantine, secured the recall of Arius, and gained for him an interview with the Emperor, at which Arius convinced the monarch that his views were in substantial agreement with those of Athanasius.

Athanasius, who had become Bishop of Alexandria, was ordered to receive Arius into the communion of the Church. This Athanasius positively refused to do, which resulted in Eusebius' becoming incensed to the degree that called a synod of bishops and proceeded to depose Athanasius. In the same year another synod met at Jerusalem and the sentence passed on Arius and his followers was revoked.

Still, in spite of the cry of "Peace," there was no peace. The majority of the Christians of Alexandria clung to the doctrine of Athanasius, and refused to listen to any other instruction.

Arius was cast down but was not ready to give up. He presented yet another confession of faith to the Emperor in which he changed the terminology in which his former confession of belief had been couched. The new terminology

Digitized by Google

was accepted and Alexander, Bishop of Constantinople, was ordered to administer the rites of sacrament to Arius, on the following Sunday morning. On the Saturday preceding the eventful Sunday, Arius died.

His philosophy was less fortunate. It survived the philosopher for some centuries, only to be temporarily lost sight of, for want of further persecutions. The spotless character of Arius was entirely overlooked by those who were unable to separate the philosopher from his philosophy. Time does not change tactics. Then, as now, the belief obtained that in order to rid oneself of a philosophy it was only necessary to destroy the philosopher.

The death of Arius might seem to add another defeat to the long list of such as have been defeated in the promulgation of what appeared to them as Truth, but this is not true. A willingness on the part of men of so great intellect to sacrifice their lives to assuage the soul's thirst for the knowledge of God, shows how vital Truth is.

The conception of Truth which we enjoy today came from the seekers of yesterday. Out of our present travail, the seekers of to-morrow will enjoy a fuller revelation. So on through countless ages this process will continue until the whole Truth is uncovered and man "not of the earth earthy but co-existent with God" will appear. The distinction rather than the difference between the Father and the Son was to Arius important, to the extent that his life soon was merged so thoroughly into the support of his faith that they appeared as one.

In the travail of Arius the creed of Nicea was conceived.

The late Alexander Penrose Forbes, D. C. L., Bishop of Brechau, speaking of the creed, says, "The chief object of the synod in putting forth the creed was to destroy the poison of the heresy of Arius."

Fortunately, such is not the case. Bishop Forbes mistook his personal opinion for fact. The creed of Nicea was born out of the necessity for a universal faith.

The word creed comes from Credo,—"I believe,"—and "Belief" is defined to be "an assent to that which is credible or such things as are neither self evident nor apparent to our senses."

The creed, then, may be considered a universal confession of faith in a primal and original cause of all that which is; a Being independent of all things upon whom all things else depend.

It would be impossible to believe that so necessary a confession of faith had no other foundation than the hatred of one man for the belief of another man, and it seems strange that the guardians of Christ's gospel should have so sadly perverted the mission of Christ.

Let us examine the first article of this but partially understood creed.

"I believe in God."

This is a majestic phrase which seems to grip vital essentials to the extent that non-essentials are lost sight of. It seems to formulate a principle of being, to demonstrate a first cause, which is essential to the end of a Principle of Being, or something which had no beginning; something which was never made; which never began; something which is the cause of which all else is the effect.

God is this vital essential; this first cause; and the things which have had a beginning, before which they were not—things, all of which have their existence for some purpose, are the effects of this uncreated Cause or Mind.

God, then, is He; the first; the last; the Lord of Hosts, beside Whom there is no other God.

It has been said that inasmuch as the creation of anything, by which it is and before was not, is a kind of generation, consequently the creator or producer of anything is a kind of father.

The universal fatherhood is pointed to in the Book of Job, "Hath the rain a father, or who hath begotten the drops of dew?" Hence, while the divine paternity in a metaphorical sense is

Digitized by Google

founded upon creation rather than procreation, it is nevertheless truth that God gave Being to all that which is, and this establishes the Divine Paternity of all things created that are in heaven and that are in the earth, visible and invisible. This leaves nothing made which was not made by God, and establishes that He which built all things is God, Who hangeth the earth up on nothing less than spirit, Who covereth Himself with light as with a robe, and stretches out the heavens like a garment is the Almighty, Who layeth the beams of His chambers in the waters, and maketh the clouds His chariot. He it is who walketh upon the wings of the wind.*

"I believe in God the Father."

The one eternal principle of life, upon which all that which exists depends, is God the Father.

The grain does not take counsel whether or not it shall grow, nor does the expectant mother take thought how the unborn babe shall be framed, neither how its members shall be distinguished, or the means by which its unseen development takes place within her being. It is God through His almighty power who directs all these operations to their proper ends. If it is true, that in the shield of Pallas, on the golden statue wrought by Phidias in 438 B. C., the artist is so interwoven with his art that his memory could never be obliterated without the destruction of his work, may not the same thing be true also of the Great Artificer and His creation?

God is then that Divine Intelligence who wisely directs the natural agents at work for ends which they themselves can not perceive.

Because of this, "I believe in God the Father Almighty," by Whom are all things, *and we in Him;* and one Lord Jesus Christ, by Whom are all things, and *we in Him.* It is thus that "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead. For He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."*

"I believe in God the Father Almighty, maker of Heaven and earth, and in Jesus,"—

Jesus was the name given to the Messiah by the angel before his conception; He was born Jesus; He became Christ by office. Jesus was a not uncommon name. Paul speaks of Jesus, a fellow worker called Justus; of a certain sorcerer, a Jew whose name was Barjesus, which signifies the son of Jesus. Josephus also mentions one Jesus, the son of Ananus; another, the son of Saphates; and yet another Jesus, the son of Judas, slain in the temple. Many of the high priests were called by that name. Jesus is an equivalent for Joshua. Moses called the son of Nun, of the tribe of Ephraim, Jehoshua, of which name Jesus is a contraction.

Jesus, the son of Mary is the *Messiah* which *is,* being interpreted, *the Christ.* He is the Holy One Who was promised by God to Abraham and his seed, and Who was to be the glory of the nation. He was to be born in Bethlehem of Judaea, where David was born that day in the city of David, a Saviour, which is Christ the Lord, Who is God manifested in the flesh.

Therefore, it is written: "Let every one that nameth the name of Christ depart from iniquity."

The word Christian is derived from Christ and it was a common thing among the ancient martyrs to say, "I am a Christian and with us no evil is done." It would purify the political as well as the social scheme of things if ancient truths were incorporated in present day methods.

Therefore *"without controversy,* great is the mystery of Godliness." It is the controversy which seems to strip it of its majesty.

* John 26:7; Psalm 104:2 and 3.

* I Cor. 8:6; Rom. 1:20; Psalm 104:24.

Digitized by Google

"I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only Son."

Arius pleaded for a distinction between the Father and the Son. Howbeit he may have looked for that distinction in the essence rather than in the office of Christ, the fact remains that he had sufficient light to see that there *is* a distinction in the manifestation if not the essence of the one universal substance. The death of Arius sealed the concensus of opinion on this subject and a harlequin interpretation of a creed shut out a Risen Christ; and in the controversy as to what constituted the person of Deity, the mission of the impersonal Christ was sacrificed.

For centuries creed had usurped the place of Christ. No longer a question of life, religion became a question of belief. Anyone who could not believe that three personalities were one personality and the same personality sentenced himself automatically to damnation.

The creed is a divine dictation. It is the ecclesiastical interpretation placed upon it which renders it of no avail.

St. John brought to light the contention of Arius, not as a controversy, but as a self-evident proposition. Says this disciple, in giving his definition of the Trinity: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made which is made. In Him was Life, and the Life was the light of men, and the Word was made flesh and dwelt among us, and we beheld His glory, and the glory *as of the only begotten* of the Father."

Let us compare John's interpretation of the Trinity with that of Athanasius. Athanasius declares God to be the Maker of "all things visible and invisible." John declares God to have made "anything that was made." John discerned that all that which appears as visible to the senses was not necessarily something made by God. To illustrate: Thrust a stick into a pool and to the senses it will appear to be crooked. Now, the senses are partial liars. Their testimony to the *existence* of the stick is correct, while their testimony to the deflection of the stick is false.

Hence, it depends absolutely upon whether we see things through spiritual understanding or through the physical senses, as to whether or not the evidences we discern are made by God or by the false testimony of the senses.

Athanasius claims Jesus Christ as the *only begotten* Son of God. John speaks of the *character* (glory) of Christ Jesus as *being begotten only* from God. He does not claim any more for Jesus Christ than for every other son of God who lives up to the Sonship.

Athanasius says that the Son of God was made man. Jesus claims that the son of Man was made God. Athanasius makes of the Holy Ghost one personality in the Trinity. John makes of the Holy Ghost a Comforter and a Teacher, and speaks of Jesus, the great Comforter and Teacher, as "being full of the Holy Ghost," or the all understanding of Spirit.

John removed from the Trinity the two elements which befog its meaning—personality and mystery.

It is easy to understand the Trinity when you understand God, and the more you understand God the less you understand man's interpretation of the creed.

When we realize that to be Omnipotent, Omnicient and Omnipresent, God must be Principle, it will be easy to understand that Christ is the idea of Principle, while the Holy Spirit is the whole manifestation of the Principle, Idea and Expression, in visible form.

This brings to our understanding what is written on the Emerald Tablet of Hermes: "Three in one and one in three." Three in office and one in essence. It illustrates the distinction for which Arius blindly groped.

The following discovery further illustrates the subject of unity in essence and variety in expression:

Digitized by Google

Some three hundred years ago Harvey, the discoverer of the circulation of the blood, taught the generation of insects by chance and accounted for the change from pupa to wing form on the ground of transmutation. Swammerdam, who had persistently called attention to the error of this belief, disposed of it completely by proving that all "the parts of the insect are perfect long before it emerges from the larval skin."* This discovery established the fact that the larva is *not* transmuted into a butterfly but is the butterfly itself in another form. In like manner, Jesus was God in the form of man. The Trinity represents unity in essence and multiplicity in office. As such it ceases to be a riddle and becomes a reality.

"I believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost"

Says a noted divine, "Though Christ was conceived by the Holy Ghost, yet the Holy Ghost did not conceive Him but said unto the Virgin, "Thou shalt conceive." Also this profound writer says, "Though Christ was promised as the seed of the woman, yet we must not imagine that it was in the power of woman to conceive him."

If, therefore, neither the Holy Ghost, the Virgin nor Joseph conceived the Saviour of mankind, may it not be that He was conceived by God before Abraham was? For it is written: "Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

It was said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

The Holy Ghost as the whole expression of Spirit came to Mary in the revelation of conception, as purely spiritual, and the power of God so completely overshadowed this divine idea that it was protected from such mental controversy as would deny to the operation of the Spirit that which it so readily accorded to man.

It was thus that, through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

The same revelation of Spirit that came to the mother of the Man-God; the same power of the Highest Intelligence, comes to all mankind, reforming our minds and thereby regenerating our physical beings.

All conception is immaculate. Therefore, the fact that Jesus descended lineally from David, supposedly through Joseph, as the genealogy of Mary is not written, does not alter the fact that her conception of the Son of God was Immaculate.

Jeremiah's prophecy that the Lord hath "created a new thing in the earth, a woman shall compass a *man*," was fulfilled when Jesus Christ was conceived. Therefore, what matter the manner of His birth?

Notwithstanding this, is it not possible that the Virgin, on the third dimensional plane, might have been the Divine instrument, adopted by the Divine Principle of Being, to manifest a law which operates through insects on the first dimensional plane? Why should we admit the operation of a divine law in the insect plane and deny the manifestation of the same process on the human plane? Apropos of this, the history of Aphids, or plant lice, as revealed by Antony Van Leenwenhock, discloses the fact these insects do not lay eggs. It divulged also that aphids gave birth to their young. Reumer went beyond Leenwenhock's observations, and discovered that both species of Aphids produced living young.

In the seventeenth century Charles who was just twenty years of age asked Reumer to suggest a subject of investigation, and Aphids were proposed.

* Discovery by Sir Richard A. Gregory.

* Luke 1-78.

Digitized by Google

"He filled a flower pot with earth, and plunged it into a phial of water, intended to supply the food-plant. A new born aphid, whose birth had been observed, was placed on the plant, and all was covered up by a bell-jar, which was pressed into the earth, so as to exclude all other insects. An aphid found on the spindle-tree was selected for the first trial, which began on May 20, 1740. Bonnet kept an exact diary of his observations, which were made hourly or oftener during the day; a good lens was continually employed. The aphid changed its skin four times, and came to maturity on June 1, when the young one was born. By June 21, the unfertilized female had produced 95 aphids, all born alive."—Prof. L. C. Miall. The following year a similar result was obtained when ten aphids isolated in the same way brought forth 130 young.

Contrary to all preconceived ideas, these insects produce young alive when food is plentiful. When winter approaches they change their method and lay fertilized eggs from which the young emerge in the spring.

These insects are born without the participation of the male Aphids during temperate weather, and their race is carried on from year to year by the fertilized eggs which the female insect lays in the less temperate seasons.

The history of the Aphid is not a matter of belief; it is an ascertained fact, well known to naturalists.

Would it be too much to assume that the Laws of Mind are higher than the laws of Nature or to admit that a law which would operate through insects on the first dimensional plane might operate through individuals on the third dimensional plane? That which is impossible to understand is why people give credence to theories which emanate from second dimensional mentalities attempting to solve problems on the fourth dimensional plane.

Is not the "life more than meat and the body more than raiment?" Yet in the grave clothes of the letter, the life is lost to view.

In useless controversy as to what constitutes the persons of Divinity, the mission of Deity is sacrificed. "Would you know who I am?" "Look at my life—at the things I do," cried Jesus. "I am not a creed, I am the Christ," He pleaded, but his voice is lost amid the din of personal opinions. Until the present time creed has usurped the Christ. No longer a question of Life, religion is a question of belief. "Would you be saved?" Accept the creed. Believe in "God the Father Almighty, and in one Lord Jesus Christ and in the Holy Spirit"—"Believe that these three personalities are one personality and the same personality." "I can not believe this doctrine of malformation," whimpers the applicant for the seal of the church's approval." "Believe or be damned." thunders theology.

It is only when we recognize the Trinity as one universal Intelligence in a threefold manifestation, as spirit, soul and body, that it becomes at once a living, palpitating expression of Mind, idea and expression, or God the universal Father; Christ the spiritual idea, and the Holy Ghost which is the all of Spirit in manifestation.

"I believe in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost,—"

Today we have a repetition of third century tactics in the controversy between the Modernists and Fundamentalists, carried on perhaps with less dignity but with acrimony equal to that which characterized the third century contention. Arius was trying to establish a distinction, not a difference, between cause and effect, or Father and Son. The Modernists are trying to prove that Jesus had two origins of which Joseph was one. It is a modern attack on the creed which, if it succeeds in this age, will be set aside in a future epoch, as was the case with the contention of Arius.

Digitized by Google

Some three hundred years ago Harvey, the discoverer of the circulation of the blood, taught the generation of insects by chance and accounted for the change from pupa to wing form on the ground of transmutation. Swammerdam, who had persistently called attention to the error of this belief, disposed of it completely by proving that all "the parts of the insect are perfect long before it emerges from the larval skin."* This discovery established the fact that the larva is *not* transmuted into a butterfly but is the butterfly itself in another form. In like manner, Jesus was God in the form of man. The Trinity represents unity in essence and multiplicity in office. As such it ceases to be a riddle and becomes a reality.

"I believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost"

Says a noted divine, "Though Christ was conceived by the Holy Ghost, yet the Holy Ghost did not conceive Him but said unto the Virgin, "Thou shalt conceive." Also this profound writer says, "Though Christ was promised as the seed of the woman, yet we must not imagine that it was in the power of woman to conceive him."

If, therefore, neither the Holy Ghost, the Virgin nor Joseph conceived the Saviour of mankind, may it not be that He was conceived by God before Abraham was? For it is written: "Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

It was said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

The Holy Ghost as the whole expression of Spirit came to Mary in the revelation of conception, as purely spiritual, and the power of God so completely overshadowed this divine idea that it was protected from such mental controversy as would deny to the operation of the Spirit that which it so readily accorded to man.

It was thus that, through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

The same revelation of Spirit that came to the mother of the Man-God; the same power of the Highest Intelligence, comes to all mankind, reforming our minds and thereby regenerating our physical beings.

All conception is immaculate. Therefore, the fact that Jesus descended lineally from David, supposedly through Joseph, as the genealogy of Mary is not written, does not alter the fact that her conception of the Son of God was Immaculate.

Jeremiah's prophecy that the Lord hath "created a new thing in the earth, a woman shall compass a *man*," was fulfilled when Jesus Christ was conceived. Therefore, what matter the manner of His birth?

Notwithstanding this, is it not possible that the Virgin, on the third dimensional plane, might have been the Divine instrument, adopted by the Divine Principle of Being, to manifest a law which operates through insects on the first dimensional plane? Why should we admit the operation of a divine law in the insect plane and deny the manifestation of the same process on the human plane? Apropos of this, the history of Aphids, or plant lice, as revealed by Antony Van Leenwenhock, discloses the fact these insects do not lay eggs. It divulged also that aphids gave birth to their young. Reumer went beyond Leenwenhock's observations, and discovered that both species of Aphids produced living young.

In the seventeenth century Charles who was just twenty years of age asked Reumer to suggest a subject of investigation, and Aphids were proposed.

* Discovery by Sir Richard A. Gregory.

* Luke 1-78.

Digitized by Google

"He filled a flower pot with earth, and plunged it into a phial of water, intended to supply the food-plant. A new born aphid, whose birth had been observed, was placed on the plant, and all was covered up by a bell-jar, which was pressed into the earth, so as to exclude all other insects. An aphid found on the spindle-tree was selected for the first trial, which began on May 20, 1740. Bonnet kept an exact diary of his observations, which were made hourly or oftener during the day; a good lens was continually employed. The aphid changed its skin four times, and came to maturity on June 1, when the young one was born. By June 21, the unfertilized female had produced 95 aphids, all born alive."—Prof. L. C. Miall. The following year a similar result was obtained when ten aphids isolated in the same way brought forth 130 young.

Contrary to all preconceived ideas, these insects produce young alive when food is plentiful. When winter approaches they change their method and lay fertilized eggs from which the young emerge in the spring.

These insects are born without the participation of the male Aphids during temperate weather, and their race is carried on from year to year by the fertilized eggs which the female insect lays in the less temperate seasons.

The history of the Aphid is not a matter of belief; it is an ascertained fact, well known to naturalists.

Would it be too much to assume that the Laws of Mind are higher than the laws of Nature or to admit that a law which would operate through insects on the first dimensional plane might operate through individuals on the third dimensional plane? That which is impossible to understand is why people give credence to theories which emanate from second dimensional mentalities attempting to solve problems on the fourth dimensional plane.

Is not the "life more than meat and the body more than raiment?" Yet in the grave clothes of the letter, the life is lost to view.

In useless controversy as to what constitutes the persons of Divinity, the mission of Deity is sacrificed. "Would you know who I am?" "Look at my life—at the things I do," cried Jesus. "I am not a creed, I am the Christ," He pleaded, but his voice is lost amid the din of personal opinions. Until the present time creed has usurped the Christ. No longer a question of Life, religion is a question of belief. "Would you be saved?" Accept the creed. Believe in "God the Father Almighty, and in one Lord Jesus Christ and in the Holy Spirit"—"Believe that these three personalities are one personality and the same personality." "I can not believe this doctrine of malformation," whimpers the applicant for the seal of the church's approval." "Believe or be damned." thunders theology.

It is only when we recognize the Trinity as one universal Intelligence in a threefold manifestation, as spirit, soul and body, that it becomes at once a living, palpitating expression of Mind, idea and expression, or God the universal Father; Christ the spiritual idea, and the Holy Ghost which is the all of Spirit in manifestation.

"I believe in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost,—"

Today we have a repetition of third century tactics in the controversy between the Modernists and Fundamentalists, carried on perhaps with less dignity but with acrimony equal to that which characterized the third century contention. Arius was trying to establish a distinction, not a difference, between cause and effect, or Father and Son. The Modernists are trying to prove that Jesus had two origins of which Joseph was one. It is a modern attack on the creed which, if it succeeds in this age, will be set aside in a future epoch, as was the case with the contention of Arius.

Digitized by Google

For centuries this creed has been handed down as a Divine Dictation. How strange it seems that the guardians of Christ's gospel should have so easily perverted the mission of that Gospel.

The soul of man is his individual mind or the fountain from which all the vital actions flow, which are externalized or put in visible motion through the body. It is really the more noble part of his humanity, the intellectual part. And the mind of man has always believed in God.

That three dimensional minds can not hope to interpret four-dimension spiritual truths, indicates a necessity for spiritual development.

If the time given to useless controversy could be utilized in becoming intelligently acquainted with man's divine potentiality, ministers of the Gospel would either be living up to the oath of their office or resigning from orders which their conduct proves they no longer regard as Holy.

And churches, which symbolize the House of God, would not be desecrated by amateur vaudeville performances.

In God's scheme there is a place for everything and order demands that everything should be in its place. Therefore, let the priests who can no longer subscribe to the tenets which they have given their oath to support, retire from that particular branch of the ministry. Such as feel themselves better fitted for stage managers than servants of Christ, could do likewise, that order might obtain once more in the House of the Lord.

MY PSALM

I mourn no more my vanished years;
  Beneath a tender rain,
An April rain of smiles and tears,
  My heart is young again.

The west-winds blow, and singing low,
  I hear the glad streams run;
The windows of my soul I throw
  Wide open to the sun.

No longer forward nor behind,
  I look in hope or fear;
But grateful, take the good I find,
  The best of now and here.

All as God wills, who wisely heeds
  To give or to withhold,
And knoweth more of all my needs
  Than all my prayers have told!

That more and more a Providence
  Of love is understood,
Making the springs of time and sense
  Sweet with eternal good;—

That death seems but a covered way
  Which opens into light,
Wherein no blinded child can stray
  Beyond the Father's sight;—

And so the shadows fall apart,
  And so the west-winds play;
And all the windows of my heart
  I open to the day.

—*Whittier.*

Digitized by Google

TRIUMPHANT TRUST

"Fear ye not; stand still, and see the salvation of the Lord."—(Exodus 14:13)

TRUST is defined as " a confident reliance on the integrity, veracity or justice of another" and when this Other is God, trust becomes a staff on which a man may lean without fear of its giving way under the weight of his cares and responsibilities, no matter how heavy these may be.

Mozoomdar, the Hindoo who became a convert to Christianity, declares in his remarkable book, "The Oriental Christ," that "Trust as a faculty of the soul passes almost without recognition yet, in spiritual life, it is a cardinal, vital power. Though its relation to all warmth of sentiment be very deep, it is a positive organ of strength."

Henry Ward Beecher speaking on "Faith in the Divine" says, "On the great voyage we are making, storm-whirl may sweep spray in our eyes so that we can not see, storm-thunders may deafen our ears, but the Pilot is steering through the ages. I trust Him, though I can not trust the storm."

The War is over and each year we celebrate Armistice Day, the anniversary of that remarkable day several years ago, when we felt that the "war to end war" had accomplished its holy purpose, but the storm-whirl of post-war hatreds and animosities is still dashing its spray in our eyes so that we can not see our way our of the welter of distrust and consequent division of national and international interests. "We can not trust them," says one nation of another, and this because promises have been made and these same promises have been broken.

This lack of trust on a large scale is merely an exaggeration of what is taking place on a small scale every day, as when one man says of another who has disappointed him, "I can never trust him again." Loss of trust and confidence is not confined to mere acquaintances or friends, for it penetrates the sacred precincts of the family, so that a wife or a husband may, through a violation of confidence, lose the respect of a life-partner, an experience which signifies the beginning of hell for both.

How often a son or a daughter has promised to reform only to break out again worse than ever, so that fond and loving and forgiving parents have reached the place where trust was no longer possible!

One wonders why all this should be until one discovers his trust has been in the wrong thing. We trust our friends and relations on a purely human basis and since it is "human to err" and we know it is human to err, we trust them notwithstanding, but we know, or think we know, we are "taking a chance."

Mixed with our trust there is the element of suspicion and the fear that we may be making a mistake, and we do not realize that this very suspicion and fear has a tendency to weigh against those who are most desirous of retaining our trust and confidence, if for no other reason than that they might need to use us again.

One day we shall learn that our trust must be placed in something more than the mere human in men and nations, but this day will not come until we see in men and nations the only thing that can be trusted—the spiritual. Judging men after conduct instead of after Christ, we can trust few men, but judging men after Christ, our trust increases and their conduct changes. The history of reformed ex-convicts and criminals is the history of men and women who have made one more determined effort to "go straight" because some one trusted them. When private citizens and policemen refuse to trust the man who has served his sentence there are two things left open to him, suicide to preserve his character or stealing to preserve his physical life.

Digitized by Google

For centuries this creed has been handed down as a Divine Dictation. How strange it seems that the guardians of Christ's gospel should have so easily perverted the mission of that Gospel.

The soul of man is his individual mind or the fountain from which all the vital actions flow, which are externalized or put in visible motion through the body. It is really the more noble part of his humanity, the intellectual part. And the mind of man has always believed in God.

That three dimensional minds can not hope to interpret four-dimension spiritual truths, indicates a necessity for spiritual development.

If the time given to useless controversy could be utilized in becoming intelligently acquainted with man's divine potentiality, ministers of the Gospel would either be living up to the oath of their office or resigning from orders which their conduct proves they no longer regard as Holy.

And churches, which symbolize the House of God, would not be desecrated by amateur vaudeville performances.

In God's scheme there is a place for everything and order demands that everything should be in its place. Therefore, let the priests who can no longer subscribe to the tenets which they have given their oath to support, retire from that particular branch of the ministry. Such as feel themselves better fitted for stage managers than servants of Christ, could do likewise, that order might obtain once more in the House of the Lord.

MY PSALM

I mourn no more my vanished years;
  Beneath a tender rain,
An April rain of smiles and tears,
  My heart is young again.

The west-winds blow, and singing low,
  I hear the glad streams run;
The windows of my soul I throw
  Wide open to the sun.

No longer forward nor behind,
  I look in hope or fear;
But grateful, take the good I find,
  The best of now and here.

All as God wills, who wisely heeds
  To give or to withhold,
And knoweth more of all my needs
  Than all my prayers have told!

That more and more a Providence
  Of love is understood,
Making the springs of time and sense
  Sweet with eternal good;—

That death seems but a covered way
  Which opens into light,
Wherein no blinded child can stray
  Beyond the Father's sight;—

And so the shadows fall apart,
  And so the west-winds play;
And all the windows of my heart
  I open to the day.

—*Whittier.*

Digitized by Google

TRIUMPHANT TRUST

"Fear ye not; stand still, and see the salvation of the Lord."—(Exodus 14:13)

TRUST is defined as " a confident reliance on the integrity, veracity or justice of another" and when this Other is God, trust becomes a staff on which a man may lean without fear of its giving way under the weight of his cares and responsibilities, no matter how heavy these may be.

Mozoomdar, the Hindoo who became a convert to Christianity, declares in his remarkable book, "The Oriental Christ," that "Trust as a faculty of the soul passes almost without recognition yet, in spiritual life, it is a cardinal, vital power. Though its relation to all warmth of sentiment be very deep, it is a positive organ of strength."

Henry Ward Beecher speaking on "Faith in the Divine" says, "On the great voyage we are making, storm-whirl may sweep spray in our eyes so that we can not see, storm-thunders may deafen our ears, but the Pilot is steering through the ages. I trust Him, though I can not trust the storm."

The War is over and each year we celebrate Armistice Day, the anniversary of that remarkable day several years ago, when we felt that the "war to end war" had accomplished its holy purpose, but the storm-whirl of post-war hatreds and animosities is still dashing its spray in our eyes so that we can not see our way our of the welter of distrust and consequent division of national and international interests. "We can not trust them," says one nation of another, and this because promises have been made and these same promises have been broken.

This lack of trust on a large scale is merely an exaggeration of what is taking place on a small scale every day, as when one man says of another who has disappointed him, "I can never trust him again." Loss of trust and confidence is not confined to mere acquaintances or friends, for it penetrates the sacred precincts of the family, so that a wife or a husband may, through a violation of confidence, lose the respect of a life-partner, an experience which signifies the beginning of hell for both.

How often a son or a daughter has promised to reform only to break out again worse than ever, so that fond and loving and forgiving parents have reached the place where trust was no longer possible!

One wonders why all this should be until one discovers his trust has been in the wrong thing. We trust our friends and relations on a purely human basis and since it is "human to err" and we know it is human to err, we trust them notwithstanding, but we know, or think we know, we are "taking a chance."

Mixed with our trust there is the element of suspicion and the fear that we may be making a mistake, and we do not realize that this very suspicion and fear has a tendency to weigh against those who are most desirous of retaining our trust and confidence, if for no other reason than that they might need to use us again.

One day we shall learn that our trust must be placed in something more than the mere human in men and nations, but this day will not come until we see in men and nations the only thing that can be trusted—the spiritual. Judging men after conduct instead of after Christ, we can trust few men, but judging men after Christ, our trust increases and their conduct changes. The history of reformed ex-convicts and criminals is the history of men and women who have made one more determined effort to "go straight" because some one trusted them. When private citizens and policemen refuse to trust the man who has served his sentence there are two things left open to him, suicide to preserve his character or stealing to preserve his physical life.

Digitized by Google

If a husband or a wife or a child or a friend or an employee feels that he or she is not trusted, the incentive is taken out of life and joy is seriously interfered with, if indeed it is not entirely destroyed. We live on trust, we die through lack of it.

It is not at all infrequent for men and women to come to me who, because of an impulsive act, have persuaded themselves that they can never trust their loved ones again. The light seems to have gone out for them both, the one because he or she has erred and the other because he or she can no longer trust. They can forgive and continue to live together but they can not trust one another out of their sight. There is no cure for this disease until each sees in the other the perfect child of God, independent of all that has taken place.

"Pretty hard" they say to me when I point this out, and I admit it, but it is much harder to keep the fire of distrust smouldering in one's soul until the soul becomes so dry and unyielding that one's whole nature withers and fails to respond to that love which is penitent, and powerful in its penitence.

To trust men and to be deceived *occasionally* is better than never to trust them at all and to be wretched *persistently*, as those are who have lost all faith in humanity. Then again he who trusts his fellowman is more likely to trust God than he who regards his fellowman with suspicion, and it is this trust in God which is the starting-point of all true achievement. It is through trust in God that men are able to straighten up again when the storm is over and like the young oak be all the stronger for the experience.

Trust becomes "a positive organ of strength" when in moments of greatest darkness it knows that "The night is far spent and the day is at hand." When King David, surrounded on every side by avowed enemies and eating at his own table with secret ones, felt a sense of dread, as one is apt to do under such circumstances, he said, as one who was on speaking terms with God, "What time I am afraid, I will trust in Thee." Anyone can trust God when all is going well with him. It is when everything is topsy-turvy that we need to have confidence in that something which is greater than ourselves.

One says, "I would love to live the trustful life so that when things look threatening I might maintain an inner peace and the outer poise that goes with it, but when the least thing goes wrong I just go to pieces. What shall I do in order to have more trust in God?" And the answer is, "Don't try so hard."

Trust is passive, not active, and this is why so many of us fail. Trust involves a willingness to let God work through us as light shines through a windowpane but the average man thinks trust is some special form of mental activity. When the aviator trusts the ALL to support his craft and the swimmer trusts the water to support his body, and the cold person trusts the fire to warm him, they are each and all trusting in an element which they have not created and which will do its best work if it is permitted to work in its own way. If we come out into the sunlight we can safely trust the sun to shine upon us, and this without its having to make any special exertion. When we come to trust the sustaining power of the Holy Spirit as other men trust air and water and fire, we shall be sustained in ways that other men will call miraculous but it will be no more miraculous than aviation and floatation are miraculous.

Trust in the Invisible is not as unreasonable as some people would have us believe. We do not see the atmosphere yet we trust in its life-sustaining power. We know that we are in it and that it pervades our whole physical being, and we also know that if we were to become separated from it we should cease to exist, yet we do not make frantic efforts to breathe. Outside of certain breathing exercises we breathe by night as well as by day by purely involuntary processes

Digitized by Google

which shows that we do not breathe from ourselves but that something breathes THROUGH us and for us if we will LET it.

It is this art of *letting* that is emphasized in the story of the deliverance of the children of Israel. With the Red Sea before them and the army of Pharaoh pursuing them, they were in a bad way. To advance was to commit suicide and to retreat was to be taken prisoner, and to "stand still" was the most meaningless thing of all, for this was to do nothing, but this is just what God wants us to do when we have tried everything and failed for it is only as we do nothing that God can do that Great Something without our interference. Not knowing the value of standing still we are like an excited person who gets in the middle of the traffic on Fifth Avenue, at a very busy hour and by darting first in one direction and then in another, so confuses the drivers of cars that a small panic ensues. It is only when the policeman seizes such a person that traffic can be resumed. It is imperative that he "stand still" if danger is to be averted.

This does not mean that we are to "stand still" forever for then there would be no advance. It simply means that we, when between "the devil and the deep sea," stop running around like frightened chickens at the approach of a motor car. A boy crossing the tracks of the New York Central Railroad was caught between an east bound local and a west bound express, and he "stood still" but when the trains had passed him he went on his way, and this is what the Israelites were expected to do, and what each one of us is expected to do.

After Moses had succeeded in getting his followers to "stand still," he cried unto God concerning what to do next "And the Lord said unto Moses, Wherefore ciest thou unto me? Speak unto the children of Israel that they *go forward.*" They were not to look back at their pursuers as some men look back at their failures, neither were they to stand still any longer, as some people who spend all their time in the silence without ever trying to put into practise what has been learned while standing still, and then going forward.

Now it must be remembered that this was just where the Red Sea was located so it must have looked to those who had been standing still that by getting away from the Egyptians by tumbling into the Red Sea it was as bad as "getting out of the frying-pan into the fire," but the command was to "Go Forward."

If this whole story is an allegory and not necessarily an actual incident, then it follows that the Red Sea is anything which stands between the individual and the attainment of his legitimate desires. It is that which presents itself at the last moment when escape from hardship and difficulties seems so imminent and mockingly says, "Not so fast my friend." It looks as if the efforts of a life time are to go up in smoke. We shrink from it and would retire into obscurity or sink back into the arms of the pursuing Egyptians which represent discouragement and despair. We turn to the Moses in us which represents the hope of deliverance, and Moses (hope) cries out to the Lord only to receive the command "Go Forward."

This going forward when one cannot go backward and when one can no longer stand still is nothing more or less than doing the thing we FEAR to do. It is astonishing how many difficulties dissolve when we walk right up to them. Things that loom large in the distance often dwindle at close range. Looking along a stretch of country one sees in the distance a steep incline but as one approaches it, it seems to flatten out and we are at the crest and away beyond it before we realize it. So will it be when we turn our backs on the Egyptians and advance in the direction of the attainable. Going forward in the strength of the Spirit we shall cross the river of Doubt as on dry land and presently stand on the soil of a great achievement. "Fear ye not, stand still, and see the salvation of the Lord."

Digitized by Google

Some three hundred years ago Harvey, the discoverer of the circulation of the blood, taught the generation of insects by chance and accounted for the change from pupa to wing form on the ground of transmutation. Swammerdam, who had persistently called attention to the error of this belief, disposed of it completely by proving that all "the parts of the insect are perfect long before it emerges from the larval skin."* This discovery established the fact that the larva is *not* transmuted into a butterfly but is the butterfly itself in another form. In like manner, Jesus was God in the form of man. The Trinity represents unity in essence and multiplicity in office. As such it ceases to be a riddle and becomes a reality.

"I believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost"

Says a noted divine, "Though Christ was conceived by the Holy Ghost, yet the Holy Ghost did not conceive Him but said unto the Virgin, "Thou shalt conceive." Also this profound writer says, "Though Christ was promised as the seed of the woman, yet we must not imagine that it was in the power of woman to conceive him."

If, therefore, neither the Holy Ghost, the Virgin nor Joseph conceived the Saviour of mankind, may it not be that He was conceived by God before Abraham was? For it is written: "Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

It was said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

The Holy Ghost as the whole expression of Spirit came to Mary in the revelation of conception, as purely spiritual, and the power of God so completely overshadowed this divine idea that it was protected from such mental controversy as would deny to the operation of the Spirit that which it so readily accorded to man.

It was thus that, through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

The same revelation of Spirit that came to the mother of the Man-God; the same power of the Highest Intelligence, comes to all mankind, reforming our minds and thereby regenerating our physical beings.

All conception is immaculate. Therefore, the fact that Jesus descended lineally from David, supposedly through Joseph, as the genealogy of Mary is not written, does not alter the fact that her conception of the Son of God was Immaculate.

Jeremiah's prophecy that the Lord hath "created a new thing in the earth, a woman shall compass a *man*," was fulfilled when Jesus Christ was conceived. Therefore, what matter the manner of His birth?

Notwithstanding this, is it not possible that the Virgin, on the third dimensional plane, might have been the Divine instrument, adopted by the Divine Principle of Being, to manifest a law which operates through insects on the first dimensional plane? Why should we admit the operation of a divine law in the insect plane and deny the manifestation of the same process on the human plane? Apropos of this, the history of Aphids, or plant lice, as revealed by Antony Van Leenwenhock, discloses the fact these insects do not lay eggs. It divulged also that aphids gave birth to their young. Reumer went beyond Leenwenhock's observations, and discovered that both species of Aphids produced living young.

In the seventeenth century Charles who was just twenty years of age asked Reumer to suggest a subject of investigation, and Aphids were proposed.

* Discovery by Sir Richard A. Gregory.

* Luke 1-78.

Digitized by Google

"He filled a flower pot with earth, and plunged it into a phial of water, intended to supply the food-plant. A new born aphid, whose birth had been observed, was placed on the plant, and all was covered up by a bell-jar, which was pressed into the earth, so as to exclude all other insects. An aphid found on the spindle-tree was selected for the first trial, which began on May 20, 1740. Bonnet kept an exact diary of his observations, which were made hourly or oftener during the day; a good lens was continually employed. The aphid changed its skin four times, and came to maturity on June 1, when the young one was born. By June 21, the unfertilized female had produced 95 aphids, all born alive."—Prof. L. C. Miall. The following year a similar result was obtained when ten aphids isolated in the same way brought forth 130 young.

Contrary to all preconceived ideas, these insects produce young alive when food is plentiful. When winter approaches they change their method and lay fertilized eggs from which the young emerge in the spring.

These insects are born without the participation of the male Aphids during temperate weather, and their race is carried on from year to year by the fertilized eggs which the female insect lays in the less temperate seasons.

The history of the Aphid is not a matter of belief; it is an ascertained fact, well known to naturalists.

Would it be too much to assume that the Laws of Mind are higher than the laws of Nature or to admit that a law which would operate through insects on the first dimensional plane might operate through individuals on the third dimensional plane? That which is impossible to understand is why people give credence to theories which emanate from second dimensional mentalities attempting to solve problems on the fourth dimensional plane.

Is not the "life more than meat and the body more than raiment?" Yet in the grave clothes of the letter, the life is lost to view.

In useless controversy as to what constitutes the persons of Divinity, the mission of Deity is sacrificed. "Would you know who I am?" "Look at my life—at the things I do," cried Jesus. "I am not a creed, I am the Christ," He pleaded, but his voice is lost amid the din of personal opinions. Until the present time creed has usurped the Christ. No longer a question of Life, religion is a question of belief. "Would you be saved?" Accept the creed. Believe in "God the Father Almighty, and in one Lord Jesus Christ and in the Holy Spirit"—"Believe that these three personalities are one personality and the same personality." "I can not believe this doctrine of malformation," whimpers the applicant for the seal of the church's approval." "Believe or be damned." thunders theology.

It is only when we recognize the Trinity as one universal Intelligence in a threefold manifestation, as spirit, soul and body, that it becomes at once a living, palpitating expression of Mind, idea and expression, or God the universal Father; Christ the spiritual idea, and the Holy Ghost which is the all of Spirit in manifestation.

"I believe in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost,—"

Today we have a repetition of third century tactics in the controversy between the Modernists and Fundamentalists, carried on perhaps with less dignity but with acrimony equal to that which characterized the third century contention. Arius was trying to establish a distinction, not a difference, between cause and effect, or Father and Son. The Modernists are trying to prove that Jesus had two origins of which Joseph was one. It is a modern attack on the creed which, if it succeeds in this age, will be set aside in a future epoch, as was the case with the contention of Arius.

Digitized by Google

For centuries this creed has been handed down as a Divine Dictation. How strange it seems that the guardians of Christ's gospel should have so easily perverted the mission of that Gospel.

The soul of man is his individual mind or the fountain from which all the vital actions flow, which are externalized or put in visible motion through the body. It is really the more noble part of his humanity, the intellectual part. And the mind of man has always believed in God.

That three dimensional minds can not hope to interpret four-dimension spiritual truths, indicates a necessity for spiritual development.

If the time given to useless controversy could be utilized in becoming intelligently acquainted with man's divine potentiality, ministers of the Gospel would either be living up to the oath of their office or resigning from orders which their conduct proves they no longer regard as Holy.

And churches, which symbolize the House of God, would not be desecrated by amateur vaudeville performances.

In God's scheme there is a place for everything and order demands that everything should be in its place. Therefore, let the priests who can no longer subscribe to the tenets which they have given their oath to support, retire from that particular branch of the ministry. Such as feel themselves better fitted for stage managers than servants of Christ, could do likewise, that order might obtain once more in the House of the Lord.

MY PSALM

I mourn no more my vanished years;
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west-winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind,
I look in hope or fear;
But grateful, take the good I find,
The best of now and here.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;—

And so the shadows fall apart,
And so the west-winds play;
And all the windows of my heart
I open to the day.

—*Whittier.*

Digitized by Google

TRIUMPHANT TRUST

"Fear ye not; stand still, and see the salvation of the Lord."—(Exodus 14:13)

TRUST is defined as "a confident reliance on the integrity, veracity or justice of another" and when this Other is God, trust becomes a staff on which a man may lean without fear of its giving way under the weight of his cares and responsibilities, no matter how heavy these may be.

Mozoomdar, the Hindoo who became a convert to Christianity, declares in his remarkable book, "The Oriental Christ," that "Trust as a faculty of the soul passes almost without recognition yet, in spiritual life, it is a cardinal, vital power. Though its relation to all warmth of sentiment be very deep, it is a positive organ of strength."

Henry Ward Beecher speaking on "Faith in the Divine" says, "On the great voyage we are making, storm-whirl may sweep spray in our eyes so that we can not see, storm-thunders may deafen our ears, but the Pilot is steering through the ages. I trust Him, though I can not trust the storm."

The War is over and each year we celebrate Armistice Day, the anniversary of that remarkable day several years ago, when we felt that the "war to end war" had accomplished its holy purpose, but the storm-whirl of post-war hatreds and animosities is still dashing its spray in our eyes so that we can not see our way our of the welter of distrust and consequent division of national and international interests. "We can not trust them," says one nation of another, and this because promises have been made and these same promises have been broken.

This lack of trust on a large scale is merely an exaggeration of what is taking place on a small scale every day, as when one man says of another who has disappointed him, "I can never trust him again." Loss of trust and confidence is not confined to mere acquaintances or friends, for it penetrates the sacred precincts of the family, so that a wife or a husband may, through a violation of confidence, lose the respect of a life-partner, an experience which signifies the beginning of hell for both.

How often a son or a daughter has promised to reform only to break out again worse than ever, so that fond and loving and forgiving parents have reached the place where trust was no longer possible!

One wonders why all this should be until one discovers his trust has been in the wrong thing. We trust our friends and relations on a purely human basis and since it is "human to err" and we know it is human to err, we trust them notwithstanding, but we know, or think we know, we are "taking a chance."

Mixed with our trust there is the element of suspicion and the fear that we may be making a mistake, and we do not realize that this very suspicion and fear has a tendency to weigh against those who are most desirous of retaining our trust and confidence, if for no other reason than that they might need to use us again.

One day we shall learn that our trust must be placed in something more than the mere human in men and nations, but this day will not come until we see in men and nations the only thing that can be trusted—the spiritual. Judging men after conduct instead of after Christ, we can trust few men, but judging men after Christ, our trust increases and their conduct changes. The history of reformed ex-convicts and criminals is the history of men and women who have made one more determined effort to "go straight" because some one trusted them. When private citizens and policemen refuse to trust the man who has served his sentence there are two things left open to him, suicide to preserve his character or stealing to preserve his physical life.

Digitized by Google

If a husband or a wife or a child or a friend or an employee feels that he or she is not trusted, the incentive is taken out of life and joy is seriously interfered with, if indeed it is not entirely destroyed. We live on trust, we die through lack of it.

It is not at all infrequent for men and women to come to me who, because of an impulsive act, have persuaded themselves that they can never trust their loved ones again. The light seems to have gone out for them both, the one because he or she has erred and the other because he or she can no longer trust. They can forgive and continue to live together but they can not trust one another out of their sight. There is no cure for this disease until each sees in the other the perfect child of God, independent of all that has taken place.

"Pretty hard" they say to me when I point this out, and I admit it, but it is much harder to keep the fire of distrust smouldering in one's soul until the soul becomes so dry and unyielding that one's whole nature withers and fails to respond to that love which is penitent, and powerful in its penitence.

To trust men and to be deceived *occasionally* is better than never to trust them at all and to be wretched *persistently*, as those are who have lost all faith in humanity. Then again he who trusts his fellowman is more likely to trust God than he who regards his fellowman with suspicion, and it is this trust in God which is the starting-point of all true achievement. It is through trust in God that men are able to straighten up again when the storm is over and like the young oak be all the stronger for the experience.

Trust becomes "a positive organ of strength" when in moments of greatest darkness it knows that "The night is far spent and the day is at hand." When King David, surrounded on every side by avowed enemies and eating at his own table with secret ones, felt a sense of dread, as one is apt to do under such circumstances, he said, as one who was on speaking terms with God, "What time I am afraid, I will trust in Thee." Anyone can trust God when all is going well with him. It is when everything is topsy-turvy that we need to have confidence in that something which is greater than ourselves.

One says, "I would love to live the trustful life so that when things look threatening I might maintain an inner peace and the outer poise that goes with it, but when the least thing goes wrong I just go to pieces. What shall I do in order to have more trust in God?" And the answer is, "Don't try so hard."

Trust is passive, not active, and this is why so many of us fail. Trust involves a willingness to let God work through us as light shines through a windowpane but the average man thinks trust is some special form of mental activity. When the aviator trusts the ALL to support his craft and the swimmer trusts the water to support his body, and the cold person trusts the fire to warm him, they are each and all trusting in an element which they have not created and which will do its best work if it is permitted to work in its own way. If we come out into the sunlight we can safely trust the sun to shine upon us, and this without its having to make any special exertion. When we come to trust the sustaining power of the Holy Spirit as other men trust air and water and fire, we shall be sustained in ways that other men will call miraculous but it will be no more miraculous than aviation and floatation are miraculous.

Trust in the Invisible is not as unreasonable as some people would have us believe. We do not see the atmosphere yet we trust in its life-sustaining power. We know that we are in it and that it pervades our whole physical being, and we also know that if we were to become separated from it we should cease to exist, yet we do not make frantic efforts to breathe. Outside of certain breathing exercises we breathe by night as well as by day by purely involuntary processes

Digitized by Google

which shows that we do not breathe from ourselves but that something breathes THROUGH us and for us if we will LET it.

It is this art of *letting* that is emphasized in the story of the deliverance of the children of Israel. With the Red Sea before them and the army of Pharaoh pursuing them, they were in a bad way. To advance was to commit suicide and to retreat was to be taken prisoner, and to "stand still" was the most meaningless thing of all, for this was to do nothing, but this is just what God wants us to do when we have tried everything and failed for it is only as we do nothing that God can do that Great Something without our interference. Not knowing the value of standing still we are like an excited person who gets in the middle of the traffic on Fifth Avenue, at a very busy hour and by darting first in one direction and then in another, so confuses the drivers of cars that a small panic ensues. It is only when the policeman seizes such a person that traffic can be resumed. It is imperative that he "stand still" if danger is to be averted.

This does not mean that we are to "stand still" forever for then there would be no advance. It simply means that we, when between "the devil and the deep sea," stop running around like frightened chickens at the approach of a motor car. A boy crossing the tracks of the New York Central Railroad was caught between an east bound local and a west bound express, and he "stood still" but when the trains had passed him he went on his way, and this is what the Israelites were expected to do, and what each one of us is expected to do.

After Moses had succeeded in getting his followers to "stand still," he cried unto God concerning what to do next "And the Lord said unto Moses, Wherefore ciest thou unto me? Speak unto the children of Israel that they *go forward.*" They were not to look back at their pursuers as some men look back at their failures, neither were they to stand still any longer, as some people who spend all their time in the silence without ever trying to put into practise what has been learned while standing still, and then going forward.

Now it must be remembered that this was just where the Red Sea was located so it must have looked to those who had been standing still that by getting away from the Egyptians by tumbling into the Red Sea it was as bad as "getting out of the frying-pan into the fire," but the command was to "Go Forward."

If this whole story is an allegory and not necessarily an actual incident, then it follows that the Red Sea is anything which stands between the individual and the attainment of his legitimate desires. It is that which presents itself at the last moment when escape from hardship and difficulties seems so imminent and mockingly says, "Not so fast my friend." It looks as if the efforts of a life time are to go up in smoke. We shrink from it and would retire into obscurity or sink back into the arms of the pursuing Egyptians which represent discouragement and despair. We turn to the Moses in us which represents the hope of deliverance, and Moses (hope) cries out to the Lord only to receive the command "Go Forward."

This going forward when one cannot go backward and when one can no longer stand still is nothing more or less than doing the thing we FEAR to do. It is astonishing how many difficulties dissolve when we walk right up to them. Things that loom large in the distance often dwindle at close range. Looking along a stretch of country one sees in the distance a steep incline but as one approaches it, it seems to flatten out and we are at the crest and away beyond it before we realize it. So will it be when we turn our backs on the Egyptians and advance in the direction of the attainable. Going forward in the strength of the Spirit we shall cross the river of Doubt as on dry land and presently stand on the soil of a great achievement. "Fear ye not, stand still, and see the salvation of the Lord."

Digitized by Google

AN INDIVIDUAL RESURRECTION

THE Parable of the Prodigal Son is called the "Pearl and Crown" of parables. Eminent theologians have indulged in a multiplicity of convictions as to the substance concealed in the mystical symbolism which veils so many of the Master's illustrations of great and vital truths. According to Bishop Trench, some suppose that the chief participants in the story—the two sons—represent the Jew and the Gentile; that the departure of the younger from his father's house typifies the apostacy of the Gentile and that his return symbolizes the Gentile's reception into a new covenant. Certain it is that the elder son is an apt type of the narrow-hearted, self-extolling person, repining in that others should be admitted to the same privileges as himself and, rather than tolerate a blessing shared in common, refusing the blessing altogether.

Other writers recognize in the sons different types of sinners; the abandoned sinner, in the case of the prodigal, and the proud sinner, in the case of the other.

The Parable of the Prodigal Son is the history of the resurrection of an individual from the ashes of burnt energy; the portrayal of days spent in the deification of negative energies at the expense of positive forces.

There is nothing original in the story, neither is there anything that is new. In fact it is rare to find a family in which this very common type of individual does not exist; what might be unique would be to find one without its prodigal, and it is not infrequent to find a whole family of prodigals for, after all, a prodigal is merely a spendthrift.

But the picture of the spendthrift, sacrificing the physical comforts of his father's house in order to retain his personal liberty, is not necessarily the portrait of a roue; such an one is the man who yields himself captive to self-gratification to the degree that for the time being he loses himself in carnality and bestiality, to the extent that the sun of his righteousness is totally obscured by a cloud of sense attraction. He seeks in vain to appease the fierce hunger of his soul by the unlimited gratification of his senses, only to discover that it is no more possible to appease appetites by gratifying them than to put out a fire by adding fuel to it. The crowning misery of self-gratification is that it knows no assuagement; every fresh effort to slake desire by gratifying it, only adds to its power, while the pleasure that is hoped for by fresh indulgence, grows momentarily less. And in the proportion that the goad of desire urges new distractions, the power of throwing off the shackles diminishes. Neither does it occur to a roue, while he is the slave of desire, that the thing to which he has sold himself will eventually eject him as the sea casts up its dead. This is the irony of insatiable desire.

The Prodigal of whom Jesus speaks was not a bad son; he was simply a young man in love with what he mistook for life, with convictions which he had the courage to put into practice. Papini says: "He splashed about and made merry in his youth as in a warm lake," and that "good times with friends were more to his taste than work." Perhaps the example of his brother's penury disgusted him with the thought of thrift. Undoubtedly the tastes of the two differed vastly, for the elder brother lacked vision, else the existence made up at the plow, in goading on his father's oxen, would not have sufficed to keep him at home. The warm-hearted younger son yearned for life and light and beauty. He desired to live in luxury and was not able to measure his existence by the narrow furrow of his brother's plow. Because of this he desired to leave home and his father, concealing his grief, made it possible for him to do so. Thus the spendthrift son went into a far land and in his attempts to forget all the prohibitions that had chafed him at home, he swung to the other extreme and "wasted his

Digitized by Google

substance in riotous living." Just the average thing, done in the average way, until the end came, and there is always an end to everything begun.

What was not usual in the prodigal's case was that, when his money was spent, his friends were gone, and he was face to face with his folly, he made no attempt to excuse himself by accusing others; neither did he waste time in remorse, which ofttimes is nothing if not a poor excuse for self-pity. Neither was he deterred by the conditions he must face, for he immediately did the only wise thing that presented itself—he looked for work—and found it because he was looking for it. The fact that the only employment which he could find was degrading and filthy mattered not; it was the first thing that offered and he accepted it and became a swineherd. Courage was a dominant note in the character of the prodigal, for the same courage which he had exhibited in leaving the house which was no longer a home, did not differ from that which led him to become a swineherd. It was the same quality of daring exercised in another direction.

In the first place, he had gathered all his energies together to scatter them in the direction of self-gratification; whereas, in the second, he was accumulating all his forces that he might concentrate them in a supreme effort for self-preservation.

It does not need an elastic vision to imagine the prodigal's thoughts as he watched the well-fed swine and saw the "sow that was washed, wallowing in her mire." Undoubtedly he began to draw comparisons between his condition and that of the swine he was herding. He, who would fain have eaten the bean husks, must have realized that the animals, satiated with beans and gorged with roots, had a gustatory advantage. In fact, as he watched the "pink and black animals rooting in the earth," he said, "I perish with hunger." Socially, a swineherd had not the distinction of the animals he attended, for the only people forbidden to enter the temples in Egypt, where swine were adored, were swineherds. He must have wondered in what, if in anything, he was superior to these animals, who were not inferior to him in more ways than one. He was alive, so were they. Rocks live! This is proven by the fact that their atoms have sufficient subconsciousness to enable them to combine with acids by what is known as chemical affinity. Everything lives. Dead things are merely those of which the shape expressing life is too minute for our cognizance. Perhaps the subconsciousness of the atom cohering in a piece of chalk is a different kind of consciousness from that of a man, and a difference in degree is a difference in kind. Therefore, the difference between the subconsciousness of the man and that of the atom that knows how to cohere, is that the atoms do not know that they know. He, the swineherd, on the third dimensional plane, possessed this knowledge and was conscious of it; this, then, was the difference between the man and the beasts. *They did not know that they knew and he did.* The proof was that man was able to think on two planes and to draw comparisons between himself and the beasts which never transcended the plane of simple consciousness.

The prodigal was in possession of a new idea. Was it not possible that as his intelligence excelled that of the swine, a higher intelligence might transcend his? He thought, therefore he was. But denied even the husks with which he had hoped to appease his hunger, he felt himself growing faint; the darkness of death encompassed him; he seemed to lose his mental hold and, in his delirium, he stretched out his arms and emptiness filled them. Visions of the debauches in which he had wasted his substance rose out of the dark, and the companions who had shared these orgies passed as spectres before his eyes. Where were they now, his fair weather friends—now, when even the husks that were food for the swine, were denied him? Thus, these visions of the past loomed on the horizon of the spendthrift's memory until he grew dizzy and, his head becoming the prey of strange sounds, he could no longer think

Digitized by Google

coherently. But one thing seemed to register in his mind and that was that he was beyond the reach of human help. It was in that moment of the unutterable desolation of loneliness, when the lamp of human hope went out, that darkness would have engulfed him, had not the flame of his spiritual intelligence flickered faintly and its radiance, dim as it was, yet was sufficient to illuminate his spiritual consciousness, until he recognized the Kingdom of God within his own soul. Exteriorly, nothing had changed; he was still a swineherd and the swine were rooting as before; the change that had taken place was within. He that had slept was awake to the indissoluble union existing between the Parent and his Offspring, and then—and not till then—did he become conscious of his own identity.

What matters the exterior when the interior is adorned with the Spirit? What matters a garb to a man who has found his inheritance, or a creed to one who has found Christ?

The spendthrift had scaled the heights of Being, where he saw himself as a Son of the Most High and recognized the only real freedom to be Spiritual Emancipation. He had come to himself as the projection of Mind, and he arose mentally into the realms where the Christ idea, man, sits on the right hand of God, the objectified expression of the subjective, invisible principle of Being. The Sun of his Righteousness had arisen and the shadow of night was dispersed. Ignorance gave place to knowledge and the "son that was lost, was found."

Let us ponder this parable in our hearts and if any of us are feeding on the barren husks of spiritual ignorance, let us arise into the consciousness of our royalty and, forsaking the negative thoughts which so easily beset us and the fears which obscure our spiritual vision, let us arise and go to our Father. He will put the robe of righteousness on our shoulders and place the helmet of salvation, which is the knowledge of dominion and power, upon our brow. For "verily, O God, Thou hast made us for Thee" and our hearts are disquieted until we rest in Thee.

JUNE

From "The Vision of Sir Launfal."

EARTH gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer,
June may be had by the poorest comer.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf or a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,

Digitized by Google

And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature, which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing,—
And hark; how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!
Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake,
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

GHOSTS

MANY years ago, in tidewater Virginia, dwelt a negro whose chief occupation in life was to amuse himself at the expense of others. It was a calling he had followed from his youth and with immunity, because of his fancied familiarity with "haunts" or "sperrits." Of course *he* knew that there were no such things because through years of service with his "white folks" conversations overheard had exploded many negro fallacies. It was his delight to encourage his reputation for supernatural powers and so lovingly had he cherished the thought in the minds of his associates that even the little picaninnies fled their play at his approach. Animals, too, avoided him; dogs would slink away with drooping tails and bristling backs; the white folks said it was the memory of tin cans *past* but the darkies believed firmly that it was canine intelligence sensing spooks *present*.

Perhaps it was because the more helpless things avoided him that he decided to try a new stunt. It was not a new idea, for it had been materializing in the back of his mind for some time. The difficulty was to find the right people before he could put it into practice. There

Digitized by Google

AN INDIVIDUAL RESURRECTION

THE Parable of the Prodigal Son is called the "Pearl and Crown" of parables. Eminent theologians have indulged in a multiplicity of convictions as to the substance concealed in the mystical symbolism which veils so many of the Master's illustrations of great and vital truths. According to Bishop Trench, some suppose that the chief participants in the story—the two sons—represent the Jew and the Gentile; that the departure of the younger from his father's house typifies the apostacy of the Gentile and that his return symbolizes the Gentile's reception into a new covenant. Certain it is that the elder son is an apt type of the narrow-hearted, self-extolling person, repining in that others should be admitted to the same privileges as himself and, rather than tolerate a blessing shared in common, refusing the blessing altogether.

Other writers recognize in the sons different types of sinners; the abandoned sinner, in the case of the prodigal, and the proud sinner, in the case of the other.

The Parable of the Prodigal Son is the history of the resurrection of an individual from the ashes of burnt energy; the portrayal of days spent in the deification of negative energies at the expense of positive forces.

There is nothing original in the story, neither is there anything that is new. In fact it is rare to find a family in which this very common type of individual does not exist; what might be unique would be to find one without its prodigal, and it is not infrequent to find a whole family of prodigals for, after all, a prodigal is merely a spendthrift.

But the picture of the spendthrift, sacrificing the physical comforts of his father's house in order to retain his personal liberty, is not necessarily the portrait of a roue; such an one is the man who yields himself captive to self-gratification to the degree that for the time being he loses himself in carnality and bestiality, to the extent that the sun of his righteousness is totally obscured by a cloud of sense attraction. He seeks in vain to appease the fierce hunger of his soul by the unlimited gratification of his senses, only to discover that it is no more possible to appease appetites by gratifying them than to put out a fire by adding fuel to it. The crowning misery of self-gratification is that it knows no assuagement; every fresh effort to slake desire by gratifying it, only adds to its power, while the pleasure that is hoped for by fresh indulgence, grows momentarily less. And in the proportion that the goad of desire urges new distractions, the power of throwing off the shackles diminishes. Neither does it occur to a roue, while he is the slave of desire, that the thing to which he has sold himself will eventually eject him as the sea casts up its dead. This is the irony of insatiable desire.

The Prodigal of whom Jesus speaks was not a bad son; he was simply a young man in love with what he mistook for life, with convictions which he had the courage to put into practice. Papini says: "He splashed about and made merry in his youth as in a warm lake," and that "good times with friends were more to his taste than work." Perhaps the example of his brother's penury disgusted him with the thought of thrift. Undoubtedly the tastes of the two differed vastly, for the elder brother lacked vision, else the existence made up at the plow, in goading on his father's oxen, would not have sufficed to keep him at home. The warm-hearted younger son yearned for life and light and beauty. He desired to live in luxury and was not able to measure his existence by the narrow furrow of his brother's plow. Because of this he desired to leave home and his father, concealing his grief, made it possible for him to do so. Thus the spendthrift son went into a far land and in his attempts to forget all the prohibitions that had chafed him at home, he swung to the other extreme and "wasted his

Digitized by Google

substance in riotous living." Just the average thing, done in the average way, until the end came, and there is always an end to everything begun.

What was not usual in the prodigal's case was that, when his money was spent, his friends were gone, and he was face to face with his folly, he made no attempt to excuse himself by accusing others; neither did he waste time in remorse, which ofttimes is nothing if not a poor excuse for self-pity. Neither was he deterred by the conditions he must face, for he immediately did the only wise thing that presented itself—he looked for work—and found it because he was looking for it. The fact that the only employment which he could find was degrading and filthy mattered not; it was the first thing that offered and he accepted it and became a swineherd. Courage was a dominant note in the character of the prodigal, for the same courage which he had exhibited in leaving the house which was no longer a home, did not differ from that which led him to become a swineherd. It was the same quality of daring exercised in another direction.

In the first place, he had gathered all his energies together to scatter them in the direction of self-gratification; whereas, in the second, he was accumulating all his forces that he might concentrate them in a supreme effort for self-preservation.

It does not need an elastic vision to imagine the prodigal's thoughts as he watched the well-fed swine and saw the "sow that was washed, wallowing in her mire." Undoubtedly he began to draw comparisons between his condition and that of the swine he was herding. He, who would fain have eaten the bean husks, must have realized that the animals, satiated with beans and gorged with roots, had a gustatory advantage. In fact, as he watched the "pink and black animals rooting in the earth," he said, "I perish with hunger." Socially, a swineherd had not the distinction of the animals he attended, for the only people forbidden to enter the temples in Egypt, where swine were adored, were swineherds. He must have wondered in what, if in anything, he was superior to these animals, who were not inferior to him in more ways than one. He was alive, so were they. Rocks live! This is proven by the fact that their atoms have sufficient subconsciousness to enable them to combine with acids by what is known as chemical affinity. Everything lives. Dead things are merely those of which the shape expressing life is too minute for our cognizance. Perhaps the subconsciousness of the atom cohering in a piece of chalk is a different kind of consciousness from that of a man, and a difference in degree is a difference in kind. Therefore, the difference between the subconsciousness of the man and that of the atom that knows how to cohere, is that the atoms do not know that they know. He, the swineherd, on the third dimensional plane, possessed this knowledge and was conscious of it; this, then, was the difference between the man and the beasts. *They did not know that they knew and he did.* The proof was that man was able to think on two planes and to draw comparisons between himself and the beasts which never transcended the plane of simple consciousness.

The prodigal was in possession of a new idea. Was it not possible that as his intelligence excelled that of the swine, a higher intelligence might transcend his? He thought, therefore he was. But denied even the husks with which he had hoped to appease his hunger, he felt himself growing faint; the darkness of death encompassed him; he seemed to lose his mental hold and, in his delirium, he stretched out his arms and emptiness filled them. Visions of the debauches in which he had wasted his substance rose out of the dark, and the companions who had shared these orgies passed as spectres before his eyes. Where were they now, his fair weather friends—now, when even the husks that were food for the swine, were denied him? Thus, these visions of the past loomed on the horizon of the spendthrift's memory until he grew dizzy and, his head becoming the prey of strange sounds, he could no longer think

Digitized by Google

AN INDIVIDUAL RESURRECTION

THE Parable of the Prodigal Son is called the "Pearl and Crown" of parables. Eminent theologians have indulged in a multiplicity of convictions as to the substance concealed in the mystical symbolism which veils so many of the Master's illustrations of great and vital truths. According to Bishop Trench, some suppose that the chief participants in the story—the two sons—represent the Jew and the Gentile; that the departure of the younger from his father's house typifies the apostacy of the Gentile and that his return symbolizes the Gentile's reception into a new covenant. Certain it is that the elder son is an apt type of the narrow-hearted, self-extolling person, repining in that others should be admitted to the same privileges as himself and, rather than tolerate a blessing shared in common, refusing the blessing altogether.

Other writers recognize in the sons different types of sinners; the abandoned sinner, in the case of the prodigal, and the proud sinner, in the case of the other.

The Parable of the Prodigal Son is the history of the resurrection of an individual from the ashes of burnt energy; the portrayal of days spent in the deification of negative energies at the expense of positive forces.

There is nothing original in the story, neither is there anything that is new. In fact it is rare to find a family in which this very common type of individual does not exist; what might be unique would be to find one without its prodigal, and it is not infrequent to find a whole family of prodigals for, after all, a prodigal is merely a spendthrift.

But the picture of the spendthrift, sacrificing the physical comforts of his father's house in order to retain his personal liberty, is not necessarily the portrait of a roue; such an one is the man who yields himself captive to self-gratification to the degree that for the time being he loses himself in carnality and bestiality, to the extent that the sun of his righteousness is totally obscured by a cloud of sense attraction. He seeks in vain to appease the fierce hunger of his soul by the unlimited gratification of his senses, only to discover that it is no more possible to appease appetites by gratifying them than to put out a fire by adding fuel to it. The crowning misery of self-gratification is that it knows no assuagement; every fresh effort to slake desire by gratifying it, only adds to its power, while the pleasure that is hoped for by fresh indulgence, grows momentarily less. And in the proportion that the goad of desire urges new distractions, the power of throwing off the shackles diminishes. Neither does it occur to a roue, while he is the slave of desire, that the thing to which he has sold himself will eventually eject him as the sea casts up its dead. This is the irony of insatiable desire.

The Prodigal of whom Jesus speaks was not a bad son; he was simply a young man in love with what he mistook for life, with convictions which he had the courage to put into practice. Papini says: "He splashed about and made merry in his youth as in a warm lake," and that "good times with friends were more to his taste than work." Perhaps the example of his brother's penury disgusted him with the thought of thrift. Undoubtedly the tastes of the two differed vastly, for the elder brother lacked vision, else the existence made up at the plow, in goading on his father's oxen, would not have sufficed to keep him at home. The warm-hearted younger son yearned for life and light and beauty. He desired to live in luxury and was not able to measure his existence by the narrow furrow of his brother's plow. Because of this he desired to leave home and his father, concealing his grief, made it possible for him to do so. Thus the spendthrift son went into a far land and in his attempts to forget all the prohibitions that had chafed him at home, he swung to the other extreme and "wasted his

Digitized by Google

substance in riotous living." Just the average thing, done in the average way, until the end came, and there is always an end to everything begun.

What was not usual in the prodigal's case was that, when his money was spent, his friends were gone, and he was face to face with his folly, he made no attempt to excuse himself by accusing others; neither did he waste time in remorse, which ofttimes is nothing if not a poor excuse for self-pity. Neither was he deterred by the conditions he must face, for he immediately did the only wise thing that presented itself—he looked for work—and found it because he was looking for it. The fact that the only employment which he could find was degrading and filthy mattered not; it was the first thing that offered and he accepted it and became a swineherd. Courage was a dominant note in the character of the prodigal, for the same courage which he had exhibited in leaving the house which was no longer a home, did not differ from that which led him to become a swineherd. It was the same quality of daring exercised in another direction.

In the first place, he had gathered all his energies together to scatter them in the direction of self-gratification; whereas, in the second, he was accumulating all his forces that he might concentrate them in a supreme effort for self-preservation.

It does not need an elastic vision to imagine the prodigal's thoughts as he watched the well-fed swine and saw the "sow that was washed, wallowing in her mire." Undoubtedly he began to draw comparisons between his condition and that of the swine he was herding. He, who would fain have eaten the bean husks, must have realized that the animals, satiated with beans and gorged with roots, had a gustatory advantage. In fact, as he watched the "pink and black animals rooting in the earth," he said, "I perish with hunger." Socially, a swineherd had not the distinction of the animals he attended, for the only people forbidden to enter the temples in Egypt, where swine were adored, were swineherds. He must have wondered in what, if in anything, he was superior to these animals, who were not inferior to him in more ways than one. He was alive, so were they. Rocks live! This is proven by the fact that their atoms have sufficient subconsciousness to enable them to combine with acids by what is known as chemical affinity. Everything lives. Dead things are merely those of which the shape expressing life is too minute for our cognizance. Perhaps the subconsciousness of the atom cohering in a piece of chalk is a different kind of consciousness from that of a man, and a difference in degree is a difference in kind. Therefore, the difference between the subconsciousness of the man and that of the atom that knows how to cohere, is that the atoms do not know that they know. He, the swineherd, on the third dimensional plane, possessed this knowledge and was conscious of it; this, then, was the difference between the man and the beasts. *They did not know that they knew and he did.* The proof was that man was able to think on two planes and to draw comparisons between himself and the beasts which never transcended the plane of simple consciousness.

The prodigal was in possession of a new idea. Was it not possible that as his intelligence excelled that of the swine, a higher intelligence might transcend his? He thought, therefore he was. But denied even the husks with which he had hoped to appease his hunger, he felt himself growing faint; the darkness of death encompassed him; he seemed to lose his mental hold and, in his delirium, he stretched out his arms and emptiness filled them. Visions of the debauches in which he had wasted his substance rose out of the dark, and the companions who had shared these orgies passed as spectres before his eyes. Where were they now, his fair weather friends—now, when even the husks that were food for the swine, were denied him? Thus, these visions of the past loomed on the horizon of the spendthrift's memory until he grew dizzy and, his head becoming the prey of strange sounds, he could no longer think

Digitized by Google

coherently. But one thing seemed to register in his mind and that was that he was beyond the reach of human help. It was in that moment of the unutterable desolation of loneliness, when the lamp of human hope went out, that darkness would have engulfed him, had not the flame of his spiritual intelligence flickered faintly and its radiance, dim as it was, yet was sufficient to illuminate his spiritual consciousness, until he recognized the Kingdom of God within his own soul. Exteriorly, nothing had changed; he was still a swineherd and the swine were rooting as before; the change that had taken place was within. He that had slept was awake to the indissoluble union existing between the Parent and his Offspring, and then—and not till then—did he become conscious of his own identity.

What matters the exterior when the interior is adorned with the Spirit? What matters a garb to a man who has found his inheritance, or a creed to one who has found Christ?

The spendthrift had scaled the heights of Being, where he saw himself as a Son of the Most High and recognized the only real freedom to be Spiritual Emancipation. He had come to himself as the projection of Mind, and he arose mentally into the realms where the Christ idea, man, sits on the right hand of God, the objectified expression of the subjective, invisible principle of Being. The Sun of his Righteousness had arisen and the shadow of night was dispersed. Ignorance gave place to knowledge and the "son that was lost, was found."

Let us ponder this parable in our hearts and if any of us are feeding on the barren husks of spiritual ignorance, let us arise into the consciousness of our royalty and, forsaking the negative thoughts which so easily beset us and the fears which obscure our spiritual vision, let us arise and go to our Father. He will put the robe of righteousness on our shoulders and place the helmet of salvation, which is the knowledge of dominion and power, upon our brow. For "verily, O God, Thou hast made us for Thee" and our hearts are disquieted until we rest in Thee.

JUNE

From "The Vision of Sir Launfal."

EARTH gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer,
June may be had by the poorest comer.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf or a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,

Digitized by Google

And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature, which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing,—
And hark; how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!
Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake,
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

GHOSTS

MANY years ago, in tidewater Virginia, dwelt a negro whose chief occupation in life was to amuse himself at the expense of others. It was a calling he had followed from his youth and with immunity, because of his fancied familiarity with "haunts" or "sperrits." Of course *he* knew that there were no such things because through years of service with his "white folks" conversations overheard had exploded many negro fallacies. It was his delight to encourage his reputation for supernatural powers and so lovingly had he cherished the thought in the minds of his associates that even the little picaninnies fled their play at his approach. Animals, too, avoided him; dogs would slink away with drooping tails and bristling backs; the white folks said it was the memory of tin cans *past* but the darkies believed firmly that it was canine intelligence sensing spooks *present*.

Perhaps it was because the more helpless things avoided him that he decided to try a new stunt. It was not a new idea, for it had been materializing in the back of his mind for some time. The difficulty was to find the right people before he could put it into practice. There

Digitized by Google

coherently. But one thing seemed to register in his mind and that was that he was beyond the reach of human help. It was in that moment of the unutterable desolation of loneliness, when the lamp of human hope went out, that darkness would have engulfed him, had not the flame of his spiritual intelligence flickered faintly and its radiance, dim as it was, yet was sufficient to illuminate his spiritual consciousness, until he recognized the Kingdom of God within his own soul. Exteriorly, nothing had changed; he was still a swineherd and the swine were rooting as before; the change that had taken place was within. He that had slept was awake to the indissoluble union existing between the Parent and his Offspring, and then—and not till then—did he become conscious of his own identity.

What matters the exterior when the interior is adorned with the Spirit? What matters a garb to a man who has found his inheritance, or a creed to one who has found Christ?

The spendthrift had scaled the heights of Being, where he saw himself as a Son of the Most High and recognized the only real freedom to be Spiritual Emancipation. He had come to himself as the projection of Mind, and he arose mentally into the realms where the Christ idea, man, sits on the right hand of God, the objectified expression of the subjective, invisible principle of Being. The Sun of his Righteousness had arisen and the shadow of night was dispersed. Ignorance gave place to knowledge and the "son that was lost, was found."

Let us ponder this parable in our hearts and if any of us are feeding on the barren husks of spiritual ignorance, let us arise into the consciousness of our royalty and, forsaking the negative thoughts which so easily beset us and the fears which obscure our spiritual vision, let us arise and go to our Father. He will put the robe of righteousness on our shoulders and place the helmet of salvation, which is the knowledge of dominion and power, upon our brow. For "verily, O God, Thou hast made us for Thee" and our hearts are disquieted until we rest in Thee.

JUNE

From "The Vision of Sir Launfal."

EARTH gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer,
June may be had by the poorest comer.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf or a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,

Digitized by Google

And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature, which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing,—
And hark; how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!
Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake,
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

GHOSTS

MANY years ago, in tidewater Virginia, dwelt a negro whose chief occupation in life was to amuse himself at the expense of others. It was a calling he had followed from his youth and with immunity, because of his fancied familiarity with "haunts" or "sperrits." Of course *he* knew that there were no such things because through years of service with his "white folks" conversations overheard had exploded many negro fallacies. It was his delight to encourage his reputation for supernatural powers and so lovingly had he cherished the thought in the minds of his associates that even the little picaninnies fled their play at his approach. Animals, too, avoided him; dogs would slink away with drooping tails and bristling backs; the white folks said it was the memory of tin cans *past* but the darkies believed firmly that it was canine intelligence sensing spooks *present*.

Perhaps it was because the more helpless things avoided him that he decided to try a new stunt. It was not a new idea, for it had been materializing in the back of his mind for some time. The difficulty was to find the right people before he could put it into practice. There

Digitized by Google

coherently. But one thing seemed to register in his mind and that was that he was beyond the reach of human help. It was in that moment of the unutterable desolation of loneliness, when the lamp of human hope went out, that darkness would have engulfed him, had not the flame of his spiritual intelligence flickered faintly and its radiance, dim as it was, yet was sufficient to illuminate his spiritual consciousness, until he recognized the Kingdom of God within his own soul. Exteriorly, nothing had changed; he was still a swineherd and the swine were rooting as before; the change that had taken place was within. He that had slept was awake to the indissoluble union existing between the Parent and his Offspring, and then—and not till then—did he become conscious of his own identity.

What matters the exterior when the interior is adorned with the Spirit? What matters a garb to a man who has found his inheritance, or a creed to one who has found Christ?

The spendthrift had scaled the heights of Being, where he saw himself as a Son of the Most High and recognized the only real freedom to be Spiritual Emancipation. He had come to himself as the projection of Mind, and he arose mentally into the realms where the Christ idea, man, sits on the right hand of God, the objectified expression of the subjective, invisible principle of Being. The Sun of his Righteousness had arisen and the shadow of night was dispersed. Ignorance gave place to knowledge and the "son that was lost, was found."

Let us ponder this parable in our hearts and if any of us are feeding on the barren husks of spiritual ignorance, let us arise into the consciousness of our royalty and, forsaking the negative thoughts which so easily beset us and the fears which obscure our spiritual vision, let us arise and go to our Father. He will put the robe of righteousness on our shoulders and place the helmet of salvation, which is the knowledge of dominion and power, upon our brow. For "verily, O God, Thou hast made us for Thee" and our hearts are disquieted until we rest in Thee.

JUNE

From "The Vision of Sir Launfal."

EARTH gets its price for what Earth gives us;
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer,
June may be had by the poorest comer.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf or a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,

Digitized by Google

And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature, which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back, with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing,—
And hark; how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!
Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue,—
'Tis the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake,
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

GHOSTS

MANY years ago, in tidewater Virginia, dwelt a negro whose chief occupation in life was to amuse himself at the expense of others. It was a calling he had followed from his youth and with immunity, because of his fancied familiarity with "haunts" or "sperrits." Of course *he* knew that there were no such things because through years of service with his "white folks" conversations overheard had exploded many negro fallacies. It was his delight to encourage his reputation for supernatural powers and so lovingly had he cherished the thought in the minds of his associates that even the little picaninnies fled their play at his approach. Animals, too, avoided him; dogs would slink away with drooping tails and bristling backs; the white folks said it was the memory of tin cans *past* but the darkies believed firmly that it was canine intelligence sensing spooks *present*.

Perhaps it was because the more helpless things avoided him that he decided to try a new stunt. It was not a new idea, for it had been materializing in the back of his mind for some time. The difficulty was to find the right people before he could put it into practice. There

Digitized by Google

would be no fun in wasting his time on a man who did not believe in the supernatural; not because his time was valuable and he hated to squander it but rather because he was lazy and loathed to make any effort unless it hurt or annoyed something or someone to the extent that it afforded him amusement. The more his thoughts dwelt on this new idea, the more it seemed worth while. Finally, he had it all arranged to his entire satisfaction; the time, the place and the man, everything complete.

Wednesday night, after prayer meeting, that would be the best time, because prayer meeting did not take in until after ten and it never let out till midnight; if the mourners' bench was crowded with many coming through, it might not let out till two. It was not only the right time but the very occasion in which results would follow like a crowd of little darkies after a wagon load of watermelons.

The place was to be a particularly lonely spot where the roads forked. Once it had been a slave pen where the black people were long ago held awaiting a change of masters. These were haunted places, haunted by the spirits of the slaves sold into unhappy servitude. It was just the spot; it lacked nothing; there was even a tree, made to order, behind which he could hide, a tall pine. You could hear it sob if the wind but whispered. And the man! Aaron Lewis, a hulking, coal black giant, whose brute strength was the envy of the neighborhood. What fun to see that six-footer run like a frightened rabbit! "When he hears me holler 'Ghosts,' he just will be *aint.*" Isaiah told himself with glee.

The darky's fat sidse shook with merriment as he slapped his knees and chuckled over the ludicrous pictures of a nigger "scared of nothin'."

It was Wednesday night. The mourner's bench had been worked overtime and the emotional excitement which followed sinners convicted and saved was running at high pitch. Our colored gentleman, sheet enveloped, behind the tree, was getting tired of waiting. Time had never passed so slowly for him before. How still it was! And how lonely! Each second that succeeded the other grew ominously longer. Would the meeting never let out? Our friend's bosom was heaving with conflicting emotions, in which apprehension was not lacking. Then the moon slowly rose and the feeling of intolerable isolation was superseded by unacountable somethings everywhere. In the shimmering light even the shadows seemed living forms. Oh, golly, but the moonlight made things look unearthly! The man could count his own heart beats. What was that? The long-drawn, shuddery O-u-u-u-u-u-u-u of a screech owl but it sounded like the wail of a lost soul. He had known that hunting cry ever since he was born but it had never sounded so uncanny before. Of course *he* wasn't one of those superstitious niggers who believed in "tokens" and to whom the owl's cry meant death in the village; He was an "educated" nigger. He shifted uneasily from one foot to another. Surely the night breezes had never before touched such minor chords when wafted through the pines. There was something about those trees that made him think of dead things and the jagged scar on one dark trunk, where lightening had blasted the tree with fire, showed white in the moonlight and suggested death by violence. He began to see why common niggers could believe in ghosts. His teeth were chattering and chills were chasing themselves up and down his spine. Lawdy, would that nigger never come?

By this time 'Zaiah's imagination had reached a point where ghosts were *not altogether impossible* and shadows were realities. In shifting his position he disturbed the revery of a bat which flew startlingly near his face, causing him to shake like a leaf. Beads of cold perspiration started on his brow. With superstition added to his other horrors, there is no telling what would have happened to

Digitized by Google

the self-appointed ghost, if he had not caught a glimpse of Aaron Lewis.

Down the road he came, swinging along to the tune of "Poor Mourner got a home at last," with his mind full of vivid scenes around the Amen corner. Just as he passed the stricken pine tree, out tumbled a white spectre. No need to "holler 'ghost'," its presence was self evident. Forgetting music and mourners he lit out down the road, in one wild effort to escape that awful something so close in the rear.

Being less burdened with avoirdupois than the pretended ghost, Aaron had gained somewhat on his pursuer when the ghost, concluding that he had had enough of that kind of fun, especially as it was now becoming more like work than he had bargained for, yelled to Aaron to stop, calling out his own identity.

Did the pursued one stop? On the contrary, like the famous Bre'r Rabbit of Uncle Remus fame, it was a case of "letting somebody run what kin run"!

Every frenzied effort on the part of the ghost lent wings to Aaron's feet and on he flew. The pursuing ghost increased his pace, in a vain effort to overtake him and reveal his identity, but the panic stricken darky kept well ahead of him.

But what was this! Were there two men in mad flight or was that shadow at the fugitive's side? And what was it at the ghost's own side? Certainly not his shadow, for *he* couldn't look like that! This conviction added a fresh load of fear to 'Zaiah's already burdened senses.

What was that behind him? Surely not the *echo* of feet! But it *was* the sound of feet! With this conviction, everything else faded from the mind of the joker, save the awful suggestion that maybe Aaron *had* seen something after all! He, alone, could never have caused this panic, and here his power of reasoning deserted him. The ghost became a palpitating reality and 'Zaiah was lost under an avalanche of fear.

Aaron must have seen something and as it was not in front of the supposed ghost, it must be behind him. Good Lord, it must be gaining on him!

Thus, pursued by the gigantic spectre Fear, he ran and ran, outdistancing his exhausted quarry, till he sank in a crumpled heap on the roadside, still enveloped in his white sheet.

* * * *

Does this tale remind you of a ghost story that you have listened to before; listened to so often that you almost believed it and before you actually realized it found yourself running away from nothing at all?

Yes, you. Surely you haven't forgotten the time when you were ill and you read in your text book, "If students do not readily restore themselves, they should early call an experienced practitioner to aid them. If they are unwilling to do this for themselves they need to know that *malicious mental practitioners* can not produce this unnatural reluctance. You sent for a practitioner and asked what a mental mal-practitioner was, and she explained that it was a term used particularly to designate disloyal persons. She then treated you for "mental malpractice" and left. Several days passed and you were no better, so you sent again for your practitioner. This time she came and questioned you closely as to the quality of your thoughts. Finding nothing in the way of mental transgression which would account for your physical condition she asked you if any member of your household were Catholic. You replied, "Yes, our cook is a Catholic. I treated her last week for a cold and she responded beautifully." At that the practitioner exclaimed, exultingly, "I thought so! That accounts for the whole thing. It is the Catholic thought. You must get rid of her at once!"

"Get rid of Susie? Why, I *couldn't* do that. She has been with me for twenty years. I couldn't think of sending her away," you replied in amazement. Then your practitioner read to you from the Church Manual in the

Digitized by Google

"Guidance of Members," where under "Alertness to Duty," a great metaphysician says: "It shall be the duty of every member of this Church to daily defend himself against aggressive mental suggestion, and not to be made to forget or to neglect his duty to God (or) his Leader."

You began to believe in "tokens." Your practitioner explained to you how this one and that one had died as the result of this pernicious influence which people had acquired through the study of a certain system of metaphysics where the two-fold power of thought is taught, good thoughts producing health and happiness, and opposite or evil thoughts, resulting in despair and death. You remember asking why, if God was *all-power*, there was any necessity for believing in a power opposed to God—or "animal magnetism." To this your teacher replied, "Yes, but in order to *prove* that God is all power, it is necessary to understand the operation of evil?" Then, in order to instruct you in the proper method of vanquishing evil, she quoted that passage from your textbook where it reads: "A knowledge of error and its operations *must* precede that understanding of Truth which destroys error." Not dissatisfied with the absence of logic in your friend's instruction, you tried so hard to cling to your belief in the *Allness* of God, and to abandon the belief in a power opposed to good. When, however, she called your attention to the by-law relating to the Catholics, where it states that "Neither the Pastor Emeritus of the Mother Church, nor students of her philosophy shall treat or teach Roman Catholics," then, reason set aside, you accepted a personal opinion for an impersonal truth, and acquiesced in the demand that poor Susie—Susie, whose only offense was that she had been born a Catholic—who had been with you ever since she came over from the old country, and whose fidelity you had never had reason to doubt—must go.

Thus you began to believe you saw a ghost.

Would you ever have consented to such a course, had not your teacher draped Susie in the white sheet of "animal magnetism," and then presented her to your startled thought in an image so terrible as to make her responsible for every alien pain you could conjure up?

Why, the Catholic thought was a ghost so big and powerful that it was by no means an unusual thing for your practitioner to give more time to the explanation of ways and means to defend yourself from this monster fear, than she gave to the power of Omnipotence.

When you read in your "little book" about the "mental assassin who had departed from the rules of divine metaphysics," do you remember how you looked everywhere for this ghostly apparition? In fact, one morning Fred asked you what was the matter with the coffee, for it was not as clear as usual, and you said, "Animal magnetism." Then Fred laughed and you were hurt. After he had gone to the office you remembered that you had forgotten to put the white of an egg into the coffee, and it was not animal magnetism after all. You almost felt like begging the pardon of Animal Magnetism for having so falsely accused him.

You had almost, if not quite, persuaded yourself however, that animal magnetism was everywhere, even in the coffee pot, spoiling your coffee. Then when you had entered your closet to pray and thought you had closed the door on material sense, somehow you found animal magnetism shut in with you, and instead of talking to God you found yourself talking to Animal Magnetism—clothing this unreality with power by treating against this one's thought and that one's, all forgetful of the fact that *only God thinks* and that His thoughts are substance and they are life.

Surely, if you have been reflecting God's thoughts you would have been dwelling in an enlightened sense of life—a sense so sure and certain, so inseparable from God as to eliminate even a suggestion of death—for where there is no

Digitized by Google

cause there can not be an effect. But the fear of this ghost had overshadowed your knowledge of the One and only Cause. You found others running from the suggestion of Animal Magnetism and, example being more potent than precept, you decided that there must be something in it, and almost before you realized it, you were running, too.

You ran until the echoes of your own footsteps quickened your pace. Sometimes you were so out of breath and so tired that you fancied it was of no use. You might as well give up at one time as another, for even if you could outrun the thing, was life worth the price? But still you ran. Fear lent wings to your feet, as each calamitous thing brought to your attention was charged to the account of animal magnetism.

Sometimes, like Paul, a prominent worker in the field would be found *worthy* to suffer for the onward march of the Truth which he was heralding and even that circumstance was attributed to animal magnetism.

Do you recall that day when the news of the death of a noted student reached you—how you went to your teacher to ask her the reason of this man's death, when his was such an advanced thought? Do you remember how she looked into your eyes and said: *"He died because of animal magnetism personally directed"?* How fast you ran that day until something seemed to say to you, "Peace. Be still," and above the beating of your heart you heard, "Lo! It is I, be not afraid," and you stopped and found—what?

That you had been putting more drapery on an already overdressed nothing, whose only power lay in the vestments of fear cast upon it. Then do you remember how at last you turned and faced this ghost of Animal Magnetism? Even if you did not succeed in taking from it the almost universal trappings that it bears, you certainly did divest it of those rags of fear which you had added to its drapery. It was thus you overcame the fear of a gigantic ghost.

And at last you understood why the list of those who shall "have their part in the lake that burneth with fire and brimstone," was headed by "the fearful." For it was the fearful who attempted to create out of nothing a ghost having more power to destroy than God had to preserve, and called it "Animal Magnetism." Then, in order to escape the ravages of this image of a diseased fancy, they ran themselves to death.

And what is this modern devil?

It is a bug-a-boo, with which to scare some people into the discarding of facts for the acceptance of fiction. In other instances it is used as a means of controlling the minds of those whose subjugation could only be brought about through some vague fear, for it is a strange fact that many who are impervious to fear of the tangible will quail before the intangible.

This ghost is sometimes used to control the minds of individuals hibernating in corporations which might well be likened to Golden cups "full of abominations and filthiness." Again it is used as a means of expelling those who have outlived their usefulness therein. Not infrequently does the practice of this evil admit of a peculiar style of mental sharpshooting and although the rifles are not made of steel nor the bullets of lead, they are none the less effectual, because the rifle is the belief in the power of evil, on the part of the perpetrator, and the bullet is Fear, on the part of the subject. The victim? Anyone who happens to interfere with the onward march of the organization which created the ghost and who has not enough understanding in his heart of the protecting love of God to eliminate his fear of this particular "Han't,"—for Fear is the only enemy to overcome and "Perfect love casteth out fear."

Let us grow into a better realization of the All power of Truth and then we will have no room in our consciousness for suppositional evil. No room, even, for Ghosts!

Digitized by Google

"Guidance of Members," where under "Alertness to Duty," a great metaphysician says: "It shall be the duty of every member of this Church to daily defend himself against aggressive mental suggestion, and not to be made to forget or to neglect his duty to God (or) his Leader."

You began to believe in "tokens." Your practitioner explained to you how this one and that one had died as the result of this pernicious influence which people had acquired through the study of a certain system of metaphysics where the two-fold power of thought is taught, good thoughts producing health and happiness, and opposite or evil thoughts, resulting in despair and death. You remember asking why, if God was *all-power,* there was any necessity for believing in a power opposed to God—or "animal magnetism." To this your teacher replied, "Yes, but in order to *prove* that God is all power, it is necessary to understand the operation of evil?" Then, in order to instruct you in the proper method of vanquishing evil, she quoted that passage from your textbook where it reads: "A knowledge of error and its operations *must* precede that understanding of Truth which destroys error." Not dissatisfied with the absence of logic in your friend's instruction, you tried so hard to cling to your belief in the *Allness* of God, and to abandon the belief in a power opposed to good. When, however, she called your attention to the by-law relating to the Catholics, where it states that "Neither the Pastor Emeritus of the Mother Church, nor students of her philosophy shall treat or teach Roman Catholics," then, reason set aside, you accepted a personal opinion for an impersonal truth, and acquiesced in the demand that poor Susie—Susie, whose only offense was that she had been born a Catholic—who had been with you ever since she came over from the old country, and whose fidelity you had never had reason to doubt—must go.

Thus you began to believe you saw a ghost.

Would you ever have consented to such a course, had not your teacher draped Susie in the white sheet of "animal magnetism," and then presented her to your startled thought in an image so terrible as to make her responsible for every alien pain you could conjure up?

Why, the Catholic thought was a ghost so big and powerful that it was by no means an unusual thing for your practitioner to give more time to the explanation of ways and means to defend yourself from this monster fear, than she gave to the power of Omnipotence.

When you read in your "little book" about the "mental assassin who had departed from the rules of divine metaphysics," do you remember how you looked everywhere for this ghostly apparition? In fact, one morning Fred asked you what was the matter with the coffee, for it was not as clear as usual, and you said, "Animal magnetism." Then Fred laughed and you were hurt. After he had gone to the office you remembered that you had forgotten to put the white of an egg into the coffee, and it was not animal magnetism after all. You almost felt like begging the pardon of Animal Magnetism for having so falsely accused him.

You had almost, if not quite, persuaded yourself however, that animal magnetism was everywhere, even in the coffee pot, spoiling your coffee. Then when you had entered your closet to pray and thought you had closed the door on material sense, somehow you found animal magnetism shut in with you, and instead of talking to God you found yourself talking to Animal Magnetism—clothing this unreality with power by treating against this one's thought and that one's, all forgetful of the fact that *only God thinks* and that His thoughts are substance and they are life.

Surely, if you have been reflecting God's thoughts you would have been dwelling in an enlightened sense of life—a sense so sure and certain, so inseparable from God as to eliminate even a suggestion of death—for where there is no

Digitized by Google

cause there can not be an effect. But the fear of this ghost had overshadowed your knowledge of the One and only Cause. You found others running from the suggestion of Animal Magnetism and, example being more potent than precept, you decided that there must be something in it, and almost before you realized it, you were running, too.

You ran until the echoes of your own footsteps quickened your pace. Sometimes you were so out of breath and so tired that you fancied it was of no use. You might as well give up at one time as another, for even if you could outrun the thing, was life worth the price? But still you ran. Fear lent wings to your feet, as each calamitous thing brought to your attention was charged to the account of animal magnetism.

Sometimes, like Paul, a prominent worker in the field would be found *worthy* to suffer for the onward march of the Truth which he was heralding and even that circumstance was attributed to animal magnetism.

Do you recall that day when the news of the death of a noted student reached you—how you went to your teacher to ask her the reason of this man's death, when his was such an advanced thought? Do you remember how she looked into your eyes and said: *"He died because of animal magnetism personally directed"?* How fast you ran that day until something seemed to say to you, "Peace. Be still," and above the beating of your heart you heard, "Lo! It is I, be not afraid," and you stopped and found—what?

That you had been putting more drapery on an already overdressed nothing, whose only power lay in the vestments of fear cast upon it. Then do you remember how at last you turned and faced this ghost of Animal Magnetism? Even if you did not succeed in taking from it the almost universal trappings that it bears, you certainly did divest it of those rags of fear which you had added to its drapery. It was thus you overcame the fear of a gigantic ghost.

And at last you understood why the list of those who shall "have their part in the lake that burneth with fire and brimstone," was headed by "the fearful." For it was the fearful who attempted to create out of nothing a ghost having more power to destroy than God had to preserve, and called it "Animal Magnetism." Then, in order to escape the ravages of this image of a diseased fancy, they ran themselves to death.

And what is this modern devil?

It is a bug-a-boo, with which to scare some people into the discarding of facts for the acceptance of fiction. In other instances it is used as a means of controlling the minds of those whose subjugation could only be brought about through some vague fear, for it is a strange fact that many who are impervious to fear of the tangible will quail before the intangible.

This ghost is sometimes used to control the minds of individuals hibernating in corporations which might well be likened to Golden cups "full of abominations and filthiness." Again it is used as a means of expelling those who have outlived their usefulness therein. Not infrequently does the practice of this evil admit of a peculiar style of mental sharpshooting and although the rifles are not made of steel nor the bullets of lead, they are none the less effectual, because the rifle is the belief in the power of evil, on the part of the perpetrator, and the bullet is Fear, on the part of the subject. The victim? Anyone who happens to interfere with the onward march of the organization which created the ghost and who has not enough understanding in his heart of the protecting love of God to eliminate his fear of this particular "Han't,"—for Fear is the only enemy to overcome and "Perfect love casteth out fear."

Let us grow into a better realization of the All power of Truth and then we will have no room in our consciousness for suppositional evil. No room, even, for Ghosts!

Digitized by Google

"Guidance of Members," where under "Alertness to Duty," a great metaphysician says: "It shall be the duty of every member of this Church to daily defend himself against aggressive mental suggestion, and not to be made to forget or to neglect his duty to God (or) his Leader."

You began to believe in "tokens." Your practitioner explained to you how this one and that one had died as the result of this pernicious influence which people had acquired through the study of a certain system of metaphysics where the two-fold power of thought is taught, good thoughts producing health and happiness, and opposite or evil thoughts, resulting in despair and death. You remember asking why, if God was *all-power*, there was any necessity for believing in a power opposed to God—or "animal magnetism." To this your teacher replied, "Yes, but in order to *prove* that God is all power, it is necessary to understand the operation of evil?" Then, in order to instruct you in the proper method of vanquishing evil, she quoted that passage from your textbook where it reads: "A knowledge of error and its operations *must* precede that understanding of Truth which destroys error." Not dissatisfied with the absence of logic in your friend's instruction, you tried so hard to cling to your belief in the *Allness* of God, and to abandon the belief in a power opposed to good. When, however, she called your attention to the by-law relating to the Catholics, where it states that "Neither the Pastor Emeritus of the Mother Church, nor students of her philosophy shall treat or teach Roman Catholics," then, reason set aside, you accepted a personal opinion for an impersonal truth, and acquiesced in the demand that poor Susie—Susie, whose only offense was that she had been born a Catholic—who had been with you ever since she came over from the old country, and whose fidelity you had never had reason to doubt—must go.

Thus you began to believe you saw a ghost.

Would you ever have consented to such a course, had not your teacher draped Susie in the white sheet of "animal magnetism," and then presented her to your startled thought in an image so terrible as to make her responsible for every alien pain you could conjure up?

Why, the Catholic thought was a ghost so big and powerful that it was by no means an unusual thing for your practitioner to give more time to the explanation of ways and means to defend yourself from this monster fear, than she gave to the power of Omnipotence.

When you read in your "little book" about the "mental assassin who had departed from the rules of divine metaphysics," do you remember how you looked everywhere for this ghostly apparition? In fact, one morning Fred asked you what was the matter with the coffee, for it was not as clear as usual, and you said, "Animal magnetism." Then Fred laughed and you were hurt. After he had gone to the office you remembered that you had forgotten to put the white of an egg into the coffee, and it was not animal magnetism after all. You almost felt like begging the pardon of Animal Magnetism for having so falsely accused him.

You had almost, if not quite, persuaded yourself however, that animal magnetism was everywhere, even in the coffee pot, spoiling your coffee. Then when you had entered your closet to pray and thought you had closed the door on material sense, somehow you found animal magnetism shut in with you, and instead of talking to God you found yourself talking to Animal Magnetism—clothing this unreality with power by treating against this one's thought and that one's, all forgetful of the fact that *only God thinks* and that His thoughts are substance and they are life.

Surely, if you have been reflecting God's thoughts you would have been dwelling in an enlightened sense of life—a sense so sure and certain, so inseparable from God as to eliminate even a suggestion of death—for where there is no

Digitized by Google

cause there can not be an effect. But the fear of this ghost had overshadowed your knowledge of the One and only Cause. You found others running from the suggestion of Animal Magnetism and, example being more potent than precept, you decided that there must be something in it, and almost before you realized it, you were running, too.

You ran until the echoes of your own footsteps quickened your pace. Sometimes you were so out of breath and so tired that you fancied it was of no use. You might as well give up at one time as another, for even if you could outrun the thing, was life worth the price? But still you ran. Fear lent wings to your feet, as each calamitous thing brought to your attention was charged to the account of animal magnetism.

Sometimes, like Paul, a prominent worker in the field would be found *worthy* to suffer for the onward march of the Truth which he was heralding and even that circumstance was attributed to animal magnetism.

Do you recall that day when the news of the death of a noted student reached you—how you went to your teacher to ask her the reason of this man's death, when his was such an advanced thought? Do you remember how she looked into your eyes and said: *"He died because of animal magnetism personally directed"?* How fast you ran that day until something seemed to say to you, "Peace. Be still," and above the beating of your heart you heard, "Lo! It is I, be not afraid," and you stopped and found—what?

That you had been putting more drapery on an already overdressed nothing, whose only power lay in the vestments of fear cast upon it. Then do you remember how at last you turned and faced this ghost of Animal Magnetism? Even if you did not succeed in taking from it the almost universal trappings that it bears, you certainly did divest it of those rags of fear which you had added to its drapery. It was thus you overcame the fear of a gigantic ghost.

And at last you understood why the list of those who shall "have their part in the lake that burneth with fire and brimstone," was headed by "the fearful." For it was the fearful who attempted to create out of nothing a ghost having more power to destroy than God had to preserve, and called it "Animal Magnetism." Then, in order to escape the ravages of this image of a diseased fancy, they ran themselves to death.

And what is this modern devil?

It is a bug-a-boo, with which to scare some people into the discarding of facts for the acceptance of fiction. In other instances it is used as a means of controlling the minds of those whose subjugation could only be brought about through some vague fear, for it is a strange fact that many who are impervious to fear of the tangible will quail before the intangible.

This ghost is sometimes used to control the minds of individuals hibernating in corporations which might well be likened to Golden cups "full of abominations and filthiness." Again it is used as a means of expelling those who have outlived their usefulness therein. Not infrequently does the practice of this evil admit of a peculiar style of mental sharpshooting and although the rifles are not made of steel nor the bullets of lead, they are none the less effectual, because the rifle is the belief in the power of evil, on the part of the perpetrator, and the bullet is Fear, on the part of the subject. The victim? Anyone who happens to interfere with the onward march of the organization which created the ghost and who has not enough understanding in his heart of the protecting love of God to eliminate his fear of this particular "Han't,"—for Fear is the only enemy to overcome and "Perfect love casteth out fear."

Let us grow into a better realization of the All power of Truth and then we will have no room in our consciousness for suppositional evil. No room, even, for Ghosts!

Digitized by Google

"Guidance of Members," where under "Alertness to Duty," a great metaphysician says: "It shall be the duty of every member of this Church to daily defend himself against aggressive mental suggestion, and not to be made to forget or to neglect his duty to God (or) his Leader."

You began to believe in "tokens." Your practitioner explained to you how this one and that one had died as the result of this pernicious influence which people had acquired through the study of a certain system of metaphysics where the two-fold power of thought is taught, good thoughts producing health and happiness, and opposite or evil thoughts, resulting in despair and death. You remember asking why, if God was *all-power,* there was any necessity for believing in a power opposed to God—or "animal magnetism." To this your teacher replied, "Yes, but in order to *prove* that God is all power, it is necessary to understand the operation of evil?" Then, in order to instruct you in the proper method of vanquishing evil, she quoted that passage from your textbook where it reads: "A knowledge of error and its operations *must* precede that understanding of Truth which destroys error." Not dissatisfied with the absence of logic in your friend's instruction, you tried so hard to cling to your belief in the *Allness* of God, and to abandon the belief in a power opposed to good. When, however, she called your attention to the by-law relating to the Catholics, where it states that "Neither the Pastor Emeritus of the Mother Church, nor students of her philosophy shall treat or teach Roman Catholics," then, reason set aside, you accepted a personal opinion for an impersonal truth, and acquiesced in the demand that poor Susie—Susie, whose only offense was that she had been born a Catholic—who had been with you ever since she came over from the old country, and whose fidelity you had never had reason to doubt—must go.

Thus you began to believe you saw a ghost.

Would you ever have consented to such a course, had not your teacher draped Susie in the white sheet of "animal magnetism," and then presented her to your startled thought in an image so terrible as to make her responsible for every alien pain you could conjure up?

Why, the Catholic thought was a ghost so big and powerful that it was by no means an unusual thing for your practitioner to give more time to the explanation of ways and means to defend yourself from this monster fear, than she gave to the power of Omnipotence.

When you read in your "little book" about the "mental assassin who had departed from the rules of divine metaphysics," do you remember how you looked everywhere for this ghostly apparition? In fact, one morning Fred asked you what was the matter with the coffee, for it was not as clear as usual, and you said, "Animal magnetism." Then Fred laughed and you were hurt. After he had gone to the office you remembered that you had forgotten to put the white of an egg into the coffee, and it was not animal magnetism after all. You almost felt like begging the pardon of Animal Magnetism for having so falsely accused him.

You had almost, if not quite, persuaded yourself however, that animal magnetism was everywhere, even in the coffee pot, spoiling your coffee. Then when you had entered your closet to pray and thought you had closed the door on material sense, somehow you found animal magnetism shut in with you, and instead of talking to God you found yourself talking to Animal Magnetism—clothing this unreality with power by treating against this one's thought and that one's, all forgetful of the fact that *only God thinks* and that His thoughts are substance and they are life.

Surely, if you have been reflecting God's thoughts you would have been dwelling in an enlightened sense of life—a sense so sure and certain, so inseparable from God as to eliminate even a suggestion of death—for where there is no

Digitized by Google

cause there can not be an effect. But the fear of this ghost had overshadowed your knowledge of the One and only Cause. You found others running from the suggestion of Animal Magnetism and, example being more potent than precept, you decided that there must be something in it, and almost before you realized it, you were running, too.

You ran until the echoes of your own footsteps quickened your pace. Sometimes you were so out of breath and so tired that you fancied it was of no use. You might as well give up at one time as another, for even if you could outrun the thing, was life worth the price? But still you ran. Fear lent wings to your feet, as each calamitous thing brought to your attention was charged to the account of animal magnetism.

Sometimes, like Paul, a prominent worker in the field would be found *worthy* to suffer for the onward march of the Truth which he was heralding and even that circumstance was attributed to animal magnetism.

Do you recall that day when the news of the death of a noted student reached you—how you went to your teacher to ask her the reason of this man's death, when his was such an advanced thought? Do you remember how she looked into your eyes and said: *"He died because of animal magnetism personally directed"?* How fast you ran that day until something seemed to say to you, "Peace. Be still," and above the beating of your heart you heard, "Lo! It is I, be not afraid," and you stopped and found—what?

That you had been putting more drapery on an already overdressed nothing, whose only power lay in the vestments of fear cast upon it. Then do you remember how at last you turned and faced this ghost of Animal Magnetism? Even if you did not succeed in taking from it the almost universal trappings that it bears, you certainly did divest it of those rags of fear which you had added to its drapery. It was thus you overcame the fear of a gigantic ghost.

And at last you understood why the list of those who shall "have their part in the lake that burneth with fire and brimstone," was headed by "the fearful." For it was the fearful who attempted to create out of nothing a ghost having more power to destroy than God had to preserve, and called it "Animal Magnetism." Then, in order to escape the ravages of this image of a diseased fancy, they ran themselves to death.

And what is this modern devil?

It is a bug-a-boo, with which to scare some people into the discarding of facts for the acceptance of fiction. In other instances it is used as a means of controlling the minds of those whose subjugation could only be brought about through some vague fear, for it is a strange fact that many who are impervious to fear of the tangible will quail before the intangible.

This ghost is sometimes used to control the minds of individuals hibernating in corporations which might well be likened to Golden cups "full of abominations and filthiness." Again it is used as a means of expelling those who have outlived their usefulness therein. Not infrequently does the practice of this evil admit of a peculiar style of mental sharpshooting and although the rifles are not made of steel nor the bullets of lead, they are none the less effectual, because the rifle is the belief in the power of evil, on the part of the perpetrator, and the bullet is Fear, on the part of the subject. The victim? Anyone who happens to interfere with the onward march of the organization which created the ghost and who has not enough understanding in his heart of the protecting love of God to eliminate his fear of this particular "Han't,"—for Fear is the only enemy to overcome and "Perfect love casteth out fear."

Let us grow into a better realization of the All power of Truth and then we will have no room in our consciousness for suppositional evil. No room, even, for Ghosts!

Digitized by Google

PROGRESSION AND INVERSION

If we are not making progress in the understanding of what God is in Divine Science, we are not standing still but are becoming more steeped in our material beliefs in the inversion of the reality, and are in fact actually losing what we have already learned about God.

There is no stand-still position. It is either progression or retrogression when we choose what we desire to have. In the so-called physical universe we see the constant changing of matter through processes of integration or building up, and disintegration or tearing down. In fact, in this so-called physical universe nothing ever stands still. Everything is constantly in motion, undergoing some degree of change.

Man has devised very ingenious instruments to measure changes in the physical world. Among these are the thermometer for measuring heat and cold, the barometer for the weather, the speedometer for distance, the hydrometer for specific gravity or relative heaviness of various fluids, electrical measuring instruments of all kinds, the clock and watch for time, the scale or balance for measuring weight and many other devices which could be mentioned.

When it comes to measuring spiritual progress however, the ingenuity of man completely fails and spiritual texts must be taken as the measure of growth. "For every tree is known by his own fruit." (Luke 6-44.) "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22-12.) This clearly indicates that we are known, measured, and judged by our works.

The science of mathematics is referred to frequently to illustrate and convey ideas which operate in the same way that God or Principle works in Divine Science Suppose it to be a series of constantly increasing numbers such as 2, 4, 6, 8, 10, etc. We all know in our work in Divine Science we should be constantly growing in our understanding and its intelligent application to the needs of humanity, and we have a right to think and know that we actually have made progress. All of a sudden something happens to test our growth and strength, that seems to discourage us and undo much of our past efforts. The more progress we have made, the greater will be the trials when they come, presenting harder and more difficult problems. The only problem is our own inverted sense of the true and real state of Being. Then see what happens to the series of numbers when inverted by our own false sense of things.

In place of 2, 4, 6, 8, 10, etc., we have 1/2, 1/4, 1/6, 1/8, 1/10, etc., the value of the fractions constantly decreasing. This should be a source of great encouragement to the student in Divine Science and it should tend to take away his fears to know that as he makes progress in understanding and works, any inverted sense of the reality that comes to him actually has less value or less power to harm him than before.

The mathematician knows that the tendency of all kinds of series of numbers is to end either with infinity or zero, the maximum and minimum extremes. It is a positive proof that there is no opposite to God, as the inversion of infinity in mathematics means absolute zero. That is, if something finite could be divided by the infinite itself, zero is the answer.

"Belief in the Holy Spirit is one thing, possessing It quite another. A belief in Reality is one thing, Reality Itself something else."

Digitized by Google

MEN LIKE GODS

"Jesus answered them, 'Is it not written in you law, I said, Ye are gods?'"—(John 13:34)

In that very remarkable book by H. G. Wells, from which I have taken the theme of this short article, there is one character which seems to stand for the open mind. "Mr. Barnstaple's natural tendency was towards a modest hopefulness and a belief in progress." Sub-editor of a morning newspaper, under a chief who had become a confirmed pessimist, things came to such a pass that Mr. Barnstaple felt he must get away from the office or go mad. Where to go and with whom (for he was a man whose own society, after a day or two, got on his nerves), was a question. He might have talked it over with his wife but for Mrs. Barnstaple a solitary expedition had no charm and to her mind a vacation trip could be possible only with companions to "liven things up."

Barnstaple knew what he wanted and for the first time in his life he was going to get it, if he had to die to do it. Accordingly he contrived to get away with a few of his personal belongings in his little two-seater, which his children called the "Foot-Bath" on account of its smallness and which his wife disliked to ride in because of its openness on one hand and its closeness to the ground on the other.

The only definite plan he had made was to get away from one place without even considering any other place as a port of arrival. He would stop wherever he happened to be at meal times and eat and rest and then push on until evening when he would stop again to eat and sleep, leaving his plans for the morrow to his subconscious mind to work out during the night.

It was a beautiful morning as he drove his little car along the country road, and he was taking things very leisurely as long as he had the road all to himself, but as one car after another passed him and gave him their dust, he began to feel for his little car what it could not feel for itself, a keen sense of humiliation, and suddenly he "stepped on the gas."

Then the car skidded and in his confusion he lost all recollection of what he had been told to do on such occasions. When he came to, he found himself in new surroundings, with the occupants of the cars which had passed him in as great a state of bewilderment as he was. A dangerous curve on the road, and cars going at such speed as to render them unmanageable, they had been unceremoniously pushed off the planet called Earth wihout realizing it.

They could see their respective motors in very much dilapidated condition, not because the motors were actually there but because it was the last mental picture that had impressed itself on their mentalities before they lost consciousness in what is called death, for want of a better word. Others might see their mangled bodies by the roadside and wonder what had become of their souls, while they themselves could only sense that something had occurred which for the moment had deprived them of consciousness.

It was some time before they could realize the true significance of the situation and when they did so it was to find themselves surrounded by a strange and beautiful people which Mr. Wells designates as "Utopians." These were a people who were three thousand years in advance of the denizens of Earth in the matter of progressive mental evolution. They had gone through and risen superior to all that the planet Earth is now going through in the belief that its experiences are original. They had passed through the commercialization of science when science was made to increase the wealth of the few rather than

Digitized by Google

to increase the well-being of the many. They had learned the folly of selfishness and the beauty of service. They were socialists indeed, but socialists of a high order.

They had an answer for every question which was asked of them whether the question was asked by a priest who had come over in the crash and who wanted to know the Utopians' views on the subject of marriage, or a political economist who had come over in another crash and who wanted to know what views the Utopians held concerning the Malthusian theory of yesterday and the Birth Control theory of today. The Utopians' answers to these questions of the Earthings are tremendously interesting, but you probably have read them for yourselves. They speak to Earthings, or those who have just gone over, as some very intelligent earthings speak to children whose ability to comprehend is limited to juvenile mentalities and lack of experience, the difference being that most children accept instruction without question, while most adults are so full of fake information that there is no room for Truth, either here or hereafter.

One of the most interesting bits of dialogue which takes place in "Men Like Gods" is when a Frenchman and an Englishman have a very animated dispute concerning the language in which the Utopians have been addressing them. The Frenchman declares it is French, "and very excellent French" and the Englishman with equal assurance and firmness declares it is not French. At this point Mr. Barnstaple remembered how he had addressed Urthred, the Utopian, shortly after he had arrived from Earth. "You live in Utopia," said he, "hundreds of thousands of years in advance of us. How is it that you are able to talk contemporary English—to use exactly the same language that we do? I ask you how is that?" "Urthred smiled pleasantly, 'we don't speak English,' he said. At this Barnstaple was astounded. 'But I hear you speaking English,' he said. Whereupon Urthred said, 'Ages ago we certainly used to speak languages. We made sounds and we heard sounds. People used to think, and then arranged words and uttered them. The hearer heard, noted, and translated the sounds into ideas. Then, in some manner which we still do not understand perfectly, people began to *get* the idea before it was clothed in words and uttered in sounds. They began to hear in their minds, as soon as the speaker had arranged his ideas, and before he put them into word symbols even in his own mind. They knew what he was going to say before he said it. This transmission presently became common; it was found out that with a little effort most people could get over to each other in this fashion to some extent, and the new mode of communication was developed systematically.

"That is what we do now habitually in this world. We think *directly* to each other. We determine to convey the thought and it is conveyed at once, provided the distance is not too great . . . . When I think to you, the thought, *so far as it finds corresponding ideas and suitable words in your mind,* is reflected in your mind. My thought clothes itself in words in your mind, which words you seem to hear, and naturally enough in your own language and your own habitual phrases. Very probably the members of your party are hearing what I am saying to you, each with his own individual difference of vocabulary and phrasing."

I have called your attention to these statements in Mr. Wells' book, not because they are fantastical prophecies of something which can never take place but because they are the declarations of that which has already taken place whether Mr. Wells knows it or not. When Jules Verne wrote his "Twenty Thousand Leagues under the Sea" he little knew that a German submarine would leave its base in Germany and in due time project its nose out of the depths just off Newport in Rhode Island. Whether Mr. Wells is exercising the li-

Digitized by Google

cense of the romancer or breathing forth that which may be accepted as a jest by some and a truth by others, we do not know, but that the phenomenon has taken place once and will do so again is an ever-increased conviction with those who are in advance of the crowd.

The question that agitated the minds of the Frenchman and the Englishman as to whether Urthred the Utopian was speaking French or English is much the same question which agitated the minds of the Parthians and the Medes and Elarcietes, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphyia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians "who heard the disciples speak in our tongues the wonderful works of God."

So astonished were these men of every language that they said one to another, "How hear we every man in his own tongue wherein we were born? Behold, are not all these which speak Galileans? How long shall we Earthings of what Urthred calls the "age of Confusion" remain in ignorance of the fact that the noisy sound of the spoken word is a more or less clumsy method of communicating ideas?

Ideas are mental images, and real conversation, which is something more than the exchange of "airy nothings," is the art and the science of transmitting these ideas or mental pictures from mind to mind by the direct method of thought-transmission or telepathy.

The allegory of the building of the tower of Babel and the consequent "Confusion of tongues" is illustrative of the idea that all true communication is spiritual or mental on the Utopian or the fourth-dimensional plane and that it is only when men descend to the lower planes that the one word of God, or the language of Pure Spirit, is broken up into many dialects.

So long as Italy was composed of petty states and a dialect obtained in every province a United Italy was an impossibility, but when pure Italian was made compulsory in every school in every province, a better understanding came about and a United Italy was the natural consequence.

Every attempt to bring about a universal language such as Volapuk or Esperanto is an unconscious and instinctive effort to get back to first principles. It is not a "Court Language" that the world needs but a spiritual understanding and a consequent solution of the world's problems.

Mr. Wells makes his people die, by accident, in order that they may enter into Utopia while Paul insists that we must "die daily" by design, in order to enter into that "Peace which passeth all understanding" (on the lower planes) and which Peace is the only Utopia there is either here or hereafter.

There will be "Men Like Gods" when men follow the example of the birds which prime their wings for upward flight, that is, when men stop grovelling in the mud of sensuality and unprofitable commercialism. There will be "Men Like Gods" when in addition to all their getting they get understanding and make their hobby the living of the spiritual life. Because some men of affairs have no hobby they die of dry rot long before their time, while other men of affairs having healthful hobbies, prolong their days without lessening their influence.

In addition to all our activities and all our hobbies the cultivation of the Utopian state of consciousness is the most delightful hobby of all. It lifts the mind above the petty annoyances of "The Age of Confusion" and enables it to nest and rest on heights to which the fogs and mists of fear and doubt can never ascend.

The Utopian or Spiritual State of Consciousness gives beauty for ashes, health for disease, prosperity for poverty, courage for fear. It exchanges for the bondage of the senses that spiritual science which makes for "The glorious liberty of the sons of God."

Digitized by Google

Utopia is here. It is the "survival of the fittest" in the world of mind so that only such thoughts as make for health, harmony and wholeness will be permitted to live and "increase and multiply."

Utopia is not an imaginary or an unattainable state; it is that quality of mind which dwells on God until it becomes like God in its superiority to sin, sickness, poverty, and all that makes for human misery.

In order to become Utopians we must become men and women of "modest hopefulness and strong belief in progress." We must not cling too tenaciously to the old, merely because it is old. Neither must we reject the new merely because it does not coincide with the old, it would not be new if it did.

If we want the new wine of the new Philosophy of Life we must not be afraid to throw away the old bottles of outworn creeds and disappointing dogmas for while these have served their purposes in the past, they will not do for the expanding thought of the present, nor do they contain anything that will be of any real service in the future.

CREATION

"Query"

SOFTLY the moonlight shines, its silver light reflected;
From the Pacific's silent broad expanse.
Softly the moonlight falls onto the mother's bosom
Nor causing a single ripple to rise on her silent breast.

I see the beauty of silver
Reflected in green ocean water,
Bending the ray of light with every swell of the waves,
A myriad of glistening facets
Dance in enchanting confusion
Displaying a mirrored surface to my admiring eye.

God, art thou Maker of oceans?
God, art thou Maker of moons?
And is the silvered surface
The mirror employed by the stars?
And are the shimmering waters
Here on the swell of the waves
A creative response to your love, God,
Creating a force that creates?

I see that moon has a Cross, God,
Has she sorrows to bear like a man?
And the myriad of glistening lights, God,
Are they tears that are caused by her pain?
Solve me the riddle of play, God,
T'wixt the moon and the stars and the sea
I would know how it all came about, God,
For it truly bewilders me.

"Answer"

Softly the answer cometh
Out of the silent night,
As I strive to attune my being
To the silvery shimmering light.

There is not a drop of the water
In the wide expanse of the sea
Nor a single ray of the moonlight
But owes its being to me
For I am the law of creation
And have been from beginning of time,
And the things that I made
Are the things that made me
The force you consider sublime.

The forgotten past of the story
May sound rather startling to man
And may not meet your conception
As to just how the task was done;
So just be prepared to follow
The things that I now shall reveal

Digitized by Google

For the things that you knew
Are lamentably few
And the things I shall tell you are real.

Conceive me a nebulous nothing,
At rest in subliminal peace
Until pressure without on the nothing within
Awakened a conscious ease.
Conceive me reacting to pressure
With force from within on without
So that rhythmis vibration
Is born in the nebulous cloud.

For eons of years it continues
This pulsating conscious ease,
No self appears thru eons of years.
Just wave-lengths of different degrees.

Thus came the nebulous nothing
To be changed to a tenuous I
To store up force in my innermost source
And acquire an ego, thereby;
And when after eons of motion
There followed the eons of rest
And I wakened again in my labor pain
I was nursing the I at my breast.

For the things that were and the things that are
The source is forever the same;
The form may change within given range
And acquire another name.
But the erstwhile spark which illumined the dark
And ensouled the common clay
Is the mind of God in evolving sod
On the morn of a cosmic day.

—*Herman E. S. Chayes.*

AN INTERPRETATION

THE SERPENT IN THE WILDERNESS

By Jessie Mae Pollard

You no doubt remember that Moses "made a serpent of brass and put it on a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Why should looking on a brass serpent heal people of the bites of poisonous reptiles? Some say that it was their faith in Moses; others say that it was their faith in the brass serpent that wrought the cure.

In my opinion, neither answer is quite correct, although each one contains a possible reason why, under certain circumstances, healing should have resulted from the application of faith, either in the person or the remedy.

In this case, however, if you listen carefully, you will find that Moses must have lifted up the serpent of brass in a certain way, because Jesus commands that in like manner, just as Moses lifted up the brass serpent, "*even so* must the Son of Man be lifted up."

Now, it would seem to me that Moses lifted up the brass serpent in order that people might have a better opportunity to see the exact image of a reptile. The people looked and saw an inanimate reptile and their thought naturally reverted to the serpent that had bitten them. It is reasonable to suppose that they would draw a comparison between the animate reptile and the inanimate one, and what would that comparison reveal to a mind instructed in the truth that God is the only cause and Creator, as taught by Moses? You do not know? Well, what is it that distinguishes a face from a photograph or image of that face? Simply that the face is expressing life, while the image shows its absence. T hen was not the difference between the snake and Moses' image of the snake the difference between an *expression* of life and an expression of lifelessness? This shows to the sufferers that it was not the *reptile* but the *life* that the creature

Digitized by Google

manifested that they feared. Assured of this fact, reason aided by the revelation of Moses (that God was the source of life, and all living form but the expression of one life) the people realized that there being no element of poison in the Creator, there could be no expression of poison in the creature. This realization healed them of fear, and when fear is overcome, death is vanquished. And "so must the son of man be lifted up." Not the Son of God, or the Christ in every individual consciousness of which God is the Principle, but the *son of man** must be raised from the concept of carnality, into the glorious liberty of a son of God.

Next comes the question: If Jesus was the only begotten son of God, how do you reconcile that statement with St. John's assertion, "Now are *we* the sons of God"? Can no one answer that question? You *think* that they are irreconcilable. They are not, however; they agree perfectly if you will read *"only begotten"* as "begotten *only*" or read it *only begotten* with the emphasis on the word *only,* you will see that it means that Christ was begotten of *God only,* as indeed is each one of us, God being the only principle of life. Jesus, unlike us, realized what we are but beginning feebly to understand, that in deed and in truth He was begotten *only* of God. You remember Jesus said: "I came not to condemn the world," and I would call your attention to the fact that the same is true of the Infinite Creator, for Jesus tells us that "God so loved *the world*" that He sent His idea, an idea *begotten only* of the infinite nature of God (not of two natures) to live in the world in order that men, too, might learn to emulate His example, and grace the beautiful world by holy living in the flesh. Now can anyone explain to me why, *not* believing in the name of Jesus Christ causes us to be condemned? No? Let us think over that problem. What is a name? A name indicates or suggests something. Smoke suggests fire, and in the case of the name of Jesus, his name suggested an idea. The name "Christ Jesus" represents an idea and expression; in fact the divine Principle itself. Let us take the three words "God," "Christ," "Jesus," and analyze them. God is Principle. Christ indicates the idea of the Principle, while Jesus represents the visible expression of the invisible idea. Principle, idea, and expression represent a perfect individual trinity or three qualities in one form. Where Principle *is,* an idea *must* be, and where an idea exists an expression of that idea must be evolved. The Principle contains within itself the idea and expression. The idea contains Principle and expression, and the expression is the Principle and idea manifested in form. Therefore the name *Christ Jesus* represents the (Christ) *idea* and *(Jesus)* form manifesting the Divine Principle and idea. Hence Christ Jesus represented three qualities in one form, Principle, idea, and expression. That those who did not believe in the Principle and its idea and expression as symbolized by the term Christ (idea) Jesus (expression) were "condemned" to be deprived of the dominion and power which belonged to the son of God. Even as ignorance of an inheritance would deprive an heir of its possession, or the belief of being bound would cause a horse to let himself be held by a weight so light that a child might run away with it. Now you can understand why Peter commanded that the man "rise up and walk in the name of Jesus Christ of Nazareth" for the only reason Peter had for *believing* in the possibility of the man's recovery was because the Nazarene had proved the power of God over evil in his own flesh. Naturally Peter looked for an expression of the same divinity in the sufferer which the Saviour had manifested as indwelling in himself, and which existed in every individual. The disciple said "In the name of the Principle of which you are an idea, as proven by the Master, express your divine activity in the flesh." Even as a pupil of an artist in an effort to reproduce a copy of the work of an old master, bases his be-

* That which manifests the Son of God.

Digitized by Google

lief in his own ability to copy the picture, on the fact that the master artist had proved the possibility of its accomplishment, so Peter believed in the possibility of all men proving their divine birth as exemplified by Jesus.

Peter knew that only as an idea of Principle, could a man be healed in his time or in ours, and Jesus Christ was the God-man who proved that *all* men were the ideas of God.

John tells us the same thing but uses different terms. He says, "And the word was God . . . . and the word was made flesh." Christian Scientists, saying "flesh is matter," and insist that the translators were wrong in their translation, because God being Spirit, it would be impossible for Spirit to be made matter. Other Christians insist that by certain changes matter will become spiritualized, but both are wrong. The Word was significant of the Principle as symbolized by the Christ idea, and that this idea did become crystallized in sinless spiritual form, not matter, was proved by Jesus. That this Son of God should wear a "seamless robe" was significant. He was inseparable from His Father; His life was indissolubly interwoven with that of the Infinite, and it was meet that the vestments encircling this divine form should be as whole, as undivided as was the spiritual form it graced.

THE NEW VISION

Hark the voice of God is calling
Let us hasten to obey
Casting off the yoke enthralling
Gladly marching in Truth's way.
Wisdom claims our perfect freedom
For the night is at an end,
Peace on earth, good-will to all men
Is the mighty word we send.

WHAT is this great host victorious,
In their hearts a wond'rous song
In their eyes the vision glorious,
Of a world that knows no wrong?
'Tis the men of every nation
Who have felt within their hearts
Vict'ry won o'er strife and passion
By the love that Christ imparts.

BIBLE LESSON

LUKE 5:12 TO 16.

Question.—What do you understand the phrase, "full of leprosy" to mean?

Answer.—That it was not a spot here and there but that the disease had covered his body; that he was a leper from head to foot.

Q.—Was leprosy considered infectious in the time of Jesus' ministry on earth?

A.—No. The disease was incommunicable by ordinary contact from one person to another. It was considered transmisible through the father to the child, or the mother of a leper's children might take it from him, but it could not be transmitted from one to another by ordinary contact, as, for instance, smallpox, measles or chicken-pox. As a proof of that you will recall that Naaman, the leper, commanded the armies of Syria. (2 Kings 5:1.) Gehazzi, with a leprosy that should never be cleansed, talked familiarly with the King of Apostate Israel, and even when the law of Moses was in force the stranger and the sojourner were exempt from the ordinances relating to this disease.

This proves that the disease was not contagious and that the motives for the leper's exclusion were not civil but religious. Another reason why it could not have been supposed contagious is because the Levitical priests were obliged by the nature of their office actually to handle these diseased persons in examin-

Digitized by Google

ing them and these priests escaped the creeping disease. Trench tells us that Balsam, in speaking of the custom of the Eastern Church, says that "The lepers frequent our synagogues, where a place was set aside for them."

Q.—What then was the significance concerning leprosy?

A.—According to the Jewish law, everything pertaining to death was an occasion of mourning. For instance, a grave, a corpse or the bones of a dead person, were thought to necessitate the occasion of a ceremonial uncleanness, because all such things were considered signs and consequences of sin.

And leprosy, throughout these Levitical ordinances, was selected of man (but the selection was charged to God) from the whole list of maladies which found expression in men's bodies—as a visible manifestation or a direct consequence of sin, and to prove that evil was not from God and could not dwell within His presence, the sight of a leper called forth the cry, "Unclean, unclean," as a warning not of the danger of physical contagion, but of mental contamination.

Thus the leper was regarded as bearing in his body the outward and visible tokens of the sin of the soul; he was treated as a sinner, or one in whom sin had reached the climax, hence, dead in trespasses and sin. He bore the emblems of death about him—and rent his garments in token of the fact that he realized his condition and mourned himself as dead. When through the crusades leprosy had been introduced into Western Europe, it was usual to clothe the victim of the disease in a shroud and to say the masses of the dead for him. Herodotus mentions the same law as existing among the Persians who, likewise, believed that leprosy was an especial visitation, on account of especial sins.

Leprosy being regarded as a sign and token of sin, culminating in death, it naturally brought with it a total exclusion from the city of God. God is not a God of the dead, for death is correlative of sin; and the leper being as one dead, as such was shut out of the camp. This law was so strictly enforced that even the sister of Moses was not exempt from it. Also kings had to submit to the decree. And men were taught by this exclusion that what here took place in figure, should take place with every one dead in sin: they should be shut out of the Kingdom of Heaven.

Q.—How does this teaching differ from ours?

A.—In that we believe that all disease, rather than one disease, is the echo in the body of spiritual ignorance.

Q.—For what particular sin was leprosy supposed to be the punishment?

A.—The penalty for the offences committed against the theocracy, or those supposed to be the representatives of God. The Jews called the disease emphatically "the stroke" and believed that it could be healed only on one condition, that of the individual's repentance.

Q.—What was the first thing that Jesus did after the leper said, "If thou wilt, thou canst make me clean?"

A.—Jesus touched him.

Q.—Why is this act noteworthy?

A.—Because under the law such contact would be avoided as causing a ceremonial defilement, and the Gnostics, adversaries of the law, saw in the non-observance of its ordinances by Jesus a witness that He regarded such laws as coming not from a good God but rather from the personal opinion of men.

Q.—What was the true symbol of not touching the unclean?

A.—That we should not defile ourselves by fellowship with sinners. Paul transforming these ceremonial prohibitions into moral, said, "Come ye out from among them and be ye separate and touch not the unclean thing."

Jesus, incontaminable Himself, by nature of his conscious divinity, feared not contamination. Through His conscious realization of the unity with God He overcame sickness and defilement, even as life overcomes death.

Q.—Why did Jesus say, "See thou tell no man"?

Digitized by Google

A.—If he had told, and a rumor of these things went before the man healed, the priests at Jerusalem, out of envy and with a desire to depreciate the Master's work, might have denied the man ever was a leper or said that he was not truly cleansed; therefore, Jesus desired the man not to tell until he had fulfilled the injunction to "Show himself to the Priests" and offer the gifts that Moses commanded as a testimony against them.

Q.—What is meant by a "testimony against them"?

A.—A witness against the unbelief of those who refused to give credence to the fact of Christ Jesus' sonship with God, while He was legitimizing His claim to the Sonship by such mighty works.

LETTER TO THE EDITOR

Fresno, California,
April 3, 1924.

To the Editor of the GLEANER.

My dear Sir:—

Mr. Cortis' article of January had passed unnoticed until the controversy with Mr. Heitman of the C. S. Publication Committee was read. I agree with you that the latter seemed peeved and that the former showed more form and decorum. But, after careful reading of Mr. Cortis' article, I can hardly see how you can apparently endorse it as being a statement on Divine Science. Certainly it does not agree with your teaching as given out in the correspondence course, where you repeatedly stated "there is no matter."

I agree with many of the writer's remarks on C. S., for I often felt that Mr. Quimby was entitled to more consideration than Mrs. Eddy gave him, and also that her statements about marriage and children in her message of 1906 probably did more harm than good. However, when Mr. Cortis begins to give his views of what he understands "mortal mind" to be, I think he gets off on the wrong tracks. Certainly no true student of Christian Science, any more than a true student of Divine Science, will make a demonstration by the influence of one mortal mind on another. Probably, in both cults could be found practitioners that, either consciously or unconsciously, are actually following the practice, but it would be through lack of understanding of the fundamental principle of their cult.

The passage of Mr. Cortis' on animal magnetism is also very misleading, for it can be easily shown that Mrs. Eddy repeatedly warned her students against influencing or being influenced. The fact that she teaches them to protect themselves from those who may use hypnotism or mesmerism is certainly not an endorsement of those practices, rather is it a warning against false doctrines.

It certainly cannot be the understanding of many students of Divine Science that "Matter is an extension of the one Mind" or that the individual has a "Divine Mind" (page 83, second column).

Mr. Cortis seems to use the word extension and projection in place of what we have been used to calling "God's ideas," "God's expression," "God's image or likeness." That is his privilege, but when he uses the word "Matter" capitalized, it seems that some explanation is needed. What does he call "Matter"? Is it not, after all, what has been called "ideas" or "expressions" under a different disguise?

That some offensive acts may have been committed by students of C. S. and blamed on mortal mind is probable and Mrs. Eddy must have seen their error when she wrote, "To assume there is no reality in sin and commit sin, is sin itself that clings fast to iniquity." (Message 01). We probably could find such cases in our midst, yet could not put the blame on the teaching but on the lack of understanding of the so-called student.

To say that "Matter is a manifesta-

Digitized by Google

tion of Mind" is certainly not the doctrine of Divine Science and you never advanced such a statement. We see at present the manifestation of Mind as matter, but feel that as we grow in understanding, the material view is gradually replaced by a more spiritual idea, and in proportion as this growth takes place our demonstrations grow better.

Again "Mind and Matter can never meet" and Mind is not dependent upon matter for anything. Matter is not a fact but a belief, a temporary view of the Divine Idea until the spiritual vision is reached.

These erroneous thoughts are carried again through the paragraph on page 88, "If we realize the unity of mind with its extension," etc. This certainly is not Divine Science as you taught it.

I firmly believe that Christian Science and Divine Science have the same foundation, i. e., that "All is Infinite Mind and its Infinite Manifestation, "that "Man is God's image and likeness, not material but spiritual." These ideas and this man we have substantiated in forms we call material and we are trying now to see through this erroneous belief the original and perfect idea.

After all, the difference between Christian Science and Divine Science seems to lie more in the method of application and organization than in their principle.

Divine Science is alert, progressive, ready to apply modern discoveries in all fields to explain its points, ready to listen to the thoughts of others, with due respect for their beliefs (even to Mr. Cortis), anxious to grow in understanding.

Christian Science has grown narrow, ecclesiastical and incapable of spiritual growth, since its dogma and laws are unchangeable and its officials are forever self-appointed. But let us be fair to all as well as honest and if we criticize, let our criticism be constructive.

I have enjoyed the book, "Mental Medicine" very much and am enclosing $2.50 for a copy of the "Necessity of Law," which shows that my thought and hopes are with you and that the above is sent with much love.

Yours sincerely,

(Signed) E. H. F.

EDITOR'S REPLY

My dear Mr. Twight:—

Perhaps no one better understands the evils which have grown out of the teaching that there is no matter,—hence, naturally, nothing matters—than Daniele Cortis, unless perhaps it is you yourself. If you will refer to the article "Differentiations" once more, you will find that he makes no attempt to explain mortal mind. With that writer there is but one mind, the Divine Mind, and the medium of its expression, erroneously called "nothing" alias "matter." I agree with you that not all who call themselves Christian Scientists or Divine Scientists are living up to the profession of their faith; I think this was also true of Jesus' disciples. But the difference between a "true student of Christian Science" and a "true student of Divine Science" is that the former has a religious excuse for his disregard of so-called material law and order, on the ground that there is no matter; whereas, the latter, realizing that what the Christian Scientist calls "nothing" is to him a medium for the translation of mind, he is without any excuse, other than his own ignorance, for the transgression of any moral law. To me, this is a significant differentiation between the students of Christian Science and Divine Science.

In translating Mr. Cortis' article, I thought his remarks on Animal Magnetism rather illuminating, as he clearly shows, by the teaching of Mrs. Eddy, that if man is limited to mortal mind, healing through that mind must be on the basis of suggestion or mesmerism.

The word "extension," as used by Mr. Cortis, signifies the process of extending, as illustrated by light, which is an extension of electricity. His use of the word

Digitized by Google

"projection" might be defined as the process of externalizing a mental image, so as to make it appear as an object in space. If you will bear these definitions in mind, you will see that Daniele Cortis employs this word (projection) as Emerson did where he says, "The youth, intoxicated with his admiration of a hero, fails to see that it is only a *projection* of his own soul, which he admires." The image being divine, its substance remains unchanged, notwithstanding it is projected into visibility. What Mrs. Eddy calls "matter," Mr. Cortis calls the manifestation of a mental image, therefore, acknowledging but one mind, the mind which is divine. His capitalization of the word matter as the medium by which divine images come into visibility, is in order.

According to the latest developments of scientific investigation, Matter is simply Mind in motion, nor does this conflict with teaching that there "is no matter," in the sense of the consideration of *Matter as something independent of Mind.* If there is only One Mind, and that divine, either the Mind of Man is divine or he is without Mind—hence, mindless. Mind is dependent upon what you call Matter, for its expression and *dependent* to the extent that the principle of mathematics is dependent upon numbers for its manifestation. All religious teaching has the same foundation—God; but the difference between Christian Science and Divine Science is that the founder of Christian Science claims to have discovered a principle without having discovered anything through which the principle may find expression. Divine Science, on the contrary, teaches that Mind is manifested through Matter—not Mrs. Eddy's "matter," defined as "nothing," but Matter which is but a single aspect of the all of unity, which is Mind. Notwithstanding that in "Science and Health" Mrs. Eddy says, "Your mortal body is only a mortal belief in discord—what you call matter was originally primitive error in solution, alias 'mortal mind'." In her later book, "Miscellaneous Writings," on page 26, the same writer says, "The fact remains that *all is Spirit, from the rolling of the worlds in the ether, to a potato patch.*" In the same article, the question is asked, "Is a stone spiritual?" "To erring material sense, No; but *to unerring spiritual sense, it is a small manifestation of Mind* (note the capital M in mind) *a type of spiritual substance.*" This goes to show, *despite the contradictions in the textbook "Science and Health,"* that there *were* times when Mrs. Eddy had glimpses of what Daniele Cortis sees so clearly, viz., that Matter is a projection of Mind, or what Carr calls "a manifestation of force" or "a projection from a spiritual plane." Hence, this is the Matter which is a projection of Mind, which is assuredly the fundamental doctrine of Divine Science, as I understand it.

You say, "We see at present the manifestation of mind as matter but feel that as we grow in understanding, the material view is gradually replaced by a more spiritual idea, and in proportion as this growth takes place, our demonstrations grow better." Is this not an admission that it is the "material view," not matter, which must be changed in order to realize that Daniele Cortis' Matter is to Mind what language is to thought—merely a medium of its expression?

Again you say, "Mind is not dependent upon Matter for anything." Perhaps not "matter" with a capital, as regarded by Mrs. Eddy. But Mind is as dependent upon Matter as the principle of music is dependent upon a musical instrument to express its harmony.

The difference between Christian Science and Divine Science is the difference which would exist between the principle of electricity without the mediums through which it manifests itself in the forms of heat and light, and electricity *with* these mediums, or mathematics, without a mode of expression and the principle of mathematics completed by numbers, through which the principle may come into visible manifestation.

Digitized by Google

I agree with you that fairness of mind and honesty of purpose are necessary to the end of intelligent investigation along any lines, and I am sure that no one could study the writings of Daniele Cortis with an unbiased mind and see in his presentation of the truth other than an impersonal dissertation on purely scientific principles.

After Mrs. Eddy had evolved the theory of animal magnetism and dilated upon the possibilities for evil contained in the doctrine, it was of little use for her to warn her students to abstain from the practice of this demonology. Such interdiction only tends to develop desire. Not only it places the responsibility for the crimes committed through the application of Animal Magnetism by Mrs. Eddy's followers, indirectly on her shoulders, for if Mrs. Eddy had not formulated the doctrine, her students could not have applied it.

To illustrate the difference between Divine Science and Christian Science, let us examine for a moment the Scientific Statement of Being: "There is no life, truth, substance or intelligence in matter. All is infinite Mind and its manifestation. Spirit is immortal Truth; *matter is mortal error.* Spirit is the real and eternal; *matter is the unreal and temporal.* Spirit is God, and man is His image and likeness; hence, man is spiritual and not material." Do you not see the contradiction contained in this statement? If all is infinite Mind, what else remains? Why suggest, then, a power opposed to all power by saying "matter is mortal error"? If spirit is real and eternal, what remains that is unreal and temporal? Why suggest matter in the role of the unreal and temporal, if the real and eternal is all? This statement illustrates a house divided against itself.

Again, Mrs. Eddy says, "Mortals are material falsities—without hope and without God in the world. They are errors made up of sin, sickness and death, which must disappear to give place to the facts which belong to immortal man. Jesus beheld the perfect man who appeared to Him, where sinning mortal man appeared to us. Whatever is material is mortal," etc. Do you not see how flatly this contradicts the statement of Mrs. Eddy to the effect that "God is the principle of man and man is the idea of God. Hence, man is not mortal or material." Do you not see, also, that Mrs. Eddy has two conceptions of man, whereas Man is One? Mrs. Eddy has fallen into the mistake which characterized the heathen; they believed in a diversity of gods—Mrs. Eddy evidently believed in a diversity of Men, whereas, God created Man in the image of His oneness and in the likeness of His divinity. It is this swinging like a pendulum between something and nothing which is so confusing to the students of Christian Science. As mortals, they are beyond the pale of salvation; as immortals, they need not to be saved. Is this not clear to you?

Why not have one man, the Man Who is Christ Jesus, or the idea and expression of God?

The Editor.

God offers to every mind its choice between truth and repose. You can never have both. Take which you please. He in whom love of repose predominates will accept the first creed, philosophy or political party he meets. He in whom love of truth predominates will keep himself aloof from all moorings and afloat. He will abstain from all dogmatism and recognize all opposite negations between which, as walls, his being is swung. He submits to the inconvenience, suspense, and imperfect opinion but he is a candidate for truth as the other is not and respects the highest law of his being.

—*Emerson.*

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

June the first

Beauty is the quality of soul perception in which sunlight the cobweb becomes as gold. It is the language of love which, in the "ear of heaven," is a hymn of praise. "He has made everything beautiful;" but hate in the mind of the hater changes beauty into ugliness, and creates deformity out of form. The hatred of a fellow being is the most hideous aspect of hate. No injury merits hate, and hate is a poison that puts to death the one who distils it. "Let him who stretcheth forth his hands to draw the lightning to his brother recall that through his own soul and body will pass the bolt." "Vengeance is Mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of Divine Love."

BIBLE SELECTIONS: Romans 13:8. I John 4:7, 8. 2:9, 11. Luke 6:27, 32, 33.

ASTOR LECTURES: Page 106; second par.; Page 107; second and third pars.

June the second

Do not think that because you know the universe is governed by Law and understand some of its workings that the quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows, he will be attracting all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must momently commit your ways unto the Lord. Let never a minute pass but you re-establish your union with the Source of every blessing, so that you may do the Father's will.

MEDITATION: "The Love of God expresses Itself through me."

BIBLE SELECTIONS: Romans 12:12; Col. 4:2.

ASTOR LECTURES: 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 shall be added unto you."

MEDITATION: "Create in me a clean heart, O God."

BIBLE SELECTIONS: Matt. 16:20. James 1:22, 23.

ASTOR LECTURES: Page 275; first par.; Page 136: first par.

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

Digitized by Google

I agree with you that fairness of mind and honesty of purpose are necessary to the end of intelligent investigation along any lines, and I am sure that no one could study the writings of Daniele Cortis with an unbiased mind and see in his presentation of the truth other than an impersonal dissertation on purely scientific principles.

After Mrs. Eddy had evolved the theory of animal magnetism and dilated upon the possibilities for evil contained in the doctrine, it was of little use for her to warn her students to abstain from the practice of this demonology. Such interdiction only tends to develop desire. Not only it places the responsibility for the crimes committed through the application of Animal Magnetism by Mrs. Eddy's followers, indirectly on her shoulders, for if Mrs. Eddy had not formulated the doctrine, her students could not have applied it.

To illustrate the difference between Divine Science and Christian Science, let us examine for a moment the Scientific Statement of Being: "There is no life, truth, substance or intelligence in matter. All is infinite Mind and its manifestation. Spirit is immortal Truth; *matter is mortal error.* Spirit is the real and eternal; *matter is the unreal and temporal.* Spirit is God, and man is His image and likeness; hence, man is spiritual and not material." Do you not see the contradiction contained in this statement? If all is infinite Mind, what else remains? Why suggest, then, a power opposed to all power by saying "matter is mortal error"? If spirit is real and eternal, what remains that is unreal and temporal? Why suggest matter in the role of the unreal and temporal, if the real and eternal is all? This statement illustrates a house divided against itself.

Again, Mrs. Eddy says, "Mortals are material falsities—without hope and without God in the world. They are errors made up of sin, sickness and death, which must disappear to give place to the facts which belong to immortal man. Jesus beheld the perfect man who appeared to Him, where sinning mortal man appeared to us. Whatever is material is mortal," etc. Do you not see how flatly this contradicts the statement of Mrs. Eddy to the effect that "God is the principle of man and man is the idea of God. Hence, man is not mortal or material." Do you not see, also, that Mrs. Eddy has two conceptions of man, whereas Man is One? Mrs. Eddy has fallen into the mistake which characterized the heathen; they believed in a diversity of gods—Mrs. Eddy evidently believed in a diversity of Men, whereas, God created Man in the image of His oneness and in the likeness of His divinity. It is this swinging like a pendulum between something and nothing which is so confusing to the students of Christian Science. As mortals, they are beyond the pale of salvation; as immortals, they need not to be saved. Is this not clear to you?

Why not have one man, the Man Who is Christ Jesus, or the idea and expression of God?

The Editor.

God offers to every mind its choice between truth and repose. You can never have both. Take which you please. He in whom love of repose predominates will accept the first creed, philosophy or political party he meets. He in whom love of truth predominates will keep himself aloof from all moorings and afloat. He will abstain from all dogmatism and recognize all opposite negations between which, as walls, his being is swung. He submits to the inconvenience, suspense, and imperfect opinion but he is a candidate for truth as the other is not and respects the highest law of his being.

—*Emerson.*

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

June the first

Beauty is the quality of soul perception in which sunlight the cobweb becomes as gold. It is the language of love which, in the "ear of heaven," is a hymn of praise. "He has made everything beautiful;" but hate in the mind of the hater changes beauty into ugliness, and creates deformity out of form. The hatred of a fellow being is the most hideous aspect of hate. No injury merits hate, and hate is a poison that puts to death the one who distils it. "Let him who stretcheth forth his hands to draw the lightning to his brother recall that through his own soul and body will pass the bolt." "Vengeance is Mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of Divine Love."

BIBLE SELECTIONS: Romans 13:8. I John 4:7, 8. 2:9, 11. Luke 6:27, 32, 33.

ASTOR LECTURES: Page 106; second par.; Page 107; second and third pars.

June the second

Do not think that because you know the universe is governed by Law and understand some of its workings that the quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows, he will be attracting all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must momently commit your ways unto the Lord. Let never a minute pass but you re-establish your union with the Source of every blessing, so that you may do the Father's will.

MEDITATION: "The Love of God expresses Itself through me."

BIBLE SELECTIONS: Romans 12:12; Col. 4:2.

ASTOR LECTURES: 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 shall be added unto you."

MEDITATION: "Create in me a clean heart, O God."

BIBLE SELECTIONS: Matt. 16:20. James 1:22, 23.

ASTOR LECTURES: Page 275; first par.; Page 136: first par.

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

Digitized by Google

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 material plane, it increased in power and brilliancy, thereby proving that power does not exist in materiality. 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 my hope of Character."
BIBLE SELECTIONS: John 1:5; 12:36.
ASTOR LECTURES: Page 166: first par.

June the fifth

"He called across the tumult and the tumult fell."

He has bestowed upon you divine authority to do likewise. Use it when discouragement like a "bittern booms amid its pestilent and stagnant marshes" of might have beens! Despair will paralyze your present effort if you do not silence it with "Peace! Be Still!"

Every effort has been but a precious jewel in the rosary of your existence. There are no mistakes, no accidents in the divine plan; neither are there any failures. Your destiny is to become that which God is, and the episodes, which to you may have seemed most bitter, have been short cuts to your divine destination. Aspire to all that is like God. Who can change the past or ordain the future? Suffice it that the Lord God omnipotent reigneth!

MEDITATION: "The power which sustained Jesus, upholds me."
BIBLE SELECTIONS: I Tim. 6:12; II Tim. 4:7.
ASTOR LECTURES: Page 81; second par.; Page 90; second par.

June the sixth

It is well to realize that self-aggrandizement does not symbolize the accumulation of spiritual treasures. Like the American aloe whose length of life is determined by the height to which it throws its magnificent blooms—the distance of forty feet marking the death of the plant—the duration of material wealth or worldly honor lasts only until its possessor enters the corridor in which Death signals to Life, which comes to receive unto Itself 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 God."
BIBLE SELECTIONS: Matt. 19:23, 24; Matt. 6:19, 20, 21.
ASTOR LECTURES: Page 311; second par.; Page 303; second par.

June the seventh

Oh, thou who 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 mightest 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 has given unto thee is not one that 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 heart! The Father hath all to bestow, but not until thou hast learned to follow the way of thy divine Self within, will the Truth and Life of the Father be revealed unto thee. Be still, and know that I AM the Way, the Truth and the Life!

MEDITATION: "The Father within revealeth the Way of Life unto me."
BIBLE SELECTIONS: John 10:30; 17:21; Luke 10:22.
ASTOR LECTURES: Page 127; second par.; Page 129.

Digitized by Google

June the eighth

It is George Macdonald who says that in giving we receive more than we give and that the more is in proportion to the worth of the thing given.

The blessing of bestowing is known only to those who give themselves with the gift, for "the gift without the giver is bare." More than that, he who gives money to a cause to which he can not give himself, gives unworthily. Neither can such as give conventionally know the joy of giving. Let us remember this when we are tempted to add our names to a list whose cheap recommendation is the names on the list, rather than the cause itself.

MEDITATION: "I am giving to God."
BIBLE SELECTIONS: Isaiah, 58:7, 8, 10, 11.
ASTOR LECTURES: Page 308: 1, 2 and 3 Par.

June the ninth

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 the substance of which he considered himself composed. Hence, man has made God in his own image and likeness, and endowed Him with passions such as he himself possesses. But God is not bound by human limitation, and those who are the *"true* worshippers of the Father," know that He is that omnipresent Spirit of Life and Love which is the One Reality of the universe. "The Spirit itself beareth witness with our spirit that we are the Sons of God." Hence, if we are a *true* worshipper, such as the Father is seeking to worship Him, we will worship Him as the omnipresent Giver of all Life, Health, Harmony, Happiness and Abundance, Whom to know aright is Life everlasting.

MEDITATIONS "God is my Life and Strength."
BIBLE SELECTIONS: Gen. 1:26, 27; Romans 8:8, 9.
ASTOR LECTURES: Page 115: second par.

June the tenth

Seneca said, "Live with men as if God saw you; converse with God as if men heard you." Thy 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 SELECTIONS: Isaiah, 41:6; Matt. 5:22, 23, 24; Mark, 35.
ASTOR LECTURES: Page 144; second par.

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: "Christ is my Light."
BIBLE SELECTIONS: Matt. 5:14-16; Luke 8:16; Isa. 60:1, 2.
ASTOR LECTURES: Page 90: second par.

June the twelfth

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?"

God created man in His own image and likeness, but in order that man enter fully into the consciousness of Godhood, he must incorporate into his conscious life those qualities which characterize

Digitized by Google

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 worketh through me."
BIBLE SELECTIONS: Matt. 5:13; I John 3:1, 2, 3.
ASTOR LECTURES: Page 288; third paragraph.

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 then man has sailed the tempestuous sea of existence, unconscious of the fact that he was foreordained 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 there are no limitations in him, and that as the mist of ignorance disappears, he sees himself resplendant 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 my faith."
BIBLE SELECTIONS: I John 4:10.
ASTOR LECTURES: Page 90; second par.

June the fourteenth

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 the cause if it be just, and thou *canst not* fail. Thou art made in His likeness; nothing can befall, for Spirit can not be injured by material weapons. Cease thy fears, God is with thee!

MEDITATION: "The Lord is my Shepherd, I shall not fear."
BIBLE SELECTIONS: Isaiah 34:17.
ASTOR LECTURES: Page 365: third par.

June the fifteenth

The unspoken thought of Hermoderas was such a potent rebuke to sin that he was exiled from Ephesus. God, however, can not 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 demand 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 divine understanding that God is not the author of confusion; and arm yourself with the sword of spirit, which is spiritual knowledge; and go forth to battle for physical and mental supremacy. Think you that

Digitized by Google

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: "God gives me the victory."
BIBLE SELECTIONS: Psalm 139: 9, 10.
ASTOR LECTURES: Page 127: 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, the celestial Beings that know only life.

Ye who "seek in space" and search in the "remote depths of the horizon" for that Supreme Cause, know ye not that He is closer than the air ye breathe, for in Him ye live and move and have your being? Praise ye the Lord He is good, and His loving kindness endureth forever! Again, I say, Praise ye the Lord!

MEDITATION: "My soul doth magnify the Lord."
BIBLE SELECTIONS: Psalm 24.
ASTOR LECTURES: Page 114; first par.

June the seventeenth

When Jesus said, "Blessed are the pure in heart, for they shall see God," He proclaimed no new truth to mankind for, hundreds of years before, King David realized that he whose hands were unclean, whose heart was defiled, or who was filled with vanity and deceit, could not "receive the blessing from the Lord." This is a truth, however, which must be discovered by each person individually, for in the state, in the community and even in the church, we find persons seeking to receive the blessing from the Lord who make no pretense of purifying the channels through which they wish the blessing to come. How can righteousness from the God of your salvation dwell in your heart unless you have cleansed it of vanity and deceit? Only as you make your heart an acceptable dwelling place for the God, can you enter into fellowship with Him and partake of those blessings which belong to every Son of God.

MEDITATION: "God is pure Spirit."
BIBLE SELECTIONS: Psalm 90:1, 2; I John 3.
ASTOR LECTURES: Page 252; second par.

June the eighteenth

All the sins that have been committed in the name of religion might have been averted had humanity understood better the principle of Universal Brotherhood which Jesus came to teach. He knew that as the Christ was "no respecter of persons," so in the sight of His Heavenly Father, one soul was not more precious than another. Yet the way we see this precept followed is a travesty on the name of religion, for we have failed to see the Christ within the heart of man, but look withal on the material surroundings in which he is set! Consequently that thing which we have left undone is of more importance than the thing which we have done! Howbeit, then, that ye think ye can serve the Christ when ye fail to discern the kindred spark within the heart of another? Jesus came to save him who was lost, and unless ye seek out one that is lost in entanglement of sin and sickness, ye will not be doing it "unto one of the least of these my brethren."

MEDITATION: "I am my brother's keeper."
BIBLE SELECTIONS: Isaiah 58:10, 11; Luke 10:30 to 37.
ASTOR LECTURES: Page 263; last par. to middle of page 264.

June the Nineteenth

Our one duty in life is to "overcome the world." If it were not so we would not be in the world. Each person always finds himself in that place where he can serve best, so now that we are in the world we should have no desire to leave it until we know that our task here is complete. Living *in* the world does not necessarily limit one's life to this earth plane. Did not Enoch walk the earth, yet talk with God? That same privilege is ours, if we will but follow the soul's desire and remain true to our own divine selves.

Digitized by Google

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: "God is my strength."
BIBLE SELECTIONS: Rev. 3:5; Romans 12:2.
ASTOR LECTURES: Page 182: 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 physical action. The mind is not an adjunct of the body, but the body is an adjunct of the mind; hence, pure thought results in right action, 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 only thinks."
BIBLE SELECTIONS: Rom. 12:3; I Cor. 6:19, 20.
ASTOR LECTURES: Page 167: first par.

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: "The Father dwelleth in me."
BIBLE SELECTIONS: I Cor. 15:38, 39, 40.
ASTOR LECTURES: Page 153; first par.

June the twenty-second.

We do not doubt the existence of a molecule or deny that of the atom which is infinitessimally smaller, although the molecule is so small that no human eye has ever discerned it. If we accept, therefore, the evidence of material existence on the basis of material reasoning, unsupported by substantial sense testimony, we should be willing to accept the Truth of Being, notwithstanding that this evidence is beyond the range of the finite senses. Granting that things can be *beneath* the range of vision, it should not be difficult to understand that there may be things *above* its reach! Material existence is temporal; but spiritual life is eternal. Live and love, therefore, in the eternal, and transform a chant of woe into a song of ecstasy.

MEDITATION: "The Lord is my Health."
BIBLE SELECTIONS: John 17:3; Psalm 98:1, 4.
ASTOR LECTURES: 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 benificent 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, 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

Digitized by Google

every living thing, all that is not in harmony with its laws will have disappeared, for only the things which the Father hath planted will be able to flourish in that new earth. Verily, the former things will have passed away, and there shall be no pain, sorrow, nor crying, for the cause of these will have been banished from the earth.

MEDITATION: "Good only Is."
BIBLE SELECTIONS: Gen. 1:31; Matt. 22:37 to 40.
ASTOR LECTURES: Page 36: second par.

June the twenty-fourth

When Jesus came to proclaim a gospel of love to a hypocritical and self-righteous world, he startled them by His declaration that He came not to call the righteous to repentance, but the sinner. Those of the social elite who know not that "those things which proceed out of the mouth come forth from the heart; and they defile the man," sought to enter into the kingdom of Heaven by pretense, but they could not deceive Jesus who was spiritually perceptive. The flight of years has seen but little growth in some human kind, for today we are still more interested in making a pleasing appearance than we are in saving souls. Magdalenes walk the great "White Way," and Lazaruses sit by the wayside waiting for the touch of a loving hand or the sound of a voice that is kind, but the modern Christian rides to his cushioned pew with only a scornful look or a pitying glance. Ye followers of Truth, be not as the Pharisees, for ye who have glimpsed the Christ are come to save them that are the lost sheep.

MEDITATION: "The Good Shepherd careth for thee."
BIBLE SELECTIONS: Matt. 9:12, 13; Matt. 23: 15; Luke 5:31, 32.
ASTOR LECTURES: Page 84 to first par. on 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 I 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: "I and the Father are one."
BIBLE SELECTIONS: Psalm 139;7, 8, 9, 10, 15, 16.
ASTOR LECTURES: Page 156; second par.

June the twenty-sixth

As low drifting clouds envelop in sombre hue the objects over which they pass, likewise sin casts dark shadows. Sin, therefore, is an illusion of the senses which hides spiritual Reality, and the one who sins is overshadowing his understanding of infinity with the mists of sense illusion; thereby defrauding himself of the use of his spiritual intelligence. Sin can not 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, too 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 SELECTIONS: Psalm 10:9, 25; Psalm 15:21.
ASTOR LECTURES: Page 329; first par.

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.

Digitized by Google

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 and go to my Father."
BIBLE SELECTIONS: Matt. 12; 47 to 50.
ASTOR LECTURES: Page 330: first par.

June the twenty-eighth

From the form of an idea a temple springs into shape. Consume the shape of the structure, but its form will persist in the mind of the builder. The temple is but the transitory symbol of which the idea is the true 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 interpretation and live in the eternity of the idea, which is the wealth of mind, for all that the Father has is yours.

MEDITATION: "Perfection is God's Law."
BIBLE SELECTIONS: Matt. 5:48.
ASTOR LECTURES: Page 60: first and second pars.

June the twenty-ninth

Love that is not manifested is vain. The world is as full of love as the ocean is full of water and surely there is no lack of water there. Notwithstanding this fact, one might die of thirst within reach of the ocean's vast supply. However, the quality of the water is not adapted to quenching thirst. The same thing applies to love. There is enough of it but its quality is not adapted to the needs of the multitude.

It is not love that is lacking; it is the willingness to express this love in its universal adaptation to the needs of humanity. Let us pray to understand love.

MEDITATION: "Service is the bloom of Love."
BIBLE SELECTIONS: Deut. 7:8; 10:11.
ASTOR LECTURES: Page 70.

June thirty

A wit has said that "It is with narrow-souled people as with narrow-necked bottles,—the less they have in them, the more noise they make in pouring it out." Never is this demonstrated with more painful clearness than in pulpits where zealots preside and speak without knowledge. Creed can never take the place of Christ and sometimes it is impossible to replace creed with Christ. True wisdom, therefore, consists in putting Christ before creed and serving Him in that beauty of holiness which is the Silence presided over by God Himself.

MEDITATION: "Christ, not creed is my salvation."
BIBLE SELECTION: Romans, 8:2; Eph., 2:10; Eph. 3:21.
ASTOR LECTURES: Page 165; first paragraph.

YOU, to show your Maker granted
  Powers to those sweet birds unknown,
Use the craft by God implanted,
  Use the reason not your own.
Here while heaven and earth rejoices.
  Each his Easter tribute bring—
Work of fingers, chant and voices.
  Like the birds that build and sing.

—*Charles Kingsley.*

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

W. JOHN MURRAY
Editor

Vol. 15 JULY, 1924 No. 9

TABLE OF CONTENTS

Before the Rain.....*Thomas Bailey Aldrich*.....317
Mind in the Making.....*W. John Murray*.....317
The Apocalypse.....*Daniele Cortis*.....326
The Nightingale and Glow-Worm.....*William Cowper*.....334
Love is the Fulfilling of the Law.....*Sara Van Alen Murray*.....335
How I Came to Compile "Inheritance Incorruptible".....338
The Gist of the Matter.....344
Bible Lesson (The Clay and the Spittle).....345
Daily Lessons with Meditations and Correlative Readings.....347
Notes From the Field.....355

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.
118 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

If you wish to send a sample copy of the GLEANER to a friend, forward address to our Office and we will send one copy free of charge.

THE GLEANER ANNOUNCES FOR AUGUST

Faith.....*George Santyana*

Idealism vs. Materialism

The Ninth Chapter of the Waldorf Lecture Serials.

W. John Murray

Chemistry of Man

A treatise on the complex physical structure of man and man's mission as an interpreter of the Divine Message.

Egbert Van Alen

The Apocalypse

Chapters IV to XIII of a remarkable Prophetic Interpretation re-printed by request of readers of THE GLEANER.

Daniele Cortis

The Gift of Healing

Curing disease by spiritual means, the gift to mankind from Jesus Christ, and its meaning to every child of God.

W. John Murray

Faith

The necessity of faith in self as well as faith in God, with a new and powerful application. *W. John Murray*

Making Good

The Law of Love, the Divine panacea for all ills. A practical explanation of the externalization of Happiness.

W. John Murray

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 JULY, 1924 No. 9

BEFORE THE RAIN

We knew it would rain, for all the morn,
A spirit on slender ropes of mist
Was lowering its golden buckets down
Into the vapory amethyst.

Of marches and swamps and dismal fens—
Scooping the dew that lay in the flowers,
Dipping the jewels out of the sea,
To sprinkle them over the land in showers.

We knew it would rain, for the poplars showed
The white of their leaves, the amber grain
Shrunk in the wind—and the lightning now
Is tangled in tremulous skeins of rain.

MIND IN THE MAKING

Thought is the hub of the universe, hence the improvement of systems or worlds depends alone upon the quality of thought utilized, and this being the case, a change of thought processes not infrequently is a necessity to the ends of progress.

The need of a change of thought is almost universally acknowledged. We need a new thought in the field of industry, so that Capital and Labor will not be forever working contrary to each other's interests. We need the same thing in politics, so that there shall be more consideration for the welfare of voters and less for votes as votes only. We need a revolution in thought in Philanthropy, so that we shall not remain content to pay a "living wage" to the honest workers of the world, who require a "saving wage" if they are to meet those common exigencies which present themselves in the forms of sickness and enforced unemployment. We need a mutation of thought in Medicine, so that we shall see that there is more efficacy in one healthy thought than in all the so-called material remedies ever concocted from the time of Esculapius to the present moment. We need the same thing in Religion, so that we shall see that Creed is not a substitution for Christ, and also that we may understand that it is a false conclusion which would lead us to believe that the age of Miracles has passed, simply because we have become spiritually impotent. The progress of the world rests upon thought forces, for in them is the outcome of every invention.

It has been said that "there is more progress in mechanics than in mind" but this is not true to fact, for without mind there can be no mechanics, indeed there would be no mechanics if there were no mind. Mind must always be first and the product of the mind or thinking must

Digitized by Google

always follow as a natural consequence. This is the law of Cause and Effect. The above quotation seems to imply that men seem more inclined to consider what they call the practical, and by the practical they mean the material, rather than the spiritual. Material food and clothing and what are called the vital necessities engage the attention principally because they have a way of making themselves more quickly and sensibly felt. It follows, then, that the mistake lies more in the methods pursued in the manner of meeting these vital necessities than in the necessities themselves.

There is a rapidly growing conviction among thinking people that our methods of meeting vital exigencies have been crude and clumsy, and that they still are for the most part. Muscular strength and mechanical devices have been the chief contributors to the world's wealth, with the consequence that we have come to deify what we call efficiency. We have not seen that the evolution of this modern god, Efficiency, is the result of the unfoldment of mind in the sole direction of accumulating matter at the expense of leaving mind very largely untouched and undeveloped along lines other than those of a purely material nature.

We are not to infer from this statement that what we call vital necessities have no place in the New Philosophy of life. They have an essential place; they can not be spared; but they can be supplied in more ways than one, especially if the way is that which has been pursued by the race for so many centuries, without any particular improvement on the part of the race itself.

There seems to be a predisposition on the part of the human mind to cling to old methods rather than to investigate new methods by a change of thought processes. We do not seem to realize that it is this attitude of mind which is so largely responsible for the slow movement of the race in the direction of its own emancipation from want and the devastating consequences of limitation.

We are informed by some that "progress is necessarily slow" but you will agree that this is not due to any law of God that it shall be so, but rather it is due to a tardiness on the part of man to accept and employ new ideas.

It might have been better if I had used as my subject "Mind in the Process of Unfoldment," instead of "Mind in the Making," for strictly speaking mind Is,—it does not have to be made but is Itself the Maker of all things,—and all that is necessary is for us to recognize Mind as an eternal force which is not going to compel us to utilize it any more than electricity is compelling us to use it. Mind is a force which man may utilize in the degree of his knowledge of the working of its laws, therefore let us consider Mind in the process of its unfoldment.

It was not because there was a lack of mind in the universe that prehistoric man used so little of it. It was because of his ignorance of its presence and power that he was unable to make better use of it. According to the extent of his consciousness he utilized just as much of the power and supremacy of mind as he was capable of. It was not because of any lack in the presence of electricity in the atmosphere that prehistoric man did not have an electric lamp. It was simply that he did not know enough to take advantage of his surrounding resources, not to speak of that inner resource of mind which all men have and so few know how to employ to advantage.

If we will but study man as we know him on the plane of the particular we shall see in miniature what takes place on the plane of the magnified. What we call mankind in the whole is nothing more nor less than the individual multiplied. We speak of the infancy of the individual but we also speak of the infancy of the race and since the former is more easy to understand than the latter, it were better for us to consider the unfoldment of mind in that with which we are best acquainted.

In his infancy man differs little in the matter of intelligence from any other in-

Digitized by Google

fant, in fact he seems more helpless than a child, and for a long time he continues so. He is a sharer with all infants in what Bucke, in his admirable book "Cosmic Consciousness," calls "simple consciousness," by which he means that state of consciousness which observes things in bulk without having the capacity to perceive their constituent elements or particular parts. For instance the child and the dog alike see a house as a whole but neither the child nor the dog can say of what the house is composed. The difference between the child and the dog on the plane of "simple consciousness" lies in the fact that the child through education enters into the realm of discrimination which the dog can never do.

From seeing trees and houses as single things it comes to see that these are combinations of innumerable other things which by degrees it recognizes as only parts of the whole which it calls a tree or a house. It sees leaves as parts of the tree and bricks as parts of the house and this is the beginning of the discriminating consciousness or what some call the "complex consciousness."

This period of the unfoldment of Mind in the individual is somewhat prolonged for it is that period during which child and man alike exercise the faculty of selection, appropriating what to them seems good and discarding what to them seems evil. For a time this faculty is seen to operate principally in the world of things after which it enters into the universe of thoughts. In the world of things the simple consciousness of the child of four wants toys and sweets while the simple consciousness of the child of forty wants other playthings which he calls by other names than balls and rattles. To the same degree that the child of four does not realize that he will outgrow these things, the man of forty does not realize that there are higher states of mental development than those which limit themselves to the market and the making of wars for the sake of the market.

For the present, of course, these things must be, not because of universal necessity, but because of an almost universal ignorance of the higher uses to which mind must be put if its magnificence would be seen in all its constructiveness.

Complex consciousness is a crysalis state of mind in which man is neither as low in the scale of intelligence as he might be nor as high as he can be. Complex consciousness is as necessary to man as the cocoon is to the caterpillar, a temporary phase but not intended as a permanent habitation. That the great majority never seem to get out of their mental cocoons where they are neither worms nor butterflies does not interfere with the law that man can not stop short of his high destiny which is that ultimate mental perfection. Some day, somehow, somewhere, man must attain to a consciousness of the Absolute and his own one-ness with it. This attainment is Cosmic Consciousness, according to the psychologist, and Christ-consciousness in accordance with the mental or spiritual scientist.

In this unfoldment from simple-consciousness through complex-consciousness to Cosmic or Christ-consciousness we see the same law in operation that we see in the unfoldment of the seed into the flower. It is an orderly process in the individual which may be postponed but which cannot be forestalled. The foolish belief that transcendentalism and the study of the science of mind is apt to lead to abstraction and impracticality is as foolish as to believe that the study of the higher mathematics is a sure way to lose the power to solve a simple mathematical problem. In mathematics the lower is included in the higher and in metaphysics which is the study of mind all that is worth while in the realm of simple and complex consciousness is included in Cosmic or Christ-consciousness, plus the things in the Christ-consciousness which are not to be found in the lower realms.

The evolutionist can tell us from what we have come in a physical way. He assures us that we have ascended from the

Digitized by Google

lowest forms of physical life until we have arrived at what we are in physical shape today. He accounts for the various changes in man's anatomy on the ground of accommodation to environment much as he accounts for the disappearance of gills in the tadpole and the substitution of lungs when the tadpole becomes a frog.

We are told that there is every evidence of man's ascent from the animal, and there are those who assert that man has become tail-less as the tadpole has become gill-less, through the law of necessity, the necessity of accommodating ourselves through long periods of time to our everchanging environment. Now all of this is plausible from a purely physical point of view but if we are to remain thoughtless as well as tail-less it were of little real use to us to know so much if what we know does not help us to shed our difficulties as we have shed our tails.

Where evolution from the lowest form of life to the state in which we now find ourselves on the plane of the physical leaves us (because as yet evolution can carry us no farther on account of limiting itself to the physical), psychology takes us up, and without disregarding the physical, as some think it does, it studies the unfoldment of mind in the individual with the same degree of scientific earnestness which characterizes the embryologist.

The study of man from protoplasm to personality is interesting but the study of man from personality to Principle, or the Source of his being, is more so, for it reveals inner capacities and resources of which man as yet is quite unconscious. It is not an exaggeration to say that we have grown very largely into what we are through *unconscious* co-operation with a law of progressive unfoldment but that from now on this law will require of us a *conscious* co-operation, if we are to be the men we want to be.

The unformed embryo emerges into the formed infant whose muscles grow and whose functions are performed by subconscious or unconscious processes. The most vital activities are carried on by an Intelligence which asks no assistance from the personal will of the individual, but there comes a time when it becomes apparent that if we are to grow above the plane of the commonplace we can only do so in the degree that we study the law of unfoldment by which we have been brought to our present state of development.

This law is the law of NATURE, and the mistake in the past has been that men have deluded themselves into the belief that man had reached the highest stage of his development, according to natural methods, therefore any further development must be left to supernatural interventions.

We are just beginning to realize that natural law is not something that can go so far and no further. Natural law, as such, has no limitations save those which are placed upon it by the ignorant. When we have reached the limit of our *knowledge* of nature's law we conclude that the law itself has come to a stop and unless some supernatural occurrence takes place we too shall come to a stop and hence we have the notion of two laws, a natural and a supernatural law when as a matter of fact, "The supernatural is only the natural not yet understood." There is but one law and this one and only law is the law of mind to which all that is called matter must render obedience.

If in the past we have derived benefits from the law without conscious co-operation with it the benefits we are to derive from it in the future through *conscious* co-operation cannot in the present state of our mental development be estimated.

We can best illustrate the method by which we have derived benefits from the law of mind without conscious co-operation with it by those everyday advantages which we derive from electricity. The average person does not appreciate the manifold blessings he derives from electricity by merely pushing a button or turning on the switch. His room is lighted, his food is cooked, he is transported from one place to another like a

Digitized by Google

nabob, and all without any other knowledge of the law back of it than the conviction that if he will only push the button the law will do the rest, and it does.

But let things get out of repair and he is at once compelled to consciously cooperate with the law of electrical mechanics or pay someone else to do it for him. Electricity has provided him with electrical conveniences but it will not repair his machine for him.

It is at this point that we discover the importance of the personal factor and the necessity of man making conscious use of impersonal force whether it be the force of water, electricity, or mind. Just as nature has furnished us with field and forest and just as she will neither plough the field nor cut the timber so she has furnished us with *thought* but she will not think for us, this we must do for ourselves, and we must do it constructively.

In the mental world of today there is something akin to that which existed in the material world of prehistoric man. Just as he subsisted on what he found at hand and never cultivated anything else until stern necessity compelled him to do so we take what we find when we come here and rarely improve upon it.

We sometimes say, "Nature cannot be improved upon," and then again we affirm that, "Nature unaided fails." If we believe that nature cannot be improved upon we shall continue to subsist on wild berries and the like but if we believe that nature can be aided to produce a better berry and a greater quantity we shall see that nature requires our assistance if we are to live as we want to live.

Now to a very large extent man has succeeded in utilizing nature's forces. That which uprooted the trees of the forest and tore down man's simple shelters was made in time to propel his rude raft over water, which in its turbulant moods swept away its own banks and inundated those primitive farms from which he, or rather nature with his assistance, provided his family with more food than they would have been provided with otherwise.

The forces of wind and of water which had been so destructive became man's co-workers for now he could use the one to traverse the other and see places which he had never dreamed of. The wind blew him where *he* listed and not as heretofore where *it* listed. Water was taken from where it was in angry abundance to where it did not exist at all so that the Nile was compelled to pour its fury into channels created by man through which it ran its life-giving course in the direction of those barren wastes upon which the original corn of Egypt was subsequently raised in such bumper crops. Later by a combination of the two forces, wind and water, the mill-wheel came into existence and the corn of Egypt was ground into such form as enabled the housewife to prepare more acceptable food than could have been prepared without this grinding.

Back of all this utilization of nature's forces with the noise of wind, water, and machinery we see the Utilizer, the mind of man, utilizing the force of Thought to bring all these things about, but because it is silent, ignorant men ascribe the glory to machinery and say if it were not for machinery the mind of man would be as useless as a shoulder without an arm. We exalt machinery at the expense of the machinist and we exalt the machinist at the expense of the mind which the machinist must use if there is to be any machinery at all. With all the metal in a thousand hills and all the timber in a thousand forests and with as many arms as an octopus, man could make no machinery were it not for this force which is back of all forces, mind. This is the stone which the builders have rejected but which is fast becoming the head of the corner through the researches of the New Psychology.

Through thought man has converted static electricity into dynamic energy so that which was once known only as a malevolent visitation of Divine Providence is now regarded as a universal

Digitized by Google

benefaction. But all of this is only an indication of that power of thought which is now being tapped for other and higher purposes, for just as we have found this power to be back of all achievement in what we call the mechanical world we are beginning to see that it has a very important place in the mechanism of the body.

Man's body is not merely a mass of muscles interlaced by a telegraphic nervous system wound up like the works of a clock intended to run so long and then run down at the end of three score years and ten never to be wound again because the key has been thrown away. Man's body is not a material thing for if it were man could make it in the first place and repair it in the second, should it get out of order and he might do this indefinitely. Man being mind his body is mental and this is why his thoughts produce such immediate results in his body, a fact to which every physician can testify.

It is as true today when materialism seems to be on top of the heap as it was when the ancient sages of India declared that, "All that we are is the result of what we have thought it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. If a man speaks or acts a pure thought, happiness follows him, like a shadow that never leaves him.

* * * * * *

Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do to us even greater mischief. Not a mother, not a father will do so much, nor any other relative; a well-directed mind will do us greater service.

* * * * * *

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness."* The wisdom of this is seen when we learn how intimate the relationship is between thought and the nervous system. We are taught that there is no muscular or organic movement as such but that which seems so is nothing more nor less than the response of muscles and organs to the control of the nervous system but we now know that nerves themselves are not automatic or self-starting but that they act in response to that force from which all direction proceeds and that this force is thought.

Emotions generated in consciousness are responsible for all that we call nervous action and reaction. Fright for instance is an emotion which suddenly interferes with circulation so that the perfectly normal heart will register this emotion in disturbed activity such as a retarding or accelerating movement. The sight of an unpleasant object often gives rise to nervous contractions and muscular tension. Fear of the seen or the unseen will produce a deathly pallor which is a manifest sign of an interference in the circulation but this interference does not spring from either nerves or muscles but from that which works through these brains and nerves and muscles, as the telegraph operator works through the telegraph instrument or mechanical brain and the wires or mechanical nerves of the system of telegraphic communication.

Numerous experiments have proved that concentration of thought on any particular area of the body will tend to increase the circulation of blood in that area. It has been demonstrated that an acid or poisonous condition of the blood has been produced by anger, that the secretions are affected by worry, and that paralysis, partial and complete has followed sudden shock. Who is there who has not felt the effect of fear and worry in some form of bodily distress? Some are affected in one way and some in another but few can remain unaffected. One says, "Worry always gives me a headache," another will say,

* Dhammapada.

Digitized by Google

"Worry always affects my stomach," while another will feel the effect of this common emotion in over-action of bladder or bowels.

It must be very evident therefore that if a momentary fear can be disastrous in its effects, producing an acute bodily difficulty, as we know it does, that a continued anxiety must finally ultimate itself in what we call a chronic malady so that cancer for instance may easily be the outer and visible sign of an inward and invisible suppressed grief.

When we realize that the body of itself has no life or intelligence apart from the mind which creates it, we shall see how utterly dependent it is on thought for its harmonious continuance, indeed we shall see it can have no existence apart from thought. Remove thought or the motive power of the mind from matter, or the body, and it can follow only one law and this the law of disintegration and disappearance. The corpse divorced from thought or *deserted* by thought, as one puts it, is soon resolved into its constituent elements of carbon, hydrogen, etc., etc.

If thought is creative so that "There is nothing, either good or bad, but thinking makes it so," may it not also be true that thought is re-creative? What I mean by this is that if worry can tear down, and any man who has ever worried is persuaded that it can, why cannot hope build up?

If negative thinking, which is so destructive, can wear a neural path in the brain as the constant flow of water over a restricted portion of a field can create a ditch then we are furnished with an idea which if followed to its natural conclusion will lead us to the solution of our difficuties. It were as useless for us to deplore the existence of the neural path as it is for the farmer to deplore the existence of the ditch without doing anything to remedy it. The wise farmer stops the flow by filling in at the head of the stream, but since it is the tendency of water to flow he must give to it a new direction.

If then the stream of consciousness has been flowing in the direction of sickness and poverty and the like, and sickness and poverty and the like have come into our experiences in consequence, then the first thing we must do is to stop the stream at its source and then give a new direction to it. This is done by first resolving with the wise man in the Scriptures that, "If I have done evil I will do so no more." If we have *thought* evil, and sickness and poverty—thinking is evil, then we shall do so no more. We must resolve to arrest every negative thought as soon as it presents itself to the mind for by so doing we can prevent such thoughts from externalizing themselves, and since the stream of consciousness like the stream of water must flow according to the law of tendency then we must give a new direction to it.

Merely to inhibit the flow of negative thought is not sufficient, we must now substitute positive thought in place of it. If we have thought sickness we must now think health, and *talk* health, and by the same law, improperly used, by which we have brought sickness into our lives we shall, when properly used, bring health into our lives. If we have thought poverty, and unconsciously produced it, we must now think prosperity and consciously experience it. Our only enemy is uncontrolled thought but why should it remain uncontrolled now that we know it is like any other force?

We must not be disappointed if we do not achieve what we desire at once for there is the force of habit to be considered. We are to form new habits and this requires courage and persistency but the reward is great. It is not easy for a man who has walked through the same streets from his home to his office and back again to make a detour when one or more of these streets is under repair. Regardless of signs he finds himself obeying his subconscious mind upon which he has made the impression of specific direction. For years he has walked along almost automatically, making the same turns without being con-

Digitized by Google

scious of them so that now, thinking as he walks along of things at home or office, he finds himself in the very street of which the sign had warned him a few moments before.

In a similar manner we have walked along the Via Dolorosa and when we would make a detour by walking the Way of Joy we find ourselves feeling sorry for ourselves, more from force of habit than from actual necessity, this because what we have done often we find most easy to do. Our most implacable enemies are our bad habits but it is equally true that our good habits are our most valuable allies. On the principle laid down by Jesus we are to, "Resist not evil," habits, for this is to give them an importance they do not actually possess.

We must learn to do with our thoughts what we do with our clothes. Not by fighting old and injurious thoughts but by cultivating new and invigorating thoughts we are ascending the heights from which we may look down upon our past as a thing outlived, the future as a thing not yet arrived at, and the present as the most fitting time to test the New Psychology.

If yesterday we said, "I am sick and unhappy," today we must say, "I am well and happy" and it shall be done unto us for our declarations determine our demonstrations. This is what the Bible means when it says, "Thou shalt decree (declare) a thing and it shall come to pass."

We have risen above simple consciousness where we saw things in bulk but could not distinguish the parts thereof. We are now passing through complex or the discriminating consciousness where opposites seem equally real so that good and evil, health and disease, prosperity and poverty, infancy and old age seem to be necessary parts of man's evolution to that Cosmic or Christ-consciousness where we are to see that, "Only the GOOD is true."

In Christ-consciousness the soul knows neither pain nor passion, disease nor deformity. It looks away all imperfection as the X-ray looks away the "all too solid flesh" of the physical man. It does not accept what it sees if its science contradicts what it sees, but like Jesus that greatest of all graduates in Cosmic-consciousness, it looks away withered arms and men stretch forth their hands in obedience to the law of mind.

It is to the attainment of this Cosmic-consciousness then that the New Psychology is leading us. The lesson is forcibly taught by these observations, that our life might be much easier and simpler than we make it; that the world might be a happier place than it is; that there is no need of struggles, convulsions, and despairs, of the wringing of hands and the gnashing of teeth; that we miscreate our own evils. We interfere with the optimism of nature; for, whenever we get this vantage-ground of the past, or a wiser mind in the present, we are able to discern that we are begirt with laws *which execute themselves.*"

When we affirm health instead of disease we do not create health we simply provide a channel in consciousness through which the laws of harmony and well-being "execute themselves" without opposition or interference. Working in Cosmic-consciousness we arrive as it were by a short-cut at a destination which all men aspire to but so few reach.

A little consideration of what transpires among us in our efforts to improve on existing conditions would reveal to us that something higher than the human will is necessary to improve these conditions. This something higher is the conviction that Thought working in harmony with Divine Law eventuates itself in Peace, Power, and Prosperity and that nothing but our own ignorance can interfere with it.

We have little or no imagination. Fancies we have in abundance, but the faculty of creating a mental picture of a state which does not yet exist in visibility is as yet the property of the few. Jesus could image the perfection of a man born a cripple, the cleanness of a

* Emerson, "Spiritual Laws," p. 102.

Digitized by Google

self-acknowledged leper, the eternal livingness of a so-called dead Lazarus and his mental picture was transferred to these so that the cripple took up his bed and walked, the leper showed himself to the priests and received his clearance papers and Lazarus came forth from the tomb.

The advantage of the imaging faculty over the will is seen in this that the imagination creates new thought-forms while the will often spends itself in resisting old ones, and often unsuccessfully. When a sick man cannot will himself to rise from his bed and walk, let him try to imagine himself performing that act, and presently as this mental picture becomes developed in the darkroom of his sub-conscious mind he will find himself becoming more and more confident of his ability to do what he wants to do, and soon he will do what he wants to, almost without knowing it.

Through imagination or mental picturing he has arrived at faith, and, "According to his faith it is done unto him."

The faith of the woman who touched the hem of the Master's garment and who was straightway healed was nothing more nor less than conviction born of imagination. Her mental picture was that if she could but touch the hem of his garment she would be healed, she was sure of it. She saw herself with the eye of her imagination doing this and was inwardly persuaded that a certain specific result would follow, and it did.

For the moment at least she was in Cosmic or Christ-consciousness and in that moment she touched the hidden spring of all healing. She connected consciously with Divine Mind and this flowed through her as water will flow through a pipe when the pipe is placed in receiving connection. Faith of this kind is not blind trust it is an action of the mind on a higher plane than that of the senses. It can be grown into by cultivation but the great requirement is the step which so few are willing to take.

In complex consciousness where men can distinguish the part from the whole, of a building or a tree, there is nevertheless a weakness, and this weakness is the incapacity to distinguish between Realities and appearances. It is called complex because it lives and thinks in a world of opposites where it accepts what it sees and rejects what it cannot see. In complex consciousness things count for everything and ideas count for little if anything. It flatters itself that it has discovered and developed vast and almost inexhaustible resources in the world of matter while as yet the world of mind is to a very large extent an unexplored territory.

The average man of today is as uninterested in the continent of ideas as was the average man in the time of Columbus in a western hemisphere, a hemisphere which from that time to the present moment has contributed so largely to the world's material resources. This is illustrative of what is taking place today. The dauntless explorers in the field of Applied Psychology (and there is a great difference between applied psychology and the theoretical psychology of the universities) have projected their thoughts into this vast continent of *usable* mind and like the men whom Moses sent to "spy out the land" they are returning to us with pomegranates and large clusters of grapes in the form of unmistakable evidence of the power of thought to heal as well as to make sick.

If just now the world is in the position of those who when told that the land which the spies of Moses had seen was "a land of milk and honey" raise objections to taking an interest in it, and prefer to remain in their present miseries rather than to take a chance on future prosperities, the land can wait for their more courageous children or grandchildren.

But in every generation there is a Caleb and Caleb cries today as he cried in that day through all the noise of cowardly objection, "Let us go up and possess the land for we be well able to do it."

Digitized by Google

Caleb represents every man of vision who perceives the attainable and goes after it, despite the things in between.

Cosmic or Christ-consciousness which is the highest development of your mind as it was that of the mind of the Master stands ready to spy out for you a land of promise in which all that is desirable grows without toil and heartache. It will reveal unto you your own God-given power to attain that which he created for you "before the foundation of the world." Through the Caleb in you which is the investigating spirit accompanied by the moral courage to possess itself of that which it feels entitled to as the child of God, you will ascend above the valley where you have wallowed with every other infant which cannot see beyond things in bulk. You will rise above the mists and fogs of complex thinking and enter into an atmosphere where speculation gives place to certainty. You will see as you are seen by that Divine Mind which *thought* you into being and you shall be like It in Beauty, Health, and Wholeness for this is the destiny of man made in the image and likeness of God.

THE APOCALYPSE*

By Daniele Cortis

Translated from the Italian: By Sara Van Alen Murray

Re-printed by request.

REVELATION CHAPTERS 1, 2 and 3.

THE *Apocalypse* was written in the latter half of the first century, at a time in the world's evolution when the persecution of Christians was a profession as well as a pleasure with reigning emperors. It was the age in which

". . . . . princely dignitaries
By falsities and lies the greater part
Of mankind they corrupted to forsake
God, their creator, and the invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold
And devils to adorn for deities."

The disciple's spiritual vision was so illuminated by the glory of the risen Christ that he was unable to submit himself to the worship of the numerous idols which overshadowed the burning sands of pagan lands. In consequence of this fact, John was banished to Patmos, a rocky little island opposite Asia Minor where, according to tradition, those unfortunates who were condemned on various pretexts were sent to labor either in coal mines or marble quarries. It was there in the gloom of exile that the Apocalypse had its birth.

It happens sometimes that where the intercourse with humanity ends, fellowship with God begins. This proved to be especially true in the case of the Patmos exile, who, "one Lord's day," when the habitual silence of the island was augmented by the sacred calm of Sabbath, closed the door of the senses to find that God had opened the windows of Heaven, and John saw, as it were in a vision, "things which must shortly come to pass." It was thus that the disciple saw the requirements of the various churches and sought to meet these needs by a series of letters which comprise the Apocalypse.

Political conditions forced John to conceal adroitly the gist of his message in a cloud of symbols which, while decipherable to the initiate, would be enigmatical to the enemies of the faith. With divine art the inspired writer has woven the figures of the old dispensation into the substance of the new, thereby uniting the highest principles of morality

* Written in 1914.

Digitized by Google

with the purest idealism or that system of philosophy which regards the ideal as the actual, and thought as the substance of things.

The past, present and future are carefully traced in John's masterpiece, marvelous for the harmony of its structure and sublime in its intelligent ascent from the shadow of sense to the full effulgence of that spiritual dawn in which man will be seen to be not of the earth earthy but co-existent with God.

The first twelve chapters of the Apocalypse are a review of the past. The next seven are an accurate picture of the period known as the World War. The last three are a vision of the millennium, which is the reign of good will toward men and consequent peace on earth. From the first to the twelfth verse of First Revelation, there is briefly outlined the introduction which prefigures John's vital messaage to the custodians of the faith. That this communication was given of God "by His angel unto His servant John," shows the revelation as coming by means of the indwelling spirit of truth to the apprehension of the disciple's quickened intelligence, from whence it found its way into the world.

The throne of God is the Mind of man, and the "seven spirits which are before the throne," of the ministering spirits sent forth to minister for them who shall be heirs of salvation" are the seven spiritual senses which function in that Mind "which was also in Christ Jesus" and is in the minds of men newborn of the Spirit; this is the "Throne, established by righteousness," or right thinking. Jesus is indeed the "faithful witness" of Godliness. Of Himself, He testified that for the purpose of truth He was born, and for the cause of Truth He came into the world. In John's masterly appeal to the integrity of the bishops to preserve the truth in its entirety, he calls to their attention the fact that it was through the Master's dominion over the appearance of death that He substantiated His own divinity and proved the allness of Spirit and the consequent nothingness of so-called matter.

In a few brief words—"unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God" — John has sketched the noble life of the Nazarene as pulsating with divinity, and has delineated it as pouring forth the Holy Spirit to liberate mankind from the illusion of sin. The bishops could not read these words of the disciple and not see afresh the Man-God whose existence was a great laboratory in which, by the alchemy of the Spirit, He transmuted His personal griefs into the universal balm of love with which to heal the hurts of His brethren. Jesus had "done no violence," neither was any deceit in His mouth, and although He denied to Himself all the consolations of existence, He was not spared one earthly pang. In lonely vigils and sad fastings "He poured out His soul" unto the death of mortal sense, to the end that His very existence became "a transparency in which men saw the reflection of God."

John's pen picture of the "Man of Sorrow" reveals His existence, from the manger where He was born and warmed by the breath of the sad-eyed kine, to the cross from whence He was borne to a borrowed tomb, where He exchanged the mask of existence for life eternal—in one great pulsation of majestic pain. The guardians of the word of God must have seen that "Word made Flesh," suffering every outrage, ignominy and torment that the instruments of unyielding ignorance could heap upon Him in the travail that revealed His humanity as divinity. The bishops must have realized as never before that Jesus had not come to create a new school, neither had He come to establish a new system of religion, but that He came instead as a clear light which was to reveal the divine origin of man, in order that He might be stimulated to live up to his high calling as the exemplar of divinity here and now. The life of Jesus was the measure in which He "loved us and washed us from our sins."

Digitized by Google

"Behold He cometh with clouds." It is thus that the Christ truth comes to the individual consciousness through the gloom of mortal doubt which is the shadow of sense. The *"kindreds of the earth"* are such of the earth tribes as are ignorant of their divinity. (Matt. 24:30)

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." In this verse there is a description of Christ as that attribute of Omnipotence which represents the invisible Principle of Being. It was, before all, vsible expression; it will be in the completion of divine manifestation. "It" is *the Lord* which is in man and which was in him as an idea of God, and which is to come into such completion in and through man that he may be Almighty in Spirit and may have conscious dominion over all that is unlike God. Christ is God.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." Daniel beheld a similar vision. *"The ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool."* The white hair indicates the antiquity of truth, and the eyes as a flame of fire which ever ascends, represent the purity of the divine vision, a sight which is too pure to behold iniquity, ever ascending upward beyond the mists of material seeming.

"And his feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters."

Fine brass is isorichalum—a kind of warm, shining metal, more precious than copper, by which John illustrates the very splendid healing warmth of spiritual truth manifested in fervent love and represented by the Divinity of Christ made manifest in the humanity of Jesus, which infinite splendor and divine strength had been acquired in what appeared as the furnace of affliction. Ezekiel said: *"And His voice was like the sound of many waters."* Could anything better represent the voice of truth than the falling of floods of water in harmonious blending? What sound is more far-reaching in forest solitudes? Is there another vibration which, when one has passed beyond its thundering harmony, leaves such a lingering cadence in the mind as the surge and rush of many waters with their powerful impetus? And the voice of God will penetrate to the confines of the universe like the melody of falling waters. The Indians heard God speak in the rippling waters of spring, and Isaiah caught the echo of its melody in the "brook of the willows."

"And out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength." The two-edged sword symbolizes the word of God, quick and powerful, and piercing even to the separation of soul-as-sense from spirit-as-God. The sun shining in its strength represents the humanity of Christ made manifest in the splendid rays of His transfigured humanity. John is overcome by the brilliancy of the vision.

"I am He that liveth and was dead: and behold, I am alive for ever more, Amen; and have the keys of hell and of death." In this verse, we have the symbol of God's dominion; the "I am that I am," who was and is, and ever will be the all in all of Spirit; Christ, who has dominion and the power over all; God, who holds the sea in the hollow of His hand.

The last verse in this remarkable chapter discloses the keynote of the letters written to the seven bishops who were the custodians of the holy faith.

The seven stars in the hand of the "one like unto the Son of Man," who was the head of the Christian churches, and like Jesus, in that he represented God in the Church, had authority to control the branch churches according to the law of righteousness. More than that, he was responsible for the seven flocks,

Digitized by Google

THE PAST

EPHESUS

Timothy is supposed to have been the bishop of the church of Ephesus. To this church John writes, commending the pastor and rebuking the flock. Before Paul's departure he had said to the various congregations: *"After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."*

The wolves had come' Domitian had taken Nero's place, torturing Christians in all possible ways. All believers in Christ who were discovered by Nero, he caused to be arrested. Some he burned to death; others he crucified; many were torn to death by dogs, and others were dipped in tar, after which they were placed on long poles, set on fire and used as torches to light the night. Roman history records that, besides permitting these atrocities, Nero granted the use of his garden for the purpose and that he stood, dressed as a coachman, watching the sad spectacle. Peter was crucified and Paul was beheaded in a persecution instigated by Nero. The manner of the death of the Christians was horrible and appalling beyond the power of thought to paint in words, but these saints were so filled with the Spirit, that it is recorded of many of them that they prayed during the entire duration of their terrible tortures; calmly conscious, knowing that they had "received before they asked' prayers; nor did other sound than praise of God escape their divine lips.

In a later persecution instigated by the Emperor Valerian in the second century, Christians were fed to the wild beasts, and it is a matter of history that many of them, after they had been maimed by the beasts, without uttering a moan of pain, encouraged and supported the faith of the victims who were to follow them through the gate of martyrdom into life eternal. These are they who preserved the truth, and it is by their stripes that we are healed of ignorance. We need not pity the early Christians, but we need to emulate their living faith in God and their willingness to suffer, if need be, for truth's sake.

In the church of Ephesus many of the students of truth had fallen away from the practice of righteousness. Their benign bishop had exercised patience and love in dealing with his flock, unwilling that even one of the least of his lambs would stray from the field. But by permitting the workers of iniquity to mask in Christ's robes, a holy sepulchre was being used as a sewer. As a result, the public misunderstood Timothy's forbearance with the sinner for moral laxity in the matter of the sin; and the lack of righteousness on the part of certain members of his flock was placed to the account of the shepherd. The church had left off its labor of benevolence which John symbolizes as the forsaking of its first love (charity). The disciple warns this church to return to its primitive usefulness or it will be removed. He exhorts the congregation to repent of their sins by reforming their methods, for this church, from a tower of usefulness, had fallen into a mire of selfishness, wherein she preserved the aspect of tranquil stagnation, instead of rousing herself to the necessity of sacrificing her tranquility in order to preserve her morality.

John realized from his own experience that an excessive love of peace, which is merely another name for self-comfort, combined with an exaggerated fear of public opinion, must lead to half-hearted efforts in carrying out the unpleasant obligations and responsibilities which, of necessity, go with a position of trust. The gifted bishop knew, likewise, that a thing which a man or a government fears, descends to that one. He perceived that the church at Ephesus must separate herself from her tranquility or lose her moral tone through the example of the Nicolaitanes, who used the church as a cloak in which to indulge

Digitized by Google

"Behold He cometh with clouds." It is thus that the Christ truth comes to the individual consciousness through the gloom of mortal doubt which is the shadow of sense. The *"kindreds of the earth"* are such of the earth tribes as are ignorant of their divinity. (Matt. 24:30)

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." In this verse there is a description of Christ as that attribute of Omnipotence which represents the invisible Principle of Being. It was, before all, vsible expression; it will be in the completion of divine manifestation. "It" is *the Lord* which is in man and which was in him as an idea of God, and which is to come into such completion in and through man that he may be Almighty in Spirit and may have conscious dominion over all that is unlike God. Christ is God.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." Daniel beheld a similar vision. *"The ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool."* The white hair indicates the antiquity of truth, and the eyes as a flame of fire which ever ascends, represent the purity of the divine vision, a sight which is too pure to behold iniquity, ever ascending upward beyond the mists of material seeming.

"And his feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters."

Fine brass is isorichalum—a kind of warm, shining metal, more precious than copper, by which John illustrates the very splendid healing warmth of spiritual truth manifested in fervent love and represented by the Divinity of Christ made manifest in the humanity of Jesus, which infinite splendor and divine strength had been acquired in what appeared as the furnace of affliction. Ezekiel said: *"And His voice was like the sound of many waters."* Could anything better represent the voice of truth than the falling of floods of water in harmonious blending? What sound is more far-reaching in forest solitudes? Is there another vibration which, when one has passed beyond its thundering harmony, leaves such a lingering cadence in the mind as the surge and rush of many waters with their powerful impetus? And the voice of God will penetrate to the confines of the universe like the melody of falling waters. The Indians heard God speak in the rippling waters of spring, and Isaiah caught the echo of its melody in the "brook of the willows."

"And out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength." The two-edged sword symbolizes the word of God, quick and powerful, and piercing even to the separation of soul-as-sense from spirit-as-God. The sun shining in its strength represents the humanity of Christ made manifest in the splendid rays of His transfigured humanity. John is overcome by the brilliancy of the vision.

"I am He that liveth and was dead: and behold, I am alive for ever more, Amen; and have the keys of hell and of death." In this verse, we have the symbol of God's dominion; the "I am that I am," who was and is, and ever will be the all in all of Spirit; Christ, who has dominion and the power over all; God, who holds the sea in the hollow of His hand.

The last verse in this remarkable chapter discloses the keynote of the letters written to the seven bishops who were the custodians of the holy faith.

The seven stars in the hand of the "one like unto the Son of Man," who was the head of the Christian churches, and like Jesus, in that he represented God in the Church, had authority to control the branch churches according to the law of righteousness. More than that, he was responsible for the seven flocks.

Digitized by Google

THE PAST

EPHESUS

Timothy is supposed to have been the bishop of the church of Ephesus. To this church John writes, commending the pastor and rebuking the flock. Before Paul's departure he had said to the various congregations: *"After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."*

The wolves had come' Domitian had taken Nero's place, torturing Christians in all possible ways. All believers in Christ who were discovered by Nero, he caused to be arrested. Some he burned to death; others he crucified; many were torn to death by dogs, and others were dipped in tar, after which they were placed on long poles, set on fire and used as torches to light the night. Roman history records that, besides permitting these atrocities, Nero granted the use of his garden for the purpose and that he stood, dressed as a coachman, watching the sad spectacle. Peter was crucified and Paul was beheaded in a persecution instigated by Nero. The manner of the death of the Christians was horrible and appalling beyond the power of thought to paint in words, but these saints were so filled with the Spirit, that it is recorded of many of them that they prayed during the entire duration of their terrible tortures; calmly conscious, knowing that they had "received before they asked' prayers; nor did other sound than praise of God escape their divine lips.

In a later persecution instigated by the Emperor Valerian in the second century, Christians were fed to the wild beasts, and it is a matter of history that many of them, after they had been maimed by the beasts, without uttering a moan of pain, encouraged and supported the faith of the victims who were to follow them through the gate of martyrdom into life eternal. These are they who preserved the truth, and it is by their stripes that we are healed of ignorance. We need not pity the early Christians, but we need to emulate their living faith in God and their willingness to suffer, if need be, for truth's sake.

In the church of Ephesus many of the students of truth had fallen away from the practice of righteousness. Their benign bishop had exercised patience and love in dealing with his flock, unwilling that even one of the least of his lambs would stray from the field. But by permitting the workers of iniquity to mask in Christ's robes, a holy sepulchre was being used as a sewer. As a result, the public misunderstood Timothy's forbearance with the sinner for moral laxity in the matter of the sin; and the lack of righteousness on the part of certain members of his flock was placed to the account of the shepherd. The church had left off its labor of benevolence which John symbolizes as the forsaking of its first love (charity). The disciple warns this church to return to its primitive usefulness or it will be removed. He exhorts the congregation to repent of their sins by reforming their methods, for this church, from a tower of usefulness, had fallen into a mire of selfishness, wherein she preserved the aspect of tranquil stagnation, instead of rousing herself to the necessity of sacrificing her tranquility in order to preserve her morality.

John realized from his own experience that an excessive love of peace, which is merely another name for self-comfort, combined with an exaggerated fear of public opinion, must lead to half-hearted efforts in carrying out the unpleasant obligations and responsibilities which, of necessity, go with a position of trust. The gifted bishop knew, likewise, that a thing which a man or a government fears, descends to that one. He perceived that the church at Ephesus must separate herself from her tranquility or lose her moral tone through the example of the Nicolaitanes, who used the church as a cloak in which to indulge

Digitized by Google

themselves in the most debasing practices.

In his communion with Spirit, John had seen the need of introducing afresh to the minds of the bishops the obligation of their positions, and of acquainting them anew with the sacred necessity of trampling underfoot public opinion or even peace, in the pursuit of their duty as "the stars" shedding spiritual light on the pilgrim's journey from sense to soul. As a result of duty faithfully performed in the warfare that the soul wages in order to free herself from the delusions that the lower senses would cast upon her, and by which she proves her spiritual origin, she is nourished on the tree of life, the truth of which is God; and from its centre radiates the spirit of God, which is Christ. It is the truth that sustains, nourishes, heals and saves when all material aid is recognized as powerless. It was this actuality that John sought to inject more deeply into the Ephesian church in order to lift her out of lethargy, to increase her spiritual fervor, that she might resume her activities in the universe of righteousness, that she might not be cut down.

Smyrna

In strange contrast to this church stood the flock at Smyrna. The great martyr, Policarp, is supposed to have been the bishop there. It is related in the Book of Hebrews, that, after their spiritual illumination, this fold "endured a great flight of afflictions; whilst ye were made a gazing stock both by reproaches and afflictions; ye had compassion on me (Paul) in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." In Acts we are told that after Stephen's execution, this flock was scattered abroad, preaching the Gospel of Christ at Cyprus and Antioch, where they were forced to cope with every manner of sorrow. They were exposed to the ridicule and insults of their fellows as they were conducted to the Amphitheatre to fight to the death with beasts of the forest. They likewise suffered in the persecution of their brethren in the faith, whom they had never failed to assist in all ways, both morally and financially. Finally, these soldiers of the cross saw themselves despoiled of all their worldly possessions as they journeyed out of the land of existence toward the universe of Spirit.

Verily, they were rich in the gifts of the Spirit, which are faith, gratitude and trust in God. "Those who say they are Jews and are not," were such persons as were zealous to observe the law of Moses, while utterly disregarding the law of God.

The first persecution against the Christian church came from the Jews, who never discovered occasion to injure a follower of Christ without availing themselves of it to the uttermost. When the pious Policarp was condemned to be burned, it was the Jews who amassed the wood that gave birth to the flames which conveyed the soul of that saint to its resting place in Truth. In the tenth verse of this second chapter, John prophesies the death of Germanicus and other Christians who suffered imprisonment and who, after ten days of torture, in which they were "faithful unto death," ascended through martyrdom to receive their "crown of life." Having died in the knowledge of God, they had no part in the second death.

Pergamos

The martyr, Carpo is (as nearly as it is possible to know the truth) credited to have been the head of the church in Pergamos. Pergamos was the seat of idolatry in Asia. Hence, it was the seat of Satan, the father of lies. Yet that little flock, pastured in a bad moral and mental atmosphere, had risen above environment, had withstood the shock of the martyrdom of the faithful Antipas.

One thing more was required of them. It was necessary that they should separate themselves from certain of their flock who were following sinful prac-

Digitized by Google

tices, and whose lives were not a good example to the high standard of Christian teaching. This required great courage, for it meant not only the weakening of the numerical strength of the church by the loss of the offenders, but it meant also the loss of their sympathizers, and the exposure of the rest of the flock to possible betrayal at the hands of the rejected members of the congregation. John, however, believed in the possibility of moral contamination and, therefore, he insisted on a separation taking place between the faithful and those who were betrayers of Truth.

To this exiled bishop, no half-way measures were admissible. He believed in a practical, rather than a doctrinal repentance.

It is said that the manna which rained from heaven in the wilderness was enveloped in a kind of congealed dew, concealing the nature of the heavenly substance. Apropos of this fact, John likens the sacrament of the church to the hidden manna.

The white stone is the emblem of spiritual victory.

THYATIRA

The church at Thyatira, like the church at Ephesus, was noted for its spiritual worth, but through some woman of undoubted social position, heresies had crept into it, and the true teaching was becoming adulterated by the false. Forseeing that the offspring of sin "kills the mother who engenders it," John prophesied the destruction of the heresy. In the Psalms it is written: "Thou shalt break them with a rod of iron; thou shalt crush them to pieces like a potter's vessel." This verse refers to the operation of such persons as, being unacquainted with their actual divinity, are led by the senses to a rude awakening. "As the vessel of a potter" shall their unlawful work "be broken to shivers."

The morning star represents the dawning of day after the long night of existence; the day that knows no night!

SARDIS

Sardis, which has since been reduced to chaos, was once the capital of a great monarchy. In the society of this capital, Caesar, the richest of monarchs, and Cyrus, the conqueror of Babylon, were conspicuous figures. The first gold and silver were minted at Sardis, and the discovery of the art of dyeing was made in that city. The Sardinians worshipped Cybele, the Goddess of Nature, and to her they attributed the source of all life. Their method of worship included practices that were degrading and which tended to encourage immorality. But Sardis represented great material wealth and therefore, to the eyes of mortals, who judge according to appearances, the church in Sardis seemed very prosperous, notwithstanding that material wealth was weaning her away from righteousness.

It is often true that what seems good to the lower senses, is recognized as an abomination to the spiritual intelligence; thus, the exile on the island of Patmos saw the famine in the church at Sardis and wrote to her bishop, admonishing him to guard his flock and guide them back to the good works of charity which, in their prosperity, they were leaving off. The exile calls to the mind of this people that they were conceived in the spirit of the true doctrine of Christ, and bids them conform their lives to the Christ example; he reminds them that there are still some in the congregation who have preserved their original spiritual purity, who have not "defiled their garments" by drifting on the sea of prosperity in the garish raiment of holiday attire, when they should have been laboring in their Father's vineyard. That some of the fold were working in Christ's cause with their eyes single to truth was an indication to John that it was possible for the entire congregation to follow the example of the few. Thus, the banished bishop promised that the faithful shall wear the white robes of Spirit, when those who loiter in holiday garments, instead of garnering the Master's sheaves,

Digitized by Google

will be regretting unimproved opportunities. He also calls to the mind of the bishop of Sardis the words of Jesus: "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father Which is in heaven. But whoever shall deny me before men, him will I also deny before My Father Who is in heaven." Herein, Jesus assures mankind that the appearance called evil, or such things as are negative to truth, will not be recognized in the heaven of harmony.

PHILADELPHIA

The church at Philadelphia was at one time in the city of Trigia. This congregation was rich in good works. The city had suffered greatly from earthquakes, and in the great upheaval which wrought so much damage in the time of Tiberius, the city was almost devastated, but in spite of being crushed to earth, it rose again, stronger by the exercise of the spiritual muscles which it had been compelled to develop in order to extricate itself from the matrix of spiritual ignorance. The "key" of the house of David is symbolical of Spirit, which unlocks its doors to truth, and closes it against belief in the actuality of evil. John's reference to this key is a reiteration of Isaiah's prophecy:

> "And the keys of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut and none shall open."

Christ, Who is God, is the Minister in Heaven. Earthly ministers are His ambassadors and representatives, stars that shine upon the earth, if the fog of material prosperity and success does not veil their light.

In the eighth verse of this third chapter, the reference *"and (thou) hast kept my word"* is an indication that on one occasion the bishop of this church had testified at a public trial in behalf of the Christ truth. This bishop had proved his sincerity and his willingness to lay down his life for Christ's sake by this step. The Jews, to whom reference is made in the next verse, were such as were unfaithful in their profession of Christian faith. In the tenth verse, John prophesied that this church should escape the persecution that enveloped the Christians under Traiano, as a reward for the faithfulness she had displayed through her bishop during former persecutions.

The eleventh verse was a prophecy of the bishop's approaching demise, after which he would reap his heavenly reward. John urges that the shepherd retain always his firm faith.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." By these words it is evidenced that whosoever is steadfast in truth and rises superior to the temptation of believing in the testimony of the lower senses, will be a supporter of the Christ truth on earth, and in heaven he will receive spiritual immortality which knows no death.

The "new name" which shall be written upon him is the name of the Son of God, Who is Christ. Thus are we all one in Christ Jesus!

LAODICEANS

Of the church of the Laodiceans, Paul wrote the Collossians thus: *"I would that ye knew what great conflict I have*—for them at Laodicea—*that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the mystery of God, the Father and of Christ, in Whom are hid all the treasures of wisdom and knowledge."* It is therefore necessary to the success of a church that its members be knit together in love which will lead them to the wealth of spiritual understanding, whereby they will be able to acknowledge God as Mind, and Christ as the idea of Mind. It is only in this way that we may lose sight of the man who disturbs our peace by his carnal mask.

Laodicea was famed for the manufacture of a powder considered a valuable remedy for weak eyes, but this powder

Digitized by Google

had not the power to heal the spiritual blindness of the Laodiceans. John saw their spiritual blindness and realized that it was in an advanced stage. Prosperity in trade had so enriched the population that on an occasion, when their city was destroyed by an earthquake, the citizens rebuilt it without recourse to the Imperial government for aid, assistance to which they were justly entitled.

But their material accumulation did not represent the true wealth of righteousness. It would seem that the Laodiceans thought to build their heavenly habitation without recourse to God for spiritual help! The beloved John saw these people ever swinging like a pendulum between vice and virtue, while they lived in a state of false tranquility by avoiding their responsibilities as a Christian organization to take up spiritual arms against vice. By professing not to be their brothers' keepers, they were denying the profession of their faith, as by their "lukewarm" attitude in spiritual matters they were denying Christ. It has been said that tepid Christianity is a more hopeless condition spiritually than positive wickedness, in that a wicked man is more likely to raise himself from the mire of sin than a negative soul is likely to awaken from its spiritual torpor.

In the course of his letter, John points out to the bishop of the church at Laodicea that his flock is vaunting itself in material riches and in the accumulation of goods. The disciple attempts to show that the bishop is miserable and wretched and poor in his lack of spirituality; "blind" because he did not see his poverty; "naked" in that he had lost his spiritual robes. John counsels him to "buy gold tried in fire," which is to follow active charity, and to purge himself from hypocrisy by following after righteousness. There is a splendid bit of irony in his parting injunction to the bishop of Laodicea: "And anoint thy eyes with salve that thou mayest see!" John knew well that all the eye medicine manufactured in Laodicea would not open the bishop's eyes to the necessity of putting on the humility which would enable him to see his shortcomings, and rise above them by the power of the Spirit, which is given without measure to every man. God ever knocks at the door of man's heart to awaken him from the dream of life in matter. Happy is the man who hears and responds by opening his heart to good works. It is thus that he has part, or "sups" with truth, which is making friends with righteousness, and enters here and now into his reward, which is to become one with God.

John's personal letters end with this one to the Bishop of Laodicea. Who may not apply the symbol of the seven churches to the seven spirits which operate through man? Seven is the mystical number which symbolizes unity, and the complete man is the unit of spiritual enumeration; but it would seem that John's letters had direct bearing upon the churches of his time,—aye, of our time. One who has studied the evolution of Christian organization will see in these letters that they especially appertain to the pastor of spiritual flocks. John saw in a vision that which every spiritual leader sees with eyes opened by his experience with organizations.

It is their history to weather the storms of adversity and to go ashore on the hidden shoals of prosperity. In the hour of tribulation, we are held by the anchor of hope. It is when we wax fat in materiality that we ship the anchor and unconsciously drift to the doom which waits spiritual lethargy. What is true of one organization, is true of all. A man is an individual organization, and the difference between a man and a nation is merely a difference in size. The more colossal a nation is, the more secure she has become as a hiding place for the lawless. The higher the standard that a church bears, the more will she be used as a cloak by such people as want to be considered respectable while they indulge themselves in indecencies. Now, as of old, the bishops of the churches must arm themselves with infinite moral

Digitized by Google

courage, in order that in the pursuit of their duty they will be able to stand, if needs be, alone with God. "A little leaven leaveneth the whole lump." The moral tone of a church must be kept intact; the world is so wide that there is room for all without crowding the church with such material as might better remain in a cold storage house. Church congregations represent soldiers of Christ, and not such as belong to the "synagogue of Satan."

Either the good shepherd must keep out the wolves, or tremble in secret for the safety of his flock. The true minister, like Christ, is

"Above the myriads of lamps
A sun that one and all of them enkindle."

So, as the sun conceals the heavenly candles that shine above us in the night, the real shepherd must conceal his personality by his spirituality, in order that his congregation may see Christ's individuality..

(*To be continued*).

THE NIGHTINGALE AND GLOW-WORM

A NIGHTINGALE, that all day long
Had cheered the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel—as well he might—
The keen demands of appetite;
When, looking eagerly around,
He spied, far off, upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark;
So, stooping down from hawthorn top,
He thought to put him in his crop.
The worm, aware of his intent,
Harangued him thus, quite element,—
"Did you admire my lamp," quoth he,
"As much as I your minstrelsy,
You would abhor to do me wrong,
As much has I to spoil your song;
For 't was the self-same Power divine
Taught you to sing, and me to shine;
That you with music, I with light,
Might beautify and cheer the night."
The songster heard his short oration,
And, warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

THREE things return not, e'en for prayers and tears—
The arrow which the archer shoots at will;
The spoken word, keen-edged and sharp to sting;
The opportunity left unimproved.
If thou would'st speak a word of loving cheer,
Oh, speak it now. This moment is thine own.

—*Nellie M. Richardson.*

Digitized by Google

LOVE IS THE FULFILLING OF THE LAW

THE Bible is a compilation of all that has ever been written by the Ancients on the vast subject of Truth and Error. Traditions and myths concerning creation and the created have found their way into this great crucible of opinions where eminent scholars, to the best of their ability, separated the tares from the wheat, placing the golden kernels on the side of truth.

It is strange but true that we owe the preservation of some of the vital truths in the Bible to the superstition of the translators. So fearful were they of tampering with what they believed to be the inspired word of God, that they violated the rules of grammar to preserve the original texts. As for instance, the passage—"Before Abraham was, I am." In some of the later commentaries on the Bible, liberty of thought has been mistaken for license in action, with the result that there are not a few instances wherein great mystical truths have been sacrificed to a mistaken conception of what constituted good English. As an illustration of this, take the phrase from the fourth verse of the first chapter of Revelation; it reads, "Grace be unto you, and peace, from him which *is*, and which *was*, and which *is to come*." This phrase has so mystified theology that in the revised version of the Bible, the last clause has been omitted as superfluous; in that Christ *had* come, He could not come *again*, reasoned the ablest scholars in the ranks of theology. It has escaped the notice of intellect, that things which defy the reasoning faculty are readily solved by the intuition, and while the personality of Jesus might not *be*, and yet be *to come* at the same time, the impersonal Christ principle, which is, and was, before Abraham, is yet to come to the consciousness of the individuals who are ignorant of their unity with God.

There is nothing new in the Bible and for that matter there is nothing new under the sun, and when modern concepts are viewed through the lense of old truths it will be seen that in not rare instances old truths outweigh new thoughts.

The old covenant contains a history of the Jewish national Deity, the Lord Jehovah. To this conception of God is attributed three offices; that of bringing into being, of proclaiming that which he had done, and of being the power behind the visible manifestation. That Moses did not understand Jehovah to be a synonym for Deity may readily be seen by the fact that the prophet attributed dual offices to the Lord Jehovah. This dignitary could make, but alas, he could break. He speaks words of praise, and thunders words of blame; he causes, but also, he disorganizes, and, therefore, the Lord Jehovah is but *man's concept* of God. A creature of moods with unlimited power, to use forces for good, or energies for evil, as best suits his whims. Surely this description of Jehovah more closely resembles man as he is to-day, than the Lord God Omnipotent. The scheme of the old covenant is to inculcate in the minds of men that sin is its own executioner. The great lawgiver undoubtedly felt it easier to frighten his followers into obedience or keep them from sin through fear of suffering than to rule them by love. Ruling by fear is a method which still remains intact among the greatest orthodox religionists of our time.

The first books of the old covenant are called the Pentateuch, a Greek term signifying five books. The first book covers the space of two thousand, three hundred and sixty-nine years, and treats of mankind in the various phases of his evolution. Exodus, so called because it means the "going out," deals with the departure of the Israelite going out of Egypt, and of their constant trials and victories for the space of almost a cen-

Digitized by Google

tury and a half. The third book of the Pentateuch describes the law of Moses and deals at large with the functions, religious ceremonies and the sorts of sacrifices practiced by the Jewish people.

"Numbers" is a continuation of the history of the Israelites, and introduces the prophet Balaam, who foretold the coming of the Messiah. "Deuteronomy," supposedly written by Moses, is unique in the sense that he gives an account of his own death, which detracts somewhat from the popular theory that the prophet was its author. Josephus disposes of this matter in a very original way. He insists that Moses on becoming conscious of his approaching death and desiring to prevent an error of which the veneration in which the people held him might cause his followers to fall, wrote this history of his own death, without which account the Jews would have taken it for granted that "God had taken him" rather than that he had succumbed to death.

The books of "Judges" and "Ruth" are a history of individuals and are of doubtful authorship, the honor being laid at the feet of Samuel, Hezekiah and Ezra.

What is true of the Pentateuch is true of all the books of the Old Covenant, uncertainty of authorship, and in fact no definite knowledge on that point other than that which filtered through the channels of tradition. Each book of the Bible presents some phase of the truth. Aspects so simple that he who runs may read, and again so skillfully concealed behind a maze of symbols that it requires both intellect and intuition to penetrate the hidden depths. The greatest exponent of the facts of life wrote nothing, neither did He command His followers to write; rather did Jesus exemplify the prophecy of Jeremiah that God should put "His law in their inward parts and write it in their hearts." Those of us who are beginning to hunger and thirst after righteousness and are turning to the Bible for light on the path, can echo the sentiment of the early fathers who said that the Church might have subsisted without the Scriptures if Christians had continued in love and truth toward their fellows.

St. Chrysostum said that our lives should be so pure that we should have no need of recourse to the Holy Scriptures, grace supplying the need of all books, and the law of God should be written on hearts, not with ink, but by impressions of the Holy Ghost.

The Man of Nazareth left a living example instead of a book, and while the necessity of dependance on even the Bible is to be regretted, the fact remains that until we come into the consciousness of our unity with God, it is an inspiration even to read of the lives of good men. This is true of any book dedicated to truth, and while example is better than precept, we have more precept than example.

Jesus wrought out of His own life the facts Moses prefigured by symbols. The prophet wrote of the Lord of Israel; Jesus spoke of the God Universal. Moses *believed* in the existence of God; the Nazarene *knew* God and established his unity with his father. The God of Moses dwelt in a tabernacle made by men; while the Master's God dwelt in the tabernacle of men's hearts.

The Lord Jehovah was worshipped one day in seven; while the God of Jesus was worshipped every hour of every day of the week, and it was a different method of worship. The Lord Jehovah was placated by the sacrifice of life; to him were offered burnt offerings of rams, fed-beasts and of lambs. The Man of Nazareth's God was worshipped by man's service to his fellow man.

The Lord God Omnipotent wills not the death of a sinner, but rather that he should repent and live, and Jesus taught how this reformation should be brought about. That the only acceptable method of repentance was man's discontinuance of sin, and a willing activity in the service of his fellows. Plutarch speaks of an inscription on the Temple of Isis which says, "I am all that *is come* into

Digitized by Google

being, and that *which is;* and that which *shall be;* and no man has *lifted up my veil.*" To the erudite the sentence savors of a remarkable violation of the rules of grammar. While to the Christian who believes in an anthropomorphic God the heathen inscription robs Deity of the mask behind which theology has ever enthroned her God. God is, and was, says theology, but there is no "will be" with an eternal God, so for the words "will be" the word "cometh" is substituted, thus indicating the final coming of a just God in judgment upon His creatures.

However, the heathen inscription most clearly defines Deity. Nothing has ever been said of the Source of Being that better delineates the character of Omnipotence. It makes of our Lord, the principle of being, and ever becoming objectified manifestation, through creation rather than an ever being personality.

Again, it is true that no man has ever lifted the veil which hides divinity from humanity, and few know what the veil is. If the veil were lifted God would be seen, and it has been said that no man has ever seen God and lived—*as a mortal.* What is this veil? It is the ignorance which permits men to believe in God as a being extraneous to themselves. Do you suppose that if we saw God, as the animating Principle of life which pulsates and vibrates through every fibre of our being in the ratio of our spirituality, that we would not immediately recognize the fact that all life is God's life? It is a veritable fact that we live and move and have our being in God, and if we believe this, would we continue to waste God's life; or would we dedicate it to the service of God in loving ministry to His children? If we believed that God walks in us, do you suppose our steps would lag when our hearts suggested putting them to loving service for mankind? If we believed that God had His existence in us, is it possible that we would waste our existence in selfish pursuits or, worse still, in idleness, while one child of God, within the radius of our reach, was ignorant of his divine birthright? Thus, just as long as men continue to live as mortals, for them the veil has not been lifted. When the veil is lifted men will no longer exist as mortals, rather they will live as Gods, and the "kingdom of God" will have come on earth. No longer will the Christian live in a vain effort to save his speculative soul, but rather will he dedicate his life to the salvation of mankind; and in losing his false sense of existence, he shall find life eternal. He that shall lose his *sense* of life, shall find *the* life, which is God, to be *his* life. Laying down the particular he shall take up the Universal; and sacrificing creeds to Christ, and *Lords* to God, shall be satisfied, for he shall have awakened in the likeness of the "King of Kings' 'and "Lord of Lords."

How often have we read "And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband, 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 are passed away."

How remote and how far off seems the dawning of the day when there shall be neither pain nor crying. Some of us may have been willing to die to hasten the coming of this vision of bliss, but the truth is that it could not be attained through death. The new Heaven and the new Earth represent a change in consciousness, where the false concepts of the first heaven and the first earth have passed away and the sea of unrest is cast into oblivion. The Holy City is the new body; the body inseparable from mind, over which sickness and death have no power. The voice from Heaven, saying "Behold the tabernacle of God is

Digitized by Google

with men" is the still small voice of intuition which speaks to the soul of the individual, when first the curtain of ignorance begins to rise and man, for the first time, sees that he is the mediator between God and his less enlightened brethren. It is the *God man* who *dwells* with men and makes them the object of his tender solicitude, thus making himself to be the *manifestation* of his brother's *vision of God.* It is this God-man that shall wipe away all tears, "and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain," for the veil is rent in twain, and man sees God manifested in and through him, and externalized in his daily living.

Love reigns, Love that knows no fear, and where fear is not, death can not enter. There is nothing in love to die. Love is Life; Eternal Life; Here and Now.

"For love is life, and they who do not love are not alive; but every soul that loves, lives in the heart of God and hears Him speak!"

"HOW I CAME TO COMPILE 'INHERITANCE INCORRUPTIBLE' "

Preface.

A FEW years ago a little book was handed to me at the close of one of our noon-day meetings which on careful reading proved to be one of the most helpful books I have ever used in my ministry. The whole Science of Being is unfolded from day to day in the language of the Scriptures so that one is able to understand the Spiritual import of the Bible in its application to man's daily needs for health, happiness and prosperity. It has proved invaluable to me and to all who have read it at my suggestion.

The "Inheritance Incorruptible" has been in my possession for a long while but only recently have I learned of the whereabouts of the Compiler whose Article appears below.

W. JOHN MURRAY.

The following letter originally was a confidential heart to heart talk never intended for publication. When the request was made to print it in our columns, the writes said: "At first I rebelled for my letter was so confidential, as though it were to a very intimate friend, unveiling heart secrets that I very rarely mention. After rereading the carbon copy several times the inner urge suggested that it might lift some other soul over just a similar experience, and why should I withhold help if a cry came from a quarter I was not anticipating." So permission was given after some slight changes, and the elimination of names and dates.

Digitized by Google

My dear Mr. _____

Answering your question as to how I came to compile "that wonderful little Booklet" which is titled as the "Inheritanace Incorruptible" has not proven an easy task nor one of few words. Aside from the explanation in the Preface opposite the Index, it will be necessary I find, in order to give you fuller detail, to lift the curtain upon the past, giving you a glimpse of the spiritual background of my yesterdays that you may perhaps more clearly sense the "why."

It is not only the off-shoot of a spiritual experience but a semi-fulfilment of a vow, and a desire to honor my mother whose childlike faith in Omnipotence was my boyhood's safeguard, and my manhood's foundation and fortress.

Born in an humble peasant home in England my baby ears began to love Scripture from my mother, who, though she could neither read or write, had in some way stored her memory with many passages of Scripture which were to her the very Word of the very God. To her it is dedicated.

Father was quite a Bible student, great on the prophecies, also on doctrine. His God was an angry one hurling anathemas at the sinful, and preparing to purge the world with fire, war, plague, etc. The predestined would barely escape, but mercy help the rest. "Vengeanace is mine, saith the Lord, and I will repay," was a favorite text, and he was willing to act as assistant paymaster if convenient.

Mother was the opposite, her God possibly might go on a rampage like her husband's, but she simply and quietly adored Him as a compassionate Father, "slow to anger and plenteous in mercy." She lived her ideal even when sore tried. She was housekeeper for father's sister, with whom he lived, and after her decease, was wooed and won; both were about forty. I was the oldest of three, having a brother and sister.

I was taught my letters and how to read from a large print leather bound Testament, mostly from St. John, "In the beginning, etc." Father after his work would sit with me on the stone floor before the open fire and aided by the flickering candle initiated me into the mystery of letters and words and how to know them and put them together.

When graduated from frock to breeches, I had a fair grasp so that many verses I could manage myself. About this time father decided to emigrate from "Old drunken England," to New England, "the land of steady habits," so that his little ones might grow up "teetotalers." He took his vision from the Christian World, which came weekly. Imagine his chagrin when arriving at his destination, a village at the end of a small branch railroad, having a German, Irish and English section, each with their drinking places totaling forty saloons while the village he left, almost the same size, had but two "Public houses." The first person he did business with was a Yankee expressman who could not keep sober between trains—one in the morning, and one in the evening. "I would have given the ears off my head to have gotten money enough to have gone back," I often heard him say, but he never did.

When we were settled, attendance at a country school, which was a mile or more away, was a happy task, even though we carried our dinner in a tin pail, and had to trudge the distance back and forth in all kinds of weather. Those were wonderful days of precious memory, but they were short. Before the grammar grade was reached, circumstances compelled going to work in one of the mills in the village about as far in the opposite direction, work starting at 6:30 A. M. and for months at a time not quitting until 9 P. M., the tin pail supplying both dinner and supper.

Sunday was a welcome day, free from the whirr of the wheels, the stuffy rooms, free to attend church, and the Sunday-school, which I dearly loved, and at which I was an apt scholar, for the Bible characters were my heroes and moved majestically and with awe-inspiring

Digitized by Google

grandeur in the realm of my day dreams, and the afternoon free to roam the woods and fields, always attractive, either winter or summer.

In my early teens the Salvation Army "opened fire" upon the village. One Saturday night my chum and I went out of curiosity. The Captain, a widow of about fifty or more, an impassioned exhorter, mighty in prayer, and a tireless worker, made a deep impression. Such earnest aggressive zeal was new to me. Her interpretation of the Army's battle cry "The World for God," was captivating. She announced a "Kneedrill" at seven o'clock the next morning as the opening gun of a special ten days' campaign for 100 souls. To see what it was like, the next morning I was there on time, and not very unwillingly enrolled as her first recruit, for I was the only one present, it being a snowy morning, so there was no other alternative.

I went through many ups and downs, persecutions from friend and foe, working as soldier until I attained my majority, when I left the village and entered the field as an officer. Though I had a well marked Bible, and a memory stored with texts, I felt the need of a handy something to which one could refer quickly. Here was where the idea had its first inception. In a pocket notebook I collected texts under different headings, classified according to my needs.

After three years in the field I met my wife who was also an officer, and we were very happy in our work, but just before our first visit from the stork, five years after our marriage, my health gave out, my lungs and throat giving trouble, and as the Army in those days were not situated so they could take care of their broken-down officers, nothing was left but to seek other work less strenuous.

After a time I came in contact with Christian Science, and attempted to help myself, for we were too poor to take treatments. Some ten years previous I had purchased a copy of their Science and Health, and attempted to study it, but shortly it went upon the shelf where it remained until in desperation I began to dig into its philosophy, attend the meetings and apply it as best I could grasp it, but seemed to receive little or no relief.

Much confused in trying to reconcile the new interpretation of Scripture with the one I was accustomed, I waited one Sunday to ask the First Reader, after the congregation had left, some things which I felt if I could get clear would free me from my entanglements.

She very coldly informed me that though she knew, she could not tell me because she was not allowed to teach. The manner in which she said it, and then turned from me, angered me. Tortured with pain, smarting with disappointment, and more bewildered than ever, and in my extremity bursting into tears, and smiting the table, I vowed,—"So help me, God, if I ever get hold of this thing so I can work it, neither man, woman, nor child shall ever ask me a question but what I will be able to answer it, and that too, in the very word of the Scripture." My little fellow tugging at my hand, frightened, said, "Come home, daddy, and we'll tell mama all about it."

Managing to get home, we found a new complication. A note had been left informing us that the nurse we had engaged to be with us when the stork arrived, which we were expecting any moment, had suddenly decided to go to camp meeting, having learned that I was interested in Science. Strangers in a strange city, without money, for my wages were very small being only a beginner, and practically without friends, for the few we had made at the mission which brought us to the city turned against us when they learned of my interest in Science, and the Christian Scientists gave us the cold shoulder for going to the mission. Pulling myself together I went out to find another, assuring myself that God in some way would be "a very present help in time of trouble," if I did my part as best I could. Unsuccessful and exhausted late in the

Digitized by Google

afternoon I turned toward home in time for our simple evening meal, after which something seemed to give way internally, and I had to be helped to bed in the little room off the kitchen where it would be easier for my wife to care for me.

In the morning feeling that I must work, I managed to get to the shop, hoping I might improve, but had to return and be put to bed. Tuesday, I tried to think I was much better for some of the conditions had abated, but the weakness had increased. Late that evening my wife learned that a traveling man, who sold bicycle tires, and who had been kind to me, happened to be in town, so she managed to get word to him and he came to see us Wednesday morning about ten. He was surprised to find the predicament we were in, especially my condition. Rising to the occasion his great heart, sympathy, and assuring words brought hope. "Cast *all* your care upon Him (God) for He careth for you," suggesting forgetfulness of all we were so concerned about; at the same time assuring me that he would help look after things, then asking me to close my eyes with him, and he would give me a Science treatment. I did; a deep, calm, restful sleep overtook me when I let go of everything, and when I was awakened it was late in the afternoon. Someone put a hand on my forehead. It was my anxious wife who could not resist the temptation to touch me so as to assure herself that I really was alive, for the breathing was so light and easy that at times it seemed imperceptible.

Seeing her anxiously bending over me, I spoke her name, surprising both her and myself to hear my voice in a natural tone. "Thank God," I ejaculated, and at the same time surprised us both again by unconsciously turning my whole body without help, and suffering no pain. I then sat up in bed and drew in a deep full breath without pain, and looking about inquired for the benefactor, only to be informed that he had gone long ago, only staying half an hour.

After drinking some warm water and milk, I settled back in bed and slept soundly until late next morning. My wife, through a caller from the mission, found a nurse at the last moment, and she it was who awoke me by bringing in my little boy who was washed and dressed for the day and in a hurry to tell his daddy that he had a baby sister. I sat up in bed that day several times, each time longer than the last; the next day, Friday, I was up and dressed, and went in to see the folks in the front bedroom. Saturday I went out into the yard, and Sunday went to see my friend who happened to be spending the day in the city, and Monday morning, I went to work with a buoyant heart and an inexpressible joy within.

My shopmates were shocked. I was so thin, and apparently had shrunk so during those few days. They were sure I could not work, but I kept my counsel, and did. At noon they insisted upon weighing me, and to please them I submitted, barely tipping the scales at 84 pounds. Working all day found me not overtired at night, and I've been working ever since, first along one line, and then another, for the past 25 years.

This experience inspired me to go to the bottom of mental and psychic action with renewed zeal, to KNOW for myself understandingly the why and the wherefore of the phenomena.

The more the Scriptures were studied and meditated upon the more I sought to apply them practically, spiritually, also scientifically to my varied needs, and the more I became convinced the effectual Truth was the affirmative, and employing that phase in mental work produced the quickest, surest, and best results.

Enthusiastic and exuberant with joy at being free from pain, although for years resembling a walking skeleton, others were impressed to seek aid in freeing them. At first it seemed impossible and incongruous to attempt to help while being such a poor example, and again so immature in understanding. The first impulse was to refuse. Then popped up the picture of the struggle that Sunday

Digitized by Google

grandeur in the realm of my day dreams, and the afternoon free to roam the woods and fields, always attractive, either winter or summer.

In my early teens the Salvation Army "opened fire" upon the village. One Saturday night my chum and I went out of curiosity. The Captain, a widow of about fifty or more, an impassioned exhorter, mighty in prayer, and a tireless worker, made a deep impression. Such earnest aggressive zeal was new to me. Her interpretation of the Army's battle cry "The World for God," was captivating. She announced a "Kneedrill" at seven o'clock the next morning as the opening gun of a special ten days' campaign for 100 souls. To see what it was like, the next morning I was there on time, and not very unwillingly enrolled as her first recruit, for I was the only one present, it being a snowy morning, so there was no other alternative.

I went through many ups and downs, persecutions from friend and foe, working as soldier until I attained my majority, when I left the village and entered the field as an officer. Though I had a well marked Bible, and a memory stored with texts, I felt the need of a handy something to which one could refer quickly. Here was where the idea had its first inception. In a pocket notebook I collected texts under different headings, classified according to my needs.

After three years in the field I met my wife who was also an officer, and we were very happy in our work, but just before our first visit from the stork, five years after our marriage, my health gave out, my lungs and throat giving trouble, and as the Army in those days were not situated so they could take care of their broken-down officers, nothing was left but to seek other work less strenuous.

After a time I came in contact with Christian Science, and attempted to help myself, for we were too poor to take treatments. Some ten years previous I had purchased a copy of their Science and Health, and attempted to study it, but shortly it went upon the shelf where it remained until in desperation I began to dig into its philosophy, attend the meetings and apply it as best I could grasp it, but seemed to receive little or no relief.

Much confused in trying to reconcile the new interpretation of Scripture with the one I was accustomed, I waited one Sunday to ask the First Reader, after the congregation had left, some things which I felt if I could get clear would free me from my entanglements.

She very coldly informed me that though she knew, she could not tell me because she was not allowed to teach. The manner in which she said it, and then turned from me, angered me. Tortured with pain, smarting with disappointment, and more bewildered than ever, and in my extremity bursting into tears, and smiting the table, I vowed,—"So help me, God, if I ever get hold of this thing so I can work it, neither man, woman, nor child shall ever ask me a question but what I will be able to answer it, and that too, in the very word of the Scripture." My little fellow tugging at my hand, frightened, said, "Come home, daddy, and we'll tell mama all about it."

Managing to get home, we found a new complication. A note had been left informing us that the nurse we had engaged to be with us when the stork arrived, which we were expecting any moment, had suddenly decided to go to camp meeting, having learned that I was interested in Science. Strangers in a strange city, without money, for my wages were very small being only a beginner, and practically without friends, for the few we had made at the mission which brought us to the city turned against us when they learned of my interest in Science, and the Christian Scientists gave us the cold shoulder for going to the mission. Pulling myself together I went out to find another, assuring myself that God in some way would be "a very present help in time of trouble," if I did my part as best I could. Unsuccessful and exhausted late in the

Digitized by Google

afternoon I turned toward home in time for our simple evening meal, after which something seemed to give way internally, and I had to be helped to bed in the little room off the kitchen where it would be easier for my wife to care for me.

In the morning feeling that I must work, I managed to get to the shop, hoping I might improve, but had to return and be put to bed. Tuesday, I tried to think I was much better for some of the conditions had abated, but the weakness had increased. Late that evening my wife learned that a traveling man, who sold bicycle tires, and who had been kind to me, happened to be in town, so she managed to get word to him and he came to see us Wednesday morning about ten. He was surprised to find the predicament we were in, especially my condition. Rising to the occasion his great heart, sympathy, and assuring words brought hope. "Cast *all* your care upon Him (God) for He careth for you," suggesting forgetfulness of all we were so concerned about; at the same time assuring me that he would help look after things, then asking me to close my eyes with him, and he would give me a Science treatment. I did; a deep, calm, restful sleep overtook me when I let go of everything, and when I was awakened it was late in the afternoon. Someone put a hand on my forehead. It was my anxious wife who could not resist the temptation to touch me so as to assure herself that I really was alive, for the breathing was so light and easy that at times it seemed imperceptible.

Seeing her anxiously bending over me, I spoke her name, surprising both her and myself to hear my voice in a natural tone. "Thank God," I ejaculated, and at the same time surprised us both again by unconsciously turning my whole body without help, and suffering no pain. I then sat up in bed and drew in a deep full breath without pain, and looking about inquired for the benefactor, only to be informed that he had gone long ago, only staying half an hour.

After drinking some warm water and milk, I settled back in bed and slept soundly until late next morning. My wife, through a caller from the mission, found a nurse at the last moment, and she it was who awoke me by bringing in my little boy who was washed and dressed for the day and in a hurry to tell his daddy that he had a baby sister. I sat up in bed that day several times, each time longer than the last; the next day, Friday, I was up and dressed, and went in to see the folks in the front bedroom. Saturday I went out into the yard, and Sunday went to see my friend who happened to be spending the day in the city, and Monday morning, I went to work with a buoyant heart and an inexpressible joy within.

My shopmates were shocked. I was so thin, and apparently had shrunk so during those few days. They were sure I could not work, but I kept my counsel, and did. At noon they insisted upon weighing me, and to please them I submitted, barely tipping the scales at 84 pounds. Working all day found me not overtired at night, and I've been working ever since, first along one line, and then another, for the past 25 years.

This experience inspired me to go to the bottom of mental and psychic action with renewed zeal, to KNOW for myself understandingly the why and the wherefore of the phenomena.

The more the Scriptures were studied and meditated upon the more I sought to apply them practically, spiritually, also scientifically to my varied needs, and the more I became convinced the effectual Truth was the affirmative, and employing that phase in mental work produced the quickest, surest, and best results.

Enthusiastic and exuberant with joy at being free from pain, although for years resembling a walking skeleton, others were impressed to seek aid in freeing them. At first it seemed impossible and incongruous to attempt to help while being such a poor example, and again so immature in understanding. The first impulse was to refuse. Then popped up the picture of the struggle that Sunday

Digitized by Google

before my healing, and my vow. Must I hide my light under a bushel, though it might be as feeble as a glow worm's? Stifling false pride, ignoring outward appearances, relying wholly upon the Father, and realizing that it was His Truth that did the work, I humbly took the case, being agreeably surprised to have it yield quickly to affirmative Truth whispered fervently and trustfully into the subconsciousness.

This caused others to come, and shortly the better majority of the dozen women who formed the group called the "First church, etc.," asked if I would act as their First Reader pro tem. Despite the unflattering physical exterior which seemed loath to disappear, the work grew and healing became the rule. In five years we had grown to five dozen members and quite a constituency, at which time we were forced, in order to find a place to accommodate us, to buy a lot and build under trying and peculiar circumstances a chapel accommodating 350.

It was during these years that my Army notebook was replaced with another containing passages and texts for the new work, after the new illumination. Though studying the text-book, my greatest forte seemed to me the use of the Scriptures upon which I had been nurtured. Texts gathered and arranged into little booklets (typewritten) were freely circulated among my people, and those who came under our care. By a few this was criticized and considered very unorthodox, but as it worked I paid no heed to the adverse notions, except one, namely: That I assumed to teach because the texts were classified under suitable headings suggested for use in mental practice. To circumvent this charge the idea was conceived of making a few simple statements with the Bible reference beneath. When the book was prepared for publication, the statements were simplified to read as one consecutive affirmative declaration, each statement having a page of several texts reading harmoniously as one. An index was added so the whole statement could be read without turning each page, and also to make it easier to locate the group of texts desired.

While building the chapel a couple came into our midst from the headquarters city. They were college trained, said to have means, and owned an automobile, (a great possession in those days). They were students of a well known teacher, very affable and agreeable. We were glad to have them with us. They were made welcome, for the work was growing and workers were needed. The visiting and outside work was turned over to them so that all my time could be given to building and financing it.

When the chapel was opened it was only the matter of a month or so when the church clerk informed me that now that they had a new chapel, it was considered necessary to make a change, for we need good healthy-looking leaders to attract the better class of society, and you know you are not a good-looking sample of C. S. healing. The new comers had won the greater favor; the church by-laws were revised so they could be taken in and installed immediately.

The campaign which had been going on while building the chapel, but of which I was ignorant on account of my absorption, now swerved into getting me out of the church and out of the city if possible. Not that I was a mischief-maker, or trouble breeder, but I might be, in fact my wife declared I was no fighter, in fact too literally a "non-register." The newcomers, especially the wife, dimmed the accomplishment of the building, etc., by an insinuation, remarking that their former Reader had a beautiful spirit, was good and well-meaning, but—"I would rather not say anything." Shortly it was whispered about that it had been discovered my teacher had been found disobedient, or not fully loyal, (?) and a little later the same about him who had been instrumental in my healing, because he had a disagreement with his teacher, a woman who was over-meddlesome in his business and domestic affairs. Then

Digitized by Google

adroitly a passage in the textbook was referred to, and the reference given read: "Better suffer a doctor infected with small pox to attend you than to be treated mentally by one who does not obey the requirements of divine science." (Page 235, lines 4 to 6). The insinuation was, seeing my teacher and also practitioner both having proved disloyal, I was inoculated and liable to break out anytime, and it was easy to find possible symptoms when one began to look for them.

In this day you may not be able to see where fear, distrust, and even hate, revenge, and, yes, vengeance could be produced. In that day it seemed to work effectually. Whatever was said or done by or through me was branded the outcome of "malicious animal magnetism," "better suffer yourself, etc." I was irredeemedly dangerous. After a year or two a special meeting of the church was called and a recommendation of the church board, mostly newcomers, was read by the clerk and the church asked to act upon it. Immediately one moved to adopt the recommendation, it was quickly seconded and put to vote and as there was no discussion, carried unanimously. One in whose family much had been wrought through my ministrations, rose and asked if the action just taken had anything to do with me, as there were no names mentioned. The clerk replied "It has, he is no longer a member of this church." Being present I quietly slipped out home, inwardly resolving though cut off from a visible church to make my connection more secure with the Invisible.

Immediately some of the older members called a meeting and, as a result, sent one of their number to my home to see if I would lead them if they left and formed a new church. I could not feel it was right to split the church and cause a public airing of something which the public could not understand, so squelched the idea and turned for consolation to the Scriptures, quiety dropping out of their area.

A nearby Baptist pastor and an Episcopal Rector hearing through some of their members of my plight invited me to make my church home with them. Choosing the Evangelical I attended the Baptist Church for about ten years, until the pastor moved on when they wanted a more up-to-date and youthful one. At present I am an active member of the Methodist Episcopal Church.

Traveling men whom I had been helpful to continued to ask for additional copies of the compilation of texts, some suggesting that they be printed, instead of typewritten, also recommending my idea expressed in the compilation to others. The plan was submitted to a Scientist in Boston who was the head of a small publishing house who agreed to publish it on a royalty basis. Forwarding the manuscript after signing his contract, I heard no more of it until it was published. I was disappointed with its typography, size, and paging. My ideal was to have a soft-covered book, to fit the vestpocket of traveling men and so arranged that anytime, anywhere, a word of Scripture could be found to meet any phase of human need.

The publisher must have been in hard straits; it was almost impossible to get any correspondence, and I never received any royalty except promises when times were better, which never happened with him, for in two years he went into bankruptcy. Enough copies managed to get into circulation in the West so that inquiries for it at a Chicago bookstore, branch of another Boston publisher, caused the concern to write offering to republish it if the plates could be secured. After months I managed to get the copyright returned, finding there were no plates, nor surplus or unsold copies to be had.

Taking the material collected with some improved ideas that had accumulated since its publication, with the cordial co-operation of the new publishers, it was put on the market again in 1914 in its present form.

The underlying idea and fervent desire

Digitized by Google

was to make the Word a tangible entity instead of a visionary abstraction, a "Yea and Amen" instead of "I hope so," a real armory for defense as well as conquest, (See Par. 2, page 2), and the real key to getting the most out of it is the scheme suggested in the fourth paragraph of the preface to the new edition opposite the index.

Trusting that I have fully answered your query, and hoping that I have not wearied you by detail, I pray that something unfolded may prove helpful.

Yours in the Triumphant Christ,

THE GIST OF THE MATTER

IN the January issue of the GLEANER an article was published, written by an Italian engineer, entitled "Differentiations." It was a timely article, inasmuch as it has always been a mooted question as to whether or not there was a difference in the two philosophers—Christian Science and Divine Science; one school advocating that the later school was nothing if not an infringement on the former. Daniele Cortis, in "Differentiations," proved conclusively that the basic principle of Divine Science is absolutely repudiated by Christian Science in their definition of matter as "nothing," whereas Divine Science sees in "mind and motion" what Mrs. Eddy calls "matter." In other words, Divine Science coincides with what is called physical science when presented by such scientists as Robert Millikan.

The Christian Science Committee on Publication took issue with Mr. Cortis on his position in the matter and instituted a controversy which was published, at their request, in the GLEANER for April. That Daniele Cortis' presentation was irrefutable is demonstrated by the fact that Mr. Heitman did not reply to Mr. Cortis' defense of his article. In the June GLEANER a first letter from an engineer in California was published, taking exception to Daniele Cortis' interpretation of certain words. The gist of the matter is seen in the following letter which is the result of a study of the two schools of philosophy by this same correspondent and seems to prove conclusively that Divine Science has stood the acid test of investigation and criticism.

FRESNO, CALIFORNIA, April 23rd, 1924.
To the Editor of THE GLEANER.

My dear Editor:

It was an agreeable surprise to me to receive today your favor of the 11th, and I appreciate it very much.

Your explanation of the meaning implied in the words "matter," projection," "extension," as used by Mr. Cortis, brings his views very close to mine. As a chemist and an engineer, I have always felt ionic theory as well as radio-chemistry, brought physical science very close to Divine Science, and I believe that my understanding of Divine Science and yours are very close: our use of certain words for certain ideals being possibly a little different at this time.

I started studying Science twenty-five years ago, went through class twice with two different students of Mrs. Eddy, and never could see how they failed to realize the mass of contradictions contained in their teacher's writings. I, therefore, never took an active part in the organization and never publicly practiced. However, I studied and built myself a "working science" of my own.

When I heard Mr. Murray, four years ago in New York, I felt that I had found one who had developed in practice what I had inside in embryo. I have been studying his work and the GLEANER since and have felt more freedom of thought and more progress in these four years than in the twenty preceding ones. I am

Digitized by Google

resigning from all my Christian Science membership that I have maintained *tacitly* all these years, *just to belong to "something."* I feel now that I can make a higher and more congenial affiliation.

Thanking you again for your letter, I remain, Sincerely yours,
(Signed.) E. H. F.

If Daniele Cortis has published any book, I would appreciate having the name of the edition. You may remember that I attended the University of Paris (B. Sc.) and Montpelier (M. S.) in France and I can read Italian fairly well—of course French is my "educational" language.

BIBLE LESSON

JOHN IXTH.

This chapter is preceded by the event of Jesus' escape from the temple by passing out through the midst of the Jews, in order to avoid the stones, the last argument used by the Hebrews.

Following this episode the Master sees a man who is born blind, and is asked the question whether it was the sins of the parents, or the sins of the man himself which was the cause of his being born blind.

Question—How could the Jews believe that an unborn child could sin?

Answer—If the Jews had believed in the transmigration of souls, they might have believed that the blind man was expiating the misdeeds of an anterior life or ante-natal sins which were being punished now.

Q.—To what class of theorist does this doctrine belong?

A.—It is woven into the very heart of the Buddhist religious system.

Q.—Did the Jews believe in the transmigration of souls?

A.—Possibly a few philosophic minds who had obtained some acquaintance with the Eastern ideas may have done so, but it was not the faith of the plain and simple men, therefore this explanation may be regarded as unworthy of consideration.

That the Jews did believe that an unborn child could sin may be deduced from Genesis xxx-22, where the struggle of Jacob and Esau is described; and it is supposed that the questions of the disciples grew out of this popular belief.

A German theologian, Tholuck, interprets this question as having arisen from the notion that God knowing all things, fore-knew that the man would commit some great crime, and punished him in advance. Could such an explanation be true?

A.—No, if for no other reason than that a punishment can not *overtake* the sin of which it runs in advance.

Q.—Instead of having manifested the uncharitable suspicion that wherever extraordinary suffering exists the person must necessarily have been a peculiarly great sinner, what should the disciples have recognized?

A.—They should have known that a great sin was cleaving to a race of which any member might so greatly suffer.

Q.—What was the sin?

A.—Spiritual ignorance.

Q.—When Jesus said "neither hath this man sinned nor his parents," what quality did he rebuke in the minds of his disciples?

A.—The harmful practice of diving down with cruel surmise into the lives of men and attributing their unusual suffering to some virulent sin which they are concealing.

Q.—Could this man have been used merely as a means, or visited with blindness to the end that the glory of God be manifested to the world through his healing?

A.—No.

Digitized by Google

Q.—What then did Jesus mean when he said, "but that the works of God should be manifested *in* him."

A.—That blindness was the medium through which the knowledge of his own divinity was brought *to* his consciousness and manifested *in* him.

Q.—What is the Pantheistic explanation of evil?

A.—That it is not really evil, but only the condition of, and transition to, a higher good. Appearing only evil to the beholder who is looking from a low stand-point, and one which does not yet show the end.

Q.—What is our teaching regarding evil?

A.—That being without entity it is destructable, and anything that can be destroyed is not infinite, and in that sense evil is but a concept of creation; of something created out of nothing.

Q.—Is there such a thing as a creation?

A.—No.

Q.—Why?

A.—Because God forever existing, there never was a time when there was not something out of which to evolve form.

Q.—What did Jesus symbolize when he healed the blind?

A.—The restoration of the darkened spiritual vision of mankind.

Q.—Was anyone ever supposed to have been healed by putting clay on their eyes?

A.—Yes. Pliny attributes the use of clay to Vespasian, who restored sight to a blind man; it being supposed that since dust was the most common cause of the afflictions of the eye, it was meet that the eye should be healed by clay.

Q.—What does the word Siloam mean?

A.—Sent.

Q.—Was the cure the result of washing in that pool, or was the clay the instrument and the washing merely designed to remove the hindrances which the remedy itself if left on the eyes would be?

A.—Neither.

Q.—What did heal him?

A.—His own recognition of his divinity which he proved by obedience, and the rare courage that enabled him to attest his belief that the work and the worker were God.

DEAR DR. MURRAY:

Through a friend I was introduced to your book, "The Realm of Reality." I consider it the most helpful book I have ever read. It was so illuminating and inspiring that I decided to use it as a text book with a Bible Class at the Bowery "Y."

The talks this year, based upon the teachings of your book enthusiastically received. Man after man has told me how your interpretation had opened up a new view-point to him.

I feel greatly indebted to you for your book and for the help it has been to these men. It has done much for me personally. It hasn't ALL gotten into my system; I wish it might!

Sincerely yours,

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

July 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 relied upon Spirit.

He was true to that divinity within him. He knew that the Father and He were One, and that the limitation of this world could not be victorious over that Omnipotence which the Father had conferred upon Him. You, my brother, are sent on a like mission to bear witness of the Truth. When fears arise and doubts assail, know that you have the power to conquer through the consciousness of your Oneness with the Father. In moments of despair, you must be firm in your declaration of the Truth, for indeed, for this cause did you come unto this hour, that you might bear witness to the Love and Truth of God. Follow the blazed trail of Divine Love, and you, too, will overcome the world and arrive at conscious unity with the Father.

MEDITATION: "The unconquerable Christ abides within me."
BIBLE SELECTIONS: Matt. 13:15 to 20.
ASTOR LECTURES: Page 181, fourth par.

July the second

Two thousand years ago Jesus walked by the Sea of Galilee and preached that man should "Repent, for the kingdom of heaven is at hand." Three years later, out of those twelve disciples whom he loved, and the great multitudes which he had taught, eleven had remained faithful, and one of them denied him thrice! Yet Jesus, understanding that the kingdom of heaven is within the heart, and knowing that nothing could keep the door closed from the will of man, knew that this kingdom was ever open to all believers, and so He preached in word and deed. In the journey through Eternity, we hear not one, but many, voices calling upon men to "Repent, for the kingdom of Heaven is at hand." Have you the courage to answer to that call, and align yourself as a conscious agent to those constructive forces which are seeking to recast the earth in the mould of heaven? Then you must open the gate to that kingdom of heaven within, and be conscious of your divinity.

MEDITATION: "'Our Father who art in Heaven' proclaims the brotherhood of man.'"
BIBLE SELECTIONS: II Peter 3:18; Rev. 7:13 to 17.
ASTOR LECTURES: Page 275, first par.

July the third

Of all those vices which spell failure, none is so potent as fear, which not only invites the monster to take up his abode with you, but it prepares the room in which to receive him. If you are filled with the spirit of fear, you will attract the attributes to you just as surely as you would attract the attributes of love, if you were filled with that quality of the Godhead. The difference is, that one is positive and the other is negative, and until you are strong enough to cast all fear out of your mind, you must expect to experience some of those ills which it attracts. That which Job feared came upon him, and there is no reason to believe that the Law by which his afflictions came upon him, has been abrogated. John says that "perfect Love casteth out fear," and herein you will find a solvent.

MEDITATION: "I AM strong in His strength."
BIBLE SELECTIONS: Job 39: 19 to 23.
ASTOR LECTURES: Page 139, first par.

July 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

Digitized by Google

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 for 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 SELECTIONS: Psalm 37:3, 25, 26, 39, 40; Matt. 6:30-34; 7:7, 8; I Peter 5:10, 11.
ASTOR LECTURES: Page 303, first and second paragraphs.

July the fifth

Two thousand years ago the "Word was made flesh and dwelt among" us, yet the world has perceived little of that Light which was made manifest through the Divine Son. That sword of Truth has been little used, and the cause of Right has been defended by the flaming sword of steel. Today, however, that light which Jesus brought with Him into the world, and which has been smouldering for so many centuries, is suddenly bursting forth into a mighty illumination which will reveal the Brotherhood of Man and the Fatherhood of God. Are you aware of your divine Sonship? Has the consciousness of that "great light" come upon you? Then it is you who are chosen to reveal the beauty and power of Divine Love to a suffering and sorrowing world. Arise, and bear the Light of His infinite Love and Goodness to the uttermost bounds of the earth.

MEDITATION: "Christ is the Light of the World."
BIBLE SELECTIONS: Psalm 8; Eph. 3:19 to 21.
ASTOR LECTURES: Page 246, second and third pars.

July 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 in these days is synonymous with Phariseeism. Jesus declared that faith was not complete unless it was accompanied by works, and because His faith in the Omnipotence of His Heavenly Father was sufficient to cast out all manner of devils and to heal the sick, He was crowned with the diadem of thorns and enthroned upon the cross of Calvary. Yet this is the injunction which must echo down the corridors of Time and become the watchword of all who make the declaration of belief. Jesus did not claim to do any of His mighty works by His own might, but only by the power of His Heavenly Father. Therein, my brother, lies your hope of demonstration. The same Father which supported Jesus abides with you. Believe in His reality and guidance, and verily you, too, shall speak with new tongues; you shall take up serpents; you shall heal the sick and go about doing good.

MEDITATION: "The power which Is sustains me."
BIBLE SELECTIONS: Mark 16:15 to end of chap.
ASTOR LECTURES: Page 100, third par.

July 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." Today, however, the whole world is coming in touch with the universal heart throb; barriers are being broken down; superstitions are being cast aside, and the different nations are being revealed as

Digitized by Google

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: "All life is one."
BIBLE SELECTIONS: Luke 10:30 to 37.
ASTOR LECTURES: Page 99, last par. including page 100.

July the eighth

Within every human being there is a something that is superior to all else. This is the something that "sings ever, in the mud and slime of things." It is the dominion with which God has endowed man, and by the intelligent application of which he can put all things under his feet, demonstrating that he is in subjection to nothing but the will of his Heavenly Father, which is that His offspring should rejoice in health and wholeness; far from

"The diapason of the canonade."

And this would 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 accomplishment of the will of God here and now.

MEDITATION: "I am transformed by the renewing of my mind."
BIBLE SELECTIONS: Rev. 6:7; Psalm 8:6.
ASTOR LECTURES: Page 111, first, second and third pars.

July the ninth

Through the benevolence of love the world is transfigured before our eyes, and mortals are set free from the law of sin. "Lovest thou God as thou oughtest, then love likewise thy Brother. Is he not sailing lost like thyself on an ocean unknown, and is he not guided by the same stars that guide thee?"

Has thy husband neglected his duty towards thee? Forgive him; it was a moment in which he had forgotten his divinity. Has the thoughtlessness of thy child brought quick tears to thy tired eyes? Forgive, for he knew not what he did. Has thy wife betrayed thee? Forgive her, for in her ignorance she has contracted a debt that she will pay in the hour of her enlightenment. Forgive; for forgiveness is "one letter of the eternal language" of love, and when we have mastered it, the rest will not be difficult.

MEDITATION: "Love purifies."
BIBLE SELECTIONS: Prov. 3:3; Matt. 18:20, 21; Luke 6:37; Job 19:14, 15, 19; Job 33:29, 30.
ASTOR LECTURES: Page 147, first par.

July the tenth

When it might seem that in this world misfortunes are reserved for the pure in heart, it is a sign that we lack the faith which alone can interpret, and hence have mistaken the "likeness of Christ" for the "stigmata of pain." Tribulations are the shadows which indicate the presence of the Father and His son, and when we realize this we will blush to think that we ever mistook the Divine Presence for a calamity! He made all that is, and He made nothing by accident. Have we aught of concern with that which is 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 God."
BIBLE SELECTIONS: II Sam. 22 to 25.
ASTOR LECTURES: Page 178 to page 182.

Digitized by Google

July 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 something entirely 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 meets all exigencies."

BIBLE SELECTIONS: Ps. 127:3, 4, 5; Ps. 128:6.

ASTOR LECTURES: Page 221, first par. to end of Chapt.

July 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 whether that is the work of the devil. After he had read it, he sat down, remarking:

"So long as the boastful human mind
Consents in such mills to grind,
I sit very primly upon my throne,
To see men leaving the golden grain,
To gather in piles the pitiful chaff!"

Lucifer was right. We can not glean the golden wheat of truth by sifting theological doctrines which bear no relation to the vital facts of being. God is not the author of discord; therefore, He could not have created that which makes for confusion. Let us concern ourselves only with the things that are of good report, for "without controversy great is the mystery of godliness."

MEDITATION: "Mind is stayed on Realities."

BIBLE SELECTIONS: Ps. 90:1 to 5, 17; Matt. 6:22, 24; II Cor. 3:17, 18; Rev. 22:13.

ASTOR LECTURES: Page 133, first par.

July 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 enhungered 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 through 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 that which He knew was in His reality.

MEDITATION: "Truth is my goal."

BIBLE SELECTIONS: Psalm 9:1 to 14.

ASTOR LECTURES: Page 183, second and third pars.

July the fourteenth

What a helpless, hopeless sort of religion is that which teaches that the Infinite God, Whom every earnest seeker yearns to know, can never be fathomed. "Knock and it shall be opened unto you; Seek, and ye shall find." These are promises whose fulfillment depends wholly upon the individual. Have you knocked on the door of spiritual understanding? Then, verily, it shall be opened unto you! Have you sought for the pearls of Divine Wisdom in the ocean of God's Infinite Love? Then, verily, you shall find them! Are you hungry for that Bread of Life which cometh down from heaven, and do you thirst for that fountain whence flow the Healing Waters? Verily, verily, you shall be filled. The law of Attraction will inevitably bring to you that which you consciously or unconsciously desire. Therefore, desire those things which are divine qualities; desire Godliness, and soon you shall be-

Digitized by Google

come conscious of your divinity, and be one with the Father.

MEDITATION: "My desire is to know the Truth."
BIBLE SELECTIONS: John 8:32; 46:51.
ASTOR LECTURES: Page 265, second par.

July 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 along the crevices of the rocks. In the unfoldment of the divine purpose, it refuses to recognize anything which would frustrate the divine plan that sent it forth. It is obedient to a higher Power than its visible surroundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part which God Himself 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: "God is my strength."
BIBLE SELECTIONS: Isaiah 49:28 to 31.
ASTOR LECTURES: Page 289, first par.

July the sixteenth

"One differeth from another in glory."—
—I Cor. 15:41.

There is no greater proof of the oneness of existence than the similitude of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as the 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 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 lights my path."
BIBLE SELECTIONS: Gen. 1:29 to 31.
ASTOR LECTURES: Page 251, second par.

July the seventeenth

The susceptibility of people to mental influence 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 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. Remember, 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.

MEDITATION: "God acts through me."
BIBLE SELECTIONS: Psalm 139:4, 17, 18.
ASTOR LECTURES: Page 261, third par.

July the eighteenth

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emotion of the human mind which produces such dire consequences. A moment of anger is sufficient so to alter the circulation that the whole organism becomes deranged. 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

Digitized by Google

July 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 something entirely 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 meets all exigencies."
BIBLE SELECTIONS: Ps. 127:3, 4, 5; Ps. 128:6.
ASTOR LECTURES: Page 221, first par. to end of Chapt.

July 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 whether that is the work of the devil. After he had read it, he sat down, remarking:

"So long as the boastful human mind
Consents in such mills to grind,
I sit very primly upon my throne,
To see men leaving the golden grain,
To gather in piles the pitiful chaff!"

Lucifer was right. We can not glean the golden wheat of truth by sifting theological doctrines which bear no relation to the vital facts of being. God is not the author of discord; therefore, He could not have created that which makes for confusion. Let us concern ourselves only with the things that are of good report, for "without controversy great is the mystery of godliness."

MEDITATION: "Mind is stayed on Realities."
BIBLE SELECTIONS: Ps. 90:1 to 5, 17; Matt. 6:22, 24; II Cor. 3:17, 18; Rev. 22:13.
ASTOR LECTURES: Page 133, first par.

July 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 enhungered 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 through 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 that which He knew was in His reality.

MEDITATION: "Truth is my goal."
BIBLE SELECTIONS: Psalm 9:1 to 14.
ASTOR LECTURES: Page 183, second and third pars.

July the fourteenth

What a helpless, hopeless sort of religion is that which teaches that the Infinite God, Whom every earnest seeker yearns to know, can never be fathomed. "Knock and it shall be opened unto you; Seek, and ye shall find." These are promises whose fulfillment depends wholly upon the individual. Have you knocked on the door of spiritual understanding? Then, verily, it shall be opened unto you! Have you sought for the pearls of Divine Wisdom in the ocean of God's Infinite Love? Then, verily, you shall find them! Are you hungry for that Bread of Life which cometh down from heaven, and do you thirst for that fountain whence flow the Healing Waters? Verily, verily, you shall be filled. The law of Attraction will inevitably bring to you that which you consciously or unconsciously desire. Therefore, desire those things which are divine qualities; desire Godliness, and soon you shall be-

Digitized by Google

come conscious of your divinity, and be one with the Father.

MEDITATION: "My desire is to know the Truth."
BIBLE SELECTIONS: John 8:32; 46:51.
ASTOR LECTURES: Page 265, second par.

July 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 along the crevices of the rocks. In the unfoldment of the divine purpose, it refuses to recognize anything which would frustrate the divine plan that sent it forth. It is obedient to a higher Power than its visible surroundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part which God Himself 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: "God is my strength."
BIBLE SELECTIONS: Isaiah 49:28 to 31.
ASTOR LECTURES: Page 289, first par.

July the sixteenth

"One differeth from another in glory."—
—I Cor. 15:41.

There is no greater proof of the oneness of existence than the similitude of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as the 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 in all created things, as the lily is reffected in the limpid lake. This is the spiritual intelligence "which visible makes the Creator unto every creature."

MEDITATION: "The Truth lights my path."
BIBLE SELECTIONS: Gen. 1:29 to 31.
ASTOR LECTURES: Page 251, second par.

July the seventeenth

The susceptibility of people to mental influence 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 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. Remember, 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.

MEDITATION: "God acts through me."
BIBLE SELECTIONS: Psalm 139:4, 17, 18.
ASTOR LECTURES: Page 261, third par.

July the eighteenth

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emotion of the human mind which produces such dire consequences. A moment of anger is sufficient so to alter the circulation that the whole organism becomes deranged. 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

Digitized by Google

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 peace."
BIBLE SELECTIONS: Matt. 6:16 to 27.
ASTOR LECTURES: Page 51, first par.

July the nineteenth

The entire world groaneth in agony of a terrible travail, and its anguish is heart-breaking to witness, for the reverberations of its moans are shaking the mountains from their high places; but *civilization is being born!* The birth is slow and tedious, the hours of the slow days seem years and the years seem centuries, but they are less than a span in the eternity called Time.

He will make the universe rejoice, and no man shall take her joy from her; the melodies of Love will be heard throughout the land, for the Prince of Peace will have ascended His eternal throne in the heart of all mankind! Then let us live "above the battle" and make ready to receive the King of Glory for "Thou art my King, O God."

MEDITATION: "The Ruler of my life is Christ."
BIBLE SELECTIONS: Ps. 24.
ASTOR LECTURES: Page 137, first par.

July 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 a 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 the soul of the universe."
BIBLE SELECTIONS: Psalm 23.
ASTOR LECTURES: Page 322, first and second pars.

July 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 and fear. Thought is the substance of all outward manifestation, and by the process of thought all things are governed. This idea is not new; 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 thinking God's thoughts."
BIBLE SELECTIONS: Psalm 42.
ASTOR LECTURES: Page 333, third par.

July 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 qualities of the thought. Guard, there-

Digitized by Google

fore, 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 the 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: "All my impulses emanate from God."
BIBLE SELECTIONS: Psalm 139:17, 23, 24.
ASTOR LECTURES: Page 381, first par.

July 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 unfitness for the role, said, "Give, therefore, thy servant an understanding heart to judge Thy people, that I may discern between good and bad." Thereupon was the Lord well pleased with the humility of His servant, and because of Solomon's desire to do nothing in his own strength but to commit all his ways unto the Lord, did the Lord assure him that He had already given him an understanding heart in order that he might discern judgment, and because he had asked for neither riches, long life nor the life of his enemies, He had granted him both riches and honor and long life.

MEDITATION: "Teach me Thy law of Love."
BIBLE SELECTIONS: Ps. 119:1, 2; 3:1, 2; 4:10, 11; 19, 23; 21:16; Ps. 3:50, 57, 72; James 1:25.
ASTOR LECTURES: Page 334; second par.

July 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 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 substance of existence by thinking divine thoughts which will translate themselves in terms of health and happiness.

MEDITATION: "I AM the temple of God."
BIBLE SELECTIONS: Psalm 48:1, 9, 12, 13, 14.
ASTOR LECTURES: Page 45, second par.

July the twenty-fifth

The mind formulates the thoughts into images, and out of the invisible weaves a garment destined to be the outward expression of the inward and invisible idea. When the things of sense trace shadowy shapes in the minds of mortals, and the records are written in the physical realms in fiery terms of pain, it is mind which interprets the inverted image and restores harmony on all planes. Mind is ever translating the things of Spirit so that mortals may read their birthright and press on to the mark of high calling which is above the range of self-testimony. Rejoice then, that *in spite of sense testimony,* God is the only actuality, and that you are the quintessence of that abiding spiritual Reality.

MEDITATION: "I am in tune with the Infinite."
BIBLE SELECTIONS: II Peter: 3, 5, 17, 18.
ASTOR LECTURES: Page 324, second paragraph.

July 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 through 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

Digitized by Google

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: "My Mind creates divine ideas."
BIBLE SELECTIONS: Ps. 92:5, 8, 15.
ASTOR LECTURES: Page 173, second par.

July the twenty-seventh

As "the tree within the seed" is all of the seed, so is the creative 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 deeds conceived by the thought. When thought is wrapped about by self-interest, "destruction's sceptered slave and folly's brood" are let loose on earth; but when thoughts proceed from the mind, which is the habitation of God, spiritual realities" soar where expectation never flew," for pure thought is "the eye in which the universe beholds itself and knows itself to be divine." Think purely, then, and holiness will express itself through you.

MEDITATION: "Christ IS."
BIBLE SELECTIONS: Prov. 16:3; II Cor. 10:3 to 6.
ASTOR LECTURES: Page 75, first par.

July the twenty-eighth

It is the power of mind to rise above the sense of pain, regardless of the quality of that pain. Mind is superior to the testimony of the senses; and therefore, when the objects of sense overshadow your soul and you are utterly cast down, weigh the things that hurt in the balance of Mind. They will weigh so little that it will not be hard to forget them! Even the ingratitude of man, when balanced with the Love of God, fades out of sight, as a snowflake evaporates in sunshine. The ephemeral character of the things of sense make them seem insignificant when placed in the scale with the divine qualities of Mind. What does the infidelity of a mortal count when you know that you are surrounded by the infinite fidelity of God? No, my friends, the eternities so far outweigh the mortalities, and the verities so far overbalance the unrealities, that verily there is nothing to be anxious about. "God's in His Heaven, all's right with the world."

MEDITATION: "I AM one with God."
BIBLE SELECTIONS: Ps. 46.
ASTOR LECTURES: Page 162, first par.

July the twenty-ninth

The sun is always the same in the act in which it shines. That we do not always see the same reflection of light is a limitation which exists in ourselves, not in the sun. The artist sees a statue where the artisan sees cold marble. Why? Because the statue is in the artist's thought, and he sees it objectified in the marble. The world is nothing if it is not the objectification of a thought. All we are, all we feel, is but a mode of thought. For this reason it behooves us to admit into our consciousness only such thoughts as will objectify themselves in harmonious images, for by our thoughts we are vindicated and by our thoughts we are sentenced. Our imperfections are not to be attributed to the will of God; for the guilt is ours, in that we have permitted our thoughts to dwell upon that of which our condition and environment are the objectification.

MEDITATION: "I see only the verities of Being."
BIBLE SELECTIONS: Prov. 9; Ecc. 10:12, 20.
ASTOR LECTURES: Page 167, third par.

July 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 can not be limited to audible speech, but is the substance of Thought which proceeds from the Mind which is God. It is the understanding

Digitized by Google

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 things, 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 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 an expression of God."
BIBLE SELECTIONS: I Chron. 29:11 to 14; Psalm 40:5.
ASTOR LECTURES: Page 169, first par.

July the thirty-first

"For God sent not His son into the world to condemn the world; but that the world through him might be saved."

These words have resounded down the centuries, yet few there are who have aspired to the sons of God and have refrained from condemning those to whom Omnipotence itself has given the freedom of choice, or have sought to bring such a great light into the world that the world through them might be saved! Jesus understood the positive forces in nature so well that He refused to recognize any negative forces. Also 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 can not 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: "The real is the all."
BIBLE SELECTIONS: John 3:16 to 23.
ASTOR LECTURES: Page 254, first par.

NOTES FROM THE FIELD

DEAR DR. MURRAY:

In the hope that this experience of mine may be of help to others, I am sending it to you.

One morning last autumn I was driving alone in my little sedan car when, in making a turn, I was run down by a truck containing fifty-two cases of liquor, covered with vegetables and weighing in all nearly four tons. The driver was intoxicated and on the wrong side of the road. His truck hit my car, smashing it badly and turning it over in the ditch. I was unconscious for only a moment and when I came to realized that I was pinned down under broken wood and glass and unable to move. When the crowd who had gathered finally succeeded in lifting me out I found I had not even a bruise or a scratch and although badly shaken up I was as whole as before my car was run down. It was almost unbelievable—but true. I had been saved, for the arms of God were stronger than a four-ton truck.

Thanking you for all the help you have been to me, I am

Very sincerely yours,

Digitized by Google

MAY 28TH, 1924.

DEAR DR. MURRAY:

Last night I went to the meeting at the Waldorf, so I am persuaded today to write you this letter. I have told this story many times to others.

I spent last summer in T., staying with an adorable but very worldly friend. I have been going to your noon-day meetings for nearly three years and have not missed one Sunday service when you have preached. After I had been with my friend for a few days I began to tell her about Divine Science and your work in New York. For a time she was not at all interested but each night *very late, when the hectic day was done,* I would say a little, put little books on her table. In due course she began to ask questions. I did my best to make things clear to her. I left my copy of "The Astor Lectures" behind when I returned. She wrote and told me of my mistake and I replied that I had done it purposely, hoping she might read it. During the winter I have sent her THE GLEANER and many other small books. In February her favorite brother was taken very seriously ill. Neither she nor any of the family were allowed to see him and when all hope was given up, she was told to go at once to the hospital. In the meantime she had been working over your books, they being her only comfort. Now I am going to copy from her letter to me—

"I went into F.'s room, quite calm and put my hand on his head. Nurses and doctors were there expecting the end. I made my affirmations knowing 'All things are possible to God.' Almost instantly F.'s pulse was better and in a few days he was sitting up. I owe this to your Dr. Murray's books, etc."

If you could know the type of man F. is—worldly, rich, clever, kindly, but all gone wrong! The best part of the story is that he is deeply interested in Divine Science, has asked me to send him your books, which I have done.

God bless you! I came to know you through a great sorrow. My beloved Father was a dignitary in the Church of England. I still keep my pew in the Cathedral at home, but if he were alive, I know that he would rejoice that I have found something that helps me to "follow on."

I hope next winter if I am in this country I shall know you and Mrs. Murray.

With kindest regards,

Very sincerely yours,

K. H. L.

MY DEAR DR. MURRAY:

Our good friend, I understand, has told you of the ordeal we went through with our only son ,————, and I feel it my duty to let you know the marvelous demonstration we had as regards his recovery.

On April 7th, the surgeon who had charge of the boy informed me that unless an operation for Mastoiditis was performed that same day, he would not be responsible for the boy's life in the morning. His fever had gone up to over 104, with chills, and the child suffered intense pain. He was hurried to the hospital and the operation was performed the same night. The chief surgeon told me that it was the worst case of Mastoiditis he had ever seen, as the infection had gone way down to the jugular vein. We were beside ourselves with grief, as we could get no assurance as to whether the boy was out of danger and the operation a success. We wanted your prayers but you were away but Mr. ———— and Mrs. ———— prayed for the speedy recovery of our boy and today I was told by the doctor that in all his experience he had never known of a wound and bone healing so quickly and beautifully as in the case of our child, notwithstanding that his case was a most serious one. We are deeply grateful for this wonderful demonstration and can never thank God enough for His goodness to us and to those dear people for their faithful prayers.

Gratefully yours,

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

W. JOHN MURRAY
Editor

Vol. 15 AUGUST 1924 No. 10

TABLE OF CONTENTS

Faith ..... *George Santayana* 357
Idealism vs. Materialism ..... *W. John Murray* 357
The Religion of Love ..... *Rabbi Charles Fleische* 362
The Chemistry of Man ..... *Egbert Van Alen* 363
The Apocalypse—(Continued) ..... *Daniele Cortis* 367
The Gift of Healing ..... *W. John Murray* 375
Faith ..... *W. John Murray* 379
Making Good ..... *W. John Murray* 383
Bible Lesson—(The Marriage of the King's Son) 386
Testimonies of Healing 388
Children's Page (The Wind's Wish) ..... *Dorothy Clark Hubbard* 389
Daily Lessons with Meditations and Correlative Readings 391
Divinity ..... *Selected* 398

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.
113 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

If you wish to send a sample copy of the GLEANER to a friend, forward address to our Office and we will send one copy free of charge.

THE GLEANER ANNOUNCES FOR SEPTEMBER

After Death, What?

The Ninth Chapter of the Waldorf Lecture Serials, a masterly interpretation of man's hope of Immortality.
By.....*W. John Murray*

Science and Religion.

A portrayal of life as the search for the Holy Grail of Character, which Righteousness alone facilitates.
By.....*Egbert Van Alen*

The Apocalypse.

Chapters XIII to XVIII of the Prophetic Interpretation re-printed by request. By.....*Daniele Cortis*

Rejoice Evermore.

A poetic and practical exhortation to overcome the negative condition of sorrow with the positive condition of joy, by one of the GLEANER'S most valued contributors.

John Bell Lowthian

Hope.

Hope and Faith, the inseparable qualities of human consciousness, which present an impregnable defense to the dark trials of life, beautifully delineated by a writer of spiritual power.....*Jessie Mae Pollard*

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....
Street .....
City .....State.....
Signature .....

Additional Names

....
....

Foreign postage .60 cents extra Canadian postage .25 cents extra
Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 AUGUST 1924 No. 10

FAITH

O WORLD, thou choosest not the better part!
It is not wisdom to be only wise,
And on the vision close the eyes,
But it is wisdom to believe the heart.
Columbus found the world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch or a smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

"IDEALISM vs. MATERIALISM"

THE one great Philosopher has said that thought is the substance of all that is. This would be very apparent to us if we ourselves thought deeply enough to understand it. The trouble with most of us is that we think on a level with observed facts; we believe what the senses recall, what we see, what we touch, what we smell, and for this reason we are always skimming about on the surface of things and never getting down into the depths where the truth itself lies.

It is a fact that thought is the substance of things, for it is a fact which supports this fact, that without thought there are no things so far as we, individually, are concerned. Deprive us of thought, you deprive us of reality, for without thought we cease to be. We live by thought, we live in thought, and we live from thought. Separate thought from the individual and the individual dies, for the thought is life, not only the substance of things hoped for, it is life itself.

It is thought which differentiates man from the stone. It is thought voiced in words which differentiates man from the animal. It is thought which makes of man what the Bible declares man to be, namely, in the image and likeness of the thought evolving reality of God.

In writing on the difference between materialism and idealism it were almost presumptuous to define these two words inasmuch as there are scarcely any who do not know what they generally signify, yet there may be those who think materialism susceptible of narrow terms.

We think of the materialist as one concerned chiefly with his own concerns and necessities and luxuries. We say he is a materialist, a gross materialist, whose thoughts never rise higher than his body or bodily requirements. This is the materialism of gross, carnal charac-

Digitized by Google

ter, but there is also gross materialism which might be called philosophical materialism. We find it among the so-called agnostics. Philosophical materialism would have us to believe that all causation rests in matter. It does not see the necessity of even assuming the existence of a God or creative Principle or a great first Cause independent of material conditions. It begins all its deductions with the protoplasm, the minute cell, which, through subdivision and subsequent attraction, accounts for all creation from the most minute to the mammoth. This philosophical materialsm does not only insist upon the non-necessity of assuming a creative Principle which men call God, but it goes so far as to assert and affirm with scientific positiveness that matter in reality is the only substance, and through a combination of material elements mind is generated, and when this combination of material elements disintegrates and disappears, mind disappears with it, since there is nothing through which mind can longer function. This is materialism of a most subtle character. We can pardon the materialist whose one thought in life is for the necessities and luxuries of his body and immediate family; we can pardon him, for he is really obeying the first law of nature which is self-preservation. But a philosophical materialism which would rule out of the great cosmic scheme of things the eternal Principle is dangerous. You say there is not much of it. Men can not believe that there is a First Great Cause which man calls God, otherwise these conditions would not transpire, otherwise present conditions would not continue to be, otherwise there is no God, through this philosophical materialsm. Out from the mist of it all there is coming an idealism such as the world has never dreamed of before. It is not a hazy, speculative idealism, it is a rational, sane, scientific state of consciousness. It is that form of idealism which is actuating you and me and millions like us to take up the study of the Scriptures the more earnestly, apart from the chronological order, to take them up metaphysically to see if in the metaphysical and not in the chronological order of things there is not a golden thread, or brook of truth. It is this stream we are beginning to find; it is an idealism that is not impractical but purely demonstrable; an idealism that assumes ideas are demonstrable. And idealism forces us to the belief that certain conditions of existence may be attained through mental vision which by no other circumstance can ever be reached. The idea must ever precede the manifestation.

Are we not told that the idealist is a dreamer, one who thinks in terms of the unattainable Utopia? Is this not a definition of idealism given to it by so many who pride themselves on being intensely practical fellows?

Back of the great achievements in the world, whether that achievement is industrial, economic, literary, or metaphysical, there is an ideal, always an ideal, and where there is an ideal there is always idealism, and where there is idealism there is an idealist. He need not be a man of long hair and short vision at all. The idealist is in the strict sense of the word the realist of the world. What would we do without the idealist? What would we do individually or collectively without idealism? It gives impetus and impulse to inquiry. Rob us of idealism and we are two-legged animals. Idealism differentiates us from the common herd of men and animals. Idealism is that inner state of consciousness which reveals to us that all is not yet known and that we may still progress through investigation. "Idealism is that science," says one,—he dignifies it by the word science, —"idealism is that science which unfolds to the receptive soul the eternal truth." Just as there is an objective phenomenon, so there is an objective universe of ideas. Idealism is a science which takes the individual mind away from its limited view of things apparent and causes it to consider ideas invisible.

Digitized by Google

Where do we find idealism most successfully at work? In the field of invention I think we find idealism is very successfully worked, for idealism in the field of invention is the art and science of thinking of something that has never been thought of before and then presenting it in visible manifestation. Idealism is the art or science of thinking of that which has never been thought of before and then bringing it into manifestation. Every patent is an ideal made manifest; an ideal made real. No idealism, nor ideality, no patent; no idealist, no patent. Where otherwise do we find it at work? In the field of poetry. The poet is essentially an idealist. He sees things with the inner eye and presents them to the outer eye. The poet is the prophet. And again, take the architect. The architect is again the idealist, for is not his plan in mind long before that plan comes into execution, before the concrete building comes forth? Is he not an idealist? Rob the world of the idealist and you have nothing but four square walls, no beauty, no convenience, nothing but what you see where savages live.

Idealism is that without which we can not get along. Rob us of it and you rob the world of the idealist. No idealism, no cure. It is because idealism is of God that it has survived all the centuries of the coarse and carnal. It is because idealism is the very basis of man's being, without which he can not live or move or breathe. It is because of this that idealism still persists though clouds of sense seem for a time to obscure it.

There is an idealism that may appear to be more or less theoretical, the idealism of which dreams are composed, airy thoughts and visions, but no practical endeavor. Better this kind of idealism than none at all, but there is an idealism which is the most essential, practical thing in the world. And we turn from idealism to that Prince of idealists, Jesus of Nazareth, an idealist who saw all the inner workings of mind and all the consequences of the workings of mind. He was not satisfied to send the ideas of Socrates or such as Plato puts in his dialogues and who, the moment he saw idealism was a law, sought to put it to use. "This day," said Jesus, ('this Scripture' concerning practical idealism) "this Scripture shall be fulfilled in your ears." Up to that time idealism was an idealism of Isaiah, of promise, an idealism which foresaw a time, a place, and a people when sin should disappear, when pain and even death would come to naught. This idealism which saw in the remote future the goodness of God in the land of the living, this idealism was the idealism which Jesus took and said, "This idealism shall be made practical in your experience." We see Jesus at work making the ideal real. To Jesus the ideal man was the perfect image and likeness of God. The real man as he appeared to the senses was anything but this—sinful, sickly, miserable, unhappy, and dying. Jesus saw back of this so-called real man the ideal man, and through his clear vision the ideal became the real, the Son of God shone out through the Son of Man; sickness disappeared as health took its place; death disappeared as life took its place; hate and animosity disappeared as love and generosity took their places, and all because of our Saviour's capacity to make the ideal real.

"There is," says Swedenborg, "an ideal universe." He is merely echoing what Plato said so many centuries before his time. Plato said, "Mind is the place of ideas, and God is the place of mind." The universe of ideas is the only real, actual, eternal universe of which this visible world of facts is a poor representation to our senses. This world of visible facts is a poor representation to our senses of the invisible universe of God's ideas, which is the real universe, the indestructible, the eternal, the harmonious. But only the idealist can see this unseen realm of things. Only as we dig below the superficial realm of things can we come to this realm of ideas spoken of as the kingdom of God. In this kingdom of God spoken of, not far off, there is no

Digitized by Google

ter, but there is also gross materialism which might be called philosophical materialism. We find it among the so-called agnostics. Philosophical materialism would have us to believe that all causation rests in matter. It does not see the necessity of even assuming the existence of a God or creative Principle or a great first Cause independent of material conditions. It begins all its deductions with the protoplasm, the minute cell, which, through subdivision and subsequent attraction, accounts for all creation from the most minute to the mammoth. This philosophical materialsm does not only insist upon the non-necessity of assuming a creative Principle which men call God, but it goes so far as to assert and affirm with scientific positiveness that matter in reality is the only substance, and through a combination of material elements mind is generated, and when this combination of material elements disintegrates and disappears, mind disappears with it, since there is nothing through which mind can longer function. This is materialism of a most subtle character. We can pardon the materialist whose one thought in life is for the necessities and luxuries of his body and immediate family; we can pardon him, for he is really obeying the first law of nature which is self-preservation. But a philosophical materialism which would rule out of the great cosmic scheme of things the eternal Principle is dangerous. You say there is not much of it. Men can not believe that there is a First Great Cause which man calls God, otherwise these conditions would not transpire, otherwise present conditions would not continue to be, otherwise there is no God, through this philosophical materialsm. Out from the mist of it all there is coming an idealism such as the world has never dreamed of before. It is not a hazy, speculative idealism, it is a rational, sane, scientific state of consciousness. It is that form of idealism which is actuating you and me and millions like us to take up the study of the Scriptures the more earnestly, apart from the chronological order, to take them up metaphysically to see if in the metaphysical and not in the chronological order of things there is not a golden thread, or brook of truth. It is this stream we are beginning to find; it is an idealism that is not impractical but purely demonstrable; an idealism that assumes ideas are demonstrable. And idealism forces us to the belief that certain conditions of existence may be attained through mental vision which by no other circumstance can ever be reached. The idea must ever precede the manifestation.

Are we not told that the idealist is a dreamer, one who thinks in terms of the unattainable Utopia? Is this not a definition of idealism given to it by so many who pride themselves on being intensely practical fellows?

Back of the great achievements in the world, whether that achievement is industrial, economic, literary, or metaphysical, there is an ideal, always an ideal, and where there is an ideal there is always idealism, and where there is idealism there is an idealist. He need not be a man of long hair and short vision at all. The idealist is in the strict sense of the word the realist of the world. What would we do without the idealist? What would we do individually or collectively without idealism? It gives impetus and impulse to inquiry. Rob us of idealism and we are two-legged animals. Idealism differentiates us from the common herd of men and animals. Idealism is that inner state of consciousness which reveals to us that all is not yet known and that we may still progress through investigation. "Idealism is that science," says one,—he dignifies it by the word science, —"idealism is that science which unfolds to the receptive soul the eternal truth." Just as there is an objective phenomenon, so there is an objective universe of ideas. Idealism is a science which takes the individual mind away from its limited view of things apparent and causes it to consider ideas invisible.

Digitized by Google

Where do we find idealism most successfully at work? In the field of invention I think we find idealism is very successfully worked, for idealism in the field of invention is the art and science of thinking of something that has never been thought of before and then presenting it in visible manifestation. Idealism is the art or science of thinking of that which has never been thought of before and then bringing it into manifestation. Every patent is an ideal made manifest; an ideal made real. No idealism, nor ideality, no patent; no idealist, no patent. Where otherwise do we find it at work? In the field of poetry. The poet is essentially an idealist. He sees things with the inner eye and presents them to the outer eye. The poet is the prophet. And again, take the architect. The architect is again the idealist, for is not his plan in mind long before that plan comes into execution, before the concrete building comes forth? Is he not an idealist? Rob the world of the idealist and you have nothing but four square walls, no beauty, no convenience, nothing but what you see where savages live.

Idealism is that without which we can not get along. Rob us of it and you rob the world of the idealist. No idealism, no cure. It is because idealism is of God that it has survived all the centuries of the coarse and carnal. It is because idealism is the very basis of man's being, without which he can not live or move or breathe. It is because of this that idealism still persists though clouds of sense seem for a time to obscure it.

There is an idealism that may appear to be more or less theoretical, the idealism of which dreams are composed, airy thoughts and visions, but no practical endeavor. Better this kind of idealism than none at all, but there is an idealism which is the most essential, practical thing in the world. And we turn from idealism to that Prince of idealists, Jesus of Nazareth, an idealist who saw all the inner workings of mind and all the consequences of the workings of mind. He was not satisfied to send the ideas of Socrates or such as Plato puts in his dialogues and who, the moment he saw idealism was a law, sought to put it to use. "This day," said Jesus, ('this Scripture' concerning practical idealism) "this Scripture shall be fulfilled in your ears." Up to that time idealism was an idealism of Isaiah, of promise, an idealism which foresaw a time, a place, and a people when sin should disappear, when pain and even death would come to naught. This idealism which saw in the remote future the goodness of God in the land of the living, this idealism was the idealism which Jesus took and said, "This idealism shall be made practical in your experience." We see Jesus at work making the ideal real. To Jesus the ideal man was the perfect image and likeness of God. The real man as he appeared to the senses was anything but this—sinful, sickly, miserable, unhappy, and dying. Jesus saw back of this so-called real man the ideal man, and through his clear vision the ideal became the real, the Son of God shone out through the Son of Man; sickness disappeared as health took its place; death disappeared as life took its place; hate and animosity disappeared as love and generosity took their places, and all because of our Saviour's capacity to make the ideal real.

"There is," says Swedenborg, "an ideal universe." He is merely echoing what Plato said so many centuries before his time. Plato said, "Mind is the place of ideas, and God is the place of mind." The universe of ideas is the only real, actual, eternal universe of which this visible world of facts is a poor representation to our senses. This world of visible facts is a poor representation to our senses of the invisible universe of God's ideas, which is the real universe, the indestructible, the eternal, the harmonious. But only the idealist can see this unseen realm of things. Only as we dig below the superficial realm of things can we come to this realm of ideas spoken of as the kingdom of God. In this kingdom of God spoken of, not far off, there is no

Digitized by Google

ter, but there is also gross materialism which might be called philosophical materialism. We find it among the so-called agnostics. Philosophical materialism would have us to believe that all causation rests in matter. It does not see the necessity of even assuming the existence of a God or creative Principle or a great first Cause independent of material conditions. It begins all its deductions with the protoplasm, the minute cell, which, through subdivision and subsequent attraction, accounts for all creation from the most minute to the mammoth. This philosophical materialsm does not only insist upon the non-necessity of assuming a creative Principle which men call God, but it goes so far as to assert and affirm with scientific positiveness that matter in reality is the only substance, and through a combination of material elements mind is generated, and when this combination of material elements disintegrates and disappears, mind disappears with it, since there is nothing through which mind can longer function. This is materialism of a most subtle character. We can pardon the materialist whose one thought in life is for the necessities and luxuries of his body and immediate family; we can pardon him, for he is really obeying the first law of nature which is self-preservation. But a philosophical materialism which would rule out of the great cosmic scheme of things the eternal Principle is dangerous. You say there is not much of it. Men can not believe that there is a First Great Cause which man calls God, otherwise these conditions would not transpire, otherwise present conditions would not continue to be, otherwise there is no God, through this philosophical materialsm. Out from the mist of it all there is coming an idealism such as the world has never dreamed of before. It is not a hazy, speculative idealism, it is a rational, sane, scientific state of consciousness. It is that form of idealism which is actuating you and me and millions like us to take up the study of the Scriptures the more earnestly, apart from the chronological order, to take them up metaphysically to see if in the metaphysical and not in the chronological order of things there is not a golden thread, or brook of truth. It is this stream we are beginning to find; it is an idealism that is not impractical but purely demonstrable; an idealism that assumes ideas are demonstrable. And idealism forces us to the belief that certain conditions of existence may be attained through mental vision which by no other circumstance can ever be reached. The idea must ever precede the manifestation.

Are we not told that the idealist is a dreamer, one who thinks in terms of the unattainable Utopia? Is this not a definition of idealism given to it by so many who pride themselves on being intensely practical fellows?

Back of the great achievements in the world, whether that achievement is industrial, economic, literary, or metaphysical, there is an ideal, always an ideal, and where there is an ideal there is always idealism, and where there is idealism there is an idealist. He need not be a man of long hair and short vision at all. The idealist is in the strict sense of the word the realist of the world. What would we do without the idealist? What would we do individually or collectively without idealism? It gives impetus and impulse to inquiry. Rob us of idealism and we are two-legged animals. Idealism differentiates us from the common herd of men and animals. Idealism is that inner state of consciousness which reveals to us that all is not yet known and that we may still progress through investigation. "Idealism is that science," says one,—he dignifies it by the word science, —"idealism is that science which unfolds to the receptive soul the eternal truth." Just as there is an objective phenomenon, so there is an objective universe of ideas. Idealism is a science which takes the individual mind away from its limited view of things apparent and causes it to consider ideas invisible.

Digitized by Google

Where do we find idealism most successfully at work? In the field of invention I think we find idealism is very successfully worked, for idealism in the field of invention is the art and science of thinking of something that has never been thought of before and then presenting it in visible manifestation. Idealism is the art or science of thinking of that which has never been thought of before and then bringing it into manifestation. Every patent is an ideal made manifest; an ideal made real. No idealism, nor ideality, no patent; no idealist, no patent. Where otherwise do we find it at work? In the field of poetry. The poet is essentially an idealist. He sees things with the inner eye and presents them to the outer eye. The poet is the prophet. And again, take the architect. The architect is again the idealist, for is not his plan in mind long before that plan comes into execution, before the concrete building comes forth? Is he not an idealist? Rob the world of the idealist and you have nothing but four square walls, no beauty, no convenience, nothing but what you see where savages live.

Idealism is that without which we can not get along. Rob us of it and you rob the world of the idealist. No idealism, no cure. It is because idealism is of God that it has survived all the centuries of the coarse and carnal. It is because idealism is the very basis of man's being, without which he can not live or move or breathe. It is because of this that idealism still persists though clouds of sense seem for a time to obscure it.

There is an idealism that may appear to be more or less theoretical, the idealism of which dreams are composed, airy thoughts and visions, but no practical endeavor. Better this kind of idealism than none at all, but there is an idealism which is the most essential, practical thing in the world. And we turn from idealism to that Prince of idealists, Jesus of Nazareth, an idealist who saw all the inner workings of mind and all the consequences of the workings of mind. He was not satisfied to send the ideas of Socrates or such as Plato puts in his dialogues and who, the moment he saw idealism was a law, sought to put it to use. "This day," said Jesus, ('this Scripture' concerning practical idealism) "this Scripture shall be fulfilled in your ears." Up to that time idealism was an idealism of Isaiah, of promise, an idealism which foresaw a time, a place, and a people when sin should disappear, when pain and even death would come to naught. This idealism which saw in the remote future the goodness of God in the land of the living, this idealism was the idealism which Jesus took and said, "This idealism shall be made practical in your experience." We see Jesus at work making the ideal real. To Jesus the ideal man was the perfect image and likeness of God. The real man as he appeared to the senses was anything but this—sinful, sickly, miserable, unhappy, and dying. Jesus saw back of this so-called real man the ideal man, and through his clear vision the ideal became the real, the Son of God shone out through the Son of Man; sickness disappeared as health took its place; death disappeared as life took its place; hate and animosity disappeared as love and generosity took their places, and all because of our Saviour's capacity to make the ideal real.

"There is," says Swedenborg, "an ideal universe." He is merely echoing what Plato said so many centuries before his time. Plato said, "Mind is the place of ideas, and God is the place of mind." The universe of ideas is the only real, actual, eternal universe of which this visible world of facts is a poor representation to our senses. This world of visible facts is a poor representation to our senses of the invisible universe of God's ideas, which is the real universe, the indestructible, the eternal, the harmonious. But only the idealist can see this unseen realm of things. Only as we dig below the superficial realm of things can we come to this realm of ideas spoken of as the kingdom of God. In this kingdom of God spoken of, not far off, there is no

Digitized by Google

disease, no decrepitude; all is perfect peace, perfect power, perfect purity, but the idealist, the spiritual idealist alone sees it. It is concealed from the materialist who, having eyes to see, can not see, and ears to hear can not hear the inner interpretation of the great cosmic scheme of things. The Prince of idealists was one who saw with inner vision the eternal, immutable, perfectness of things, and never allowed himself to be persuaded of the imperfectness of things.

There is a verse in the second chapter of Genesis which reveals to us the ideal method of creation. The ideal method of creation is that which sees a thing before it is made manifest—that which sees a thing before it is made manifest whether it is a patent of utility, a symphony in music, a plot in a play ,or a plot in a book. So in the verse we find God the ideal Creator of all things, seeing every plant before it grew, and every herb in the field before it grew. "Before" is the word I want to impress upon your mind and my mind; "Before." The materialist can see a thing when it happens. The materialist can see that he is well when he is well. The materialist can see he is prosperous when he is prosperous, but the idealist must see that he is well when to all appearances he is not well; he must see himself well before he is well; he must see himself prosperous before he is prosperous; he must see himself living in perfect peace, in perfectness before he is living in either peace or perfectness, for this is the ideal method of creating the thing desired, whether peace or prosperity—to see the thing actualized in daily life.

Is this not precisely what the architect is doing—seeing the thing not in process of construction but in the state of perfection and completion? Seeing it in the state of perfection and completion he can go to work and build it in detail. He must fill in all the detail, all the ramifications to make the complete picture. This is God's way through divine imagery. It is for this reason man is spoken of as the image of God. What is an image? Look it up. An idea in mind. Man is an idea in mind, therefore, he is an image in Divine Mind, and, a perfect image in Divine Mind, man is what man is and what man will ever continue to be, namely, the perfect reflection of life and love and truth and beauty. Because if it is the method of creation ascribed to God in Genesis, this is what we are to do in the universe. If this is the process in the universal, the process in the individual must be similar to it.

If you are not well and want to see yourself as well, you must picture yourself as well before you are well. Picture yourself as well internally before you picture that condition externally. It is the divine method of procedure. God saw everything before it was made, he saw every plant before it was in the earth, every herb before it was in the field. The idea of the thing was the prototype of that thing as it must be before it could be. If you want to be well you must constantly hold the mental picture before your gaze, for the only method by which you can ever be well is to eradicate the false picture on the subconscious, and then health will come forth speedily. The sick man says, "Can I think I am well when every muscle in my body is aching with pain?" Yes, you can. You can begin it.

Dr. Evans says a man can think his house is on fire when it is not and run in the direction of his house to put out a fire which does not exist, or he can think his house is not on fire when it is and make no effort at all to put out the blaze. You may think some relative is dead because you get a telegram, and sorrow and grieve, and tomorrow get another telegram saying it was not intended for you at all. Your grief is unnecessary, but you thought you had lost a loved one, and your grief and sorrow is real to you.

Of course you can think what you want to think, and you can carry this logic over to the field of thinking health and strength. Is not this the secret of the new method of health; to think of

Digitized by Google

ourselves as we want ourselves to be, as we say divine beings have a right to be? Shall we wait before we say we are well? Any materialist can do that. Shall we wait until we are actually prosperous and surfeited by this world's goods before saying we are rich? Any materialist can do that. Or rather shall we not say when we are not well to all appearances, "I am well, for I am the perfect image of God in whom there is no disease"? Shall we not say in the very face of poverty, deprivation, and loss, "I am rich with the riches of the Holy Spirit"? Why not declare before we come into actual objective possession of all things, "I have them"?

Have we not an object lesson in the Shunammite mother who, when her child was lying dead in the upper chamber of her home, got Elijah to pray for her child? We must deny the negative. Have we not an object lesson when Elijah said unto her, "How is thy child, and thy husband, and thee?" and she said, "It is well"? She spoke the truth before it was manifest—"It is well." "Before." She was an annihilist. I suppose that every other Shunammite woman in Shunam would have said, "It is terrible. The child God gave to me, the child that I have tended and nursed, behold, it is dead. I am inconsolable." She was an idealist. *It was well;* she would not admit the non-reality of it, and the consequence was restoration. When Elijah conjoined his thought to hers, life became a reality. Idealists both of them, insisting upon the truth of God and making it manifest in a so-called dead child.

Materialism is killing not only to the finest instincts of the human soul, but to every cell in the human body. Materialism is death dealing; idealism lifts men up, not by the bootstraps, but above everything that is impure and unclean. Let us see that it is practical idealism. If materialists say idealism is visionary and the mother of strange and unfulfillable dreams, that is because the materialist does not know what idealism does, or perhaps it is because idealism has seen a so-called idealist who is not an idealist at all, for there are many idealists who are not. There is the idealist who is always picturing rosy conditions, but does not know how to go about to fulfill them. There is the idealist that insists man is always what he was intended to be. Idealism is the art and science of forming mental pictures such as to prohibit negative conditions in soul or body. Positive idealism is presupposing abundance in life in terms of joy and gladness. This is idealism; it is the idealism taught and practiced by that Prince of Idealists, Jesus of Nazareth, the most intense of idealists. Idealism is practical. Deny the inventor and you have no invention. Deprive the world of the poet and you have no poetry. Deprive the world of the minister and you have no sermon. And deprive the world of the architect and you have no building. Deprive man of idealism and you deprive the soul of all tender emotions, and you deprive the mother of the highest and most essential requirements of motherhood whether she bears children or not; deny her idealism and you have a shell of a woman with no method.

Idealism is the life of every individual life, of every movement, of every organization. Idealism is prompting men today to cry out disarmament, yet there are those who say it is impracticable. Those are the impractical people of the world who say it is impracticable. Disarmament, according to Jesus, is the most practicable thing in the world. We are afraid to disarm because we are afraid to trust the other nation, because we are not Christian despite the fact we claim to be so. It is not less idealism but more; not scattered hopes, but genuine idealism which plants the feet on the rock of truth and declares the truth that Christ rules supreme in the world of hearts. I do not say we are not going to disarm, but we do not because we have not sufficient faith in men. We call it intensely practical to watch our frontiers. We have not learned to put up sentinels of love and trust. You say you

Digitized by Google

can not do it, because your fellowman has not grown to that place? He never will until you trust him. A thief will never become honest until you see him as an honest man. As long as you hold the mental picture of dishonesty he will be dishonest. Brand a convict, a convict, and he will always be one. See him as an image of God, and without his knowing it he will put off all the falsities in his old life, rise with the strength of some newborn power in his soul. This is idealism.

A very practical man, and there are a lot of practical men, said of a certain woman, "We will take her to the city walls and stone her to death." That is what we do. We punish every infraction of disobedience to law. Jesus said, "Let him that is without sin cast the first stone." If they had been really practical they would have considered that point. They would have said, "Who are we to judge this woman? Who are we that we should take this woman to the city walls when perhaps we spent the night in a disorderly house?" They would have slunk away just as they did when Jesus brought it home to them—a practical idealism that sees things as they are and is not afraid to do so. "Cast the first stone" — He himself would not do it, and the others did not dare. So it is in facing our ordeals of today. Not less idealism but more idealism, and let it be so practical that it will translate itself in our lives in terms of that which we desire. Do we desire health? Let us form a mental picture of it, of ourselves as being radiant with it, picture ourselves as being strong with the Holy Spirit. Do we desire that prosperity which is essential to rendering unto Caesar the things that are Caesar's? Then let us picture ourselves as not begging, not knowing where we are going to get our next meal. Let us dispense with all these false mental pictures and form an ideal mental state.

Some one says, "Can you become prosperous by thinking yourself prosperous?" I tell you, you can not make yourself prosperous by thinking yourself poor. You can not become well by thinking yourself sick. That I know. Then it is well worth experimenting with the idea. You can become the thing you think you are. Nothing becomes bad except a man think it so. What a man thinketh in his heart so is he in his body, in his affairs, in his life. It is as we think we are that we are. There is no doubting at all. Thoughts are the most substantial things in the world. We are using them constructively or destructively, because we must think. Let us think constructively. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things 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," says Paul, the apostle.

THE RELIGION OF LOVE

For me a new religion bathes the world
In light and warmth; and yet it is not new,
For it has been since ever skies were blue
And, out of Chaos, light and warmth unfurled.

As world is drawn to world—around, above;
As God to Man, and Man to God inclines,
So Man—"the little world"—sometime divines
That unto Man, too, he is drawn in Love.

Digitized by Google

THE CHEMISTRY OF MAN

In an old book, written by a man of letters, there are some interesting facts which will bear repetition. In as far as possible I will leave the idea in the garment of the writer, because in this case it is not possible to improve on the diction.

An egg is composed of twelve elements, substances which may be coagulated into a breakfast food by hot water, or into a chicken by the milder and more prolonged warmth of the mother's body. These same elements with the merest trace of two, or perhaps three, other substances, make up the physical body, and the twelve constituents which comprise the mineral, the plant, and the brute formation are found in the air, the water and the earth. Hence so-called inanimate matter is directly or indirectly responsible for all living things, and man is indeed formed of the elements of dust.

Yet in the most complex living body there are found less than a quarter of (what appear to be) the sixty or seventy substances that exist in nature. As an illustration, we must have iron in the blood, but lead therein would cause either colic or palsy.

Gold and silver, substances of such vital import in our exterior affairs would work a peculiar havoc in our system. This, then, is the fact of animal chemistry: A few simple substances borrowed from the surrounding elements provide the body with certain constituents, which comprise an animal form. A little more than one hundred and twenty-five pounds of gas; thirty-one pounds and six ounces of a non-metallic substance called carbon; one pound and four ounces of a soft, yellowish white absorbent element called phosphorus; two pounds and eight ounces of a brass-yellow malleable, metallic element, called calcium; twenty-four ounces of a crystalline substance we speak of as sulphur; twelve ounces of a silver white alkaline metallic element or sodium; a little iron, a litte fluorine, some magnesium and potassium, and you have the chemistry or the elements of Man, but not Man. You have your house, but not its tenant.

There is no need to touch upon the marvelous mechanism of the house beautiful, the temple fashioned after the similitude of God, but it is as true of the temporal as it is of the house spiritual that it is builded upon a rock, because the bones or framework of our earthly tabernacle are comprised of a more than half mineral substance.

To use our bodies in any way is to inevitably wear away some portions of them. It is, therefore, obvious that we change our bodies as we change our clothes. Instead of being made over every seven years, as was once the idea, we are made over twenty times in one year, or once in three weeks.

A strong man takes into his system daily between two and three pounds of food and five or six of liquids. He receives into his lungs four or five gallons of air every twenty-four hours. In a year, therefore, such an one will have taken into his system about three thousand pounds of foreign material, or twenty times his own weight, all of which with insignificant exception has become a part of his own fluids or solids. Just as long as this exchange of substance between the organized being and vegetable or animal goes on, it is said to be alive. Thus every living organized being lives immersed in a strong solution of its own elements. Our first and our last food is air. We are chameleons in our diet and salamanders in our habitate, inasmuch as we always live in the fire of our own smouldering combustion, a gentle but constant flame fanned every day by some forty hogsheads of air which furnish us with our momentary aliment, without which we could not live five minutes.

Hence it is that, indeed and in truth,

Digitized by Google

we are perishing and being born again at every instant. Literally we do enter over and over again into the womb of the great mother earth from whom we derive our flesh and blood and bones and marrow.

"I die daily," is a veritable truth of everything that lives, and if we cease to die particle by particle, and to be born anew in the same proportion, the whole movement of life comes to an end and swift, irreparable decay resolves our frames into the parent element. So much for animal man, according to a great writer.

Do not even the plants and brutes go through the same process? Then wherein does man differ from the brute creation? Physically, the difference, if there is one, is in favor of the animal, and yet a man is not a dumb beast nor is a dumb beast a man. The argument has been advanced that the difference between the man and the animal was one of Intelligence, but that is not so, because even the least of protozoans, as, for instance, the amoaba, a one-cell organism which is invisible to the naked eye, recognizes its enemies and flees from them, to say nothing of the "intelligence manifested by the bee, in the construction of its geometric cell; the ingenious spider, that invents and spins from its own bowels its clever trap for flies; the wasp, that stores up food of a kind foreign to its own need and deposits it in a receptacle which is not its own abode, for the use of its young whose birth it will not live to witness." Myriad illustrations might be given to prove the intelligence of the animal kingdom, and a remarkable scholar cites an instance to prove that even plants express intelligence. The writer says, in speaking of a plant called the Fly Trap, that "the edge of the leaf is overgrown with strong bristles, while its surface is covered with small glands at either side of which are three long hairs. If a fly approaches, carelessly settles on the leaf and touches one of the six long hairs, the leaf suddenly folds, the bristles interlace and the insect is caught. The sinister hairs have done their duty and now begins the work of the glands. These discharge a large quantity of colorless acid, which is a digestive fluid, and the closed leaf thus becomes a stomach. After the lapse of nine days or so the leaf reopens and the insect is found to have disappeared. Now, if a non-edible object, as, for instance, a stone or a piece of wood, irritates the hair, the leaf closes as before, but soon discovers its mistake and does not discharge the digestive juice, but after one day it again unfolds and is ready for another capture."

Hence we have evidence of not only consciousness, but also of intelligence, in even the plant creation. To be sure, some men have an infinitely greater degree of intelligence than is to be found in the brute creation, and it is just as true that some display much less intelligence than the more enlightened animals. Be that as it may, a plant is not an animal, nor is a beast a man, and the dividing line is one of possibility rather than a difference of elements.

"It is what a man may become *psychically* that renders him above the brute creation," states a man of letters, and it is true that that is the only vital distinction, other than a difference in intellectual degree, between a man and a brute.

Yet man is not the descendant of an ape any more than he is the off-spring of a seaweed, but rather he is related to the whole of nature in precisely the same way that the instruments in a symphony are related to the sound.

We do not contend that man descended from a plant; rather do we concede that as man is the most highly developed object in the Universe, he was only rendered possible by all that had preceded him in the great chain of life. Man may rightly be considered the highest result of the whole scheme of rational evolution. If you graft a peach tree into a plum tree, and in time the body of the tree evolves peach branches to the exclusion of plum boughs, you will not say that the peaches came from plums. Rather

Digitized by Google

would you know that out of the mature development of the tree came the force which made possible the development of the peaches. It is not the mineral that brings forth the plant, nor is it the plant that ushers in man, but, instead, it *is* the *manifestation* of force through lower ideas of God that make possible the expression of higher ideas.

What to us appears to be a diversity of forces is in reality *but one force* producing a variety of results, according as they act on different degrees of intelligence.

The combination of force with degrees of consciousness produces the result. Chlorin, for instance, is an irritating and suffocating gas. An attempt to breathe it would in all probability be fatal to the victim. Sodium is an element which is so inflammable that it burns up in warm water and can not exist in contact with air.

Combine these two destructive and dangerous elements and the result is salt, one of the most necessary articles of daily life. The combination does not change the force manifested through it, but the force acts differently on certain combinations.

Man is then but a combination of elements which renders possible a degree of force, peculiar to the multitudinous conditions that have gone before. All forces of life are the distinct result of the same elements as are alcohol and sugar, and the variety of expression resulting from a unity of force is probably due to the difference in the proportions of the different elements.

Man, then, does not proceed from any one specie of evolution, while he does partake of the same elements which have combined with the same regularity of difference to produce all of the two millions of distinct forms which manifest individual life.

The blossom of a tree is not the fruit, nor is the fruit the blossom, but each in turn depends for its existence and continuance upon the manifestation of the other. Thus what is true of the species is related to the whole. To live for the betterment of the whole; to so regard himself as a vital part of the whole scheme of rational being, that he will understand that only in so far as he lives universally can he exist individually, is the duty of man.

So close is the personal life interwoven with that of the boundless that what affects one affects all. A good deed reaches the circumference of humanity as certainly as the ripples caused by a pebble thrown into the placid waters of a lake reach the periphery of the circle. Not so with evil. Sin has its limitations, and instead of continual out going till it reaches the centre of Being, it goes forth from the sense of man only to return with accelerated energy and bear its noxious fruit in the soul that gave it birth.

The wrong we do to another depends entirely upon the degree of intelligence manifested by that other. One may cast a weaker brother down and cause him to lose his rightful place in the race of life, by unjust censure. If he be a strong man, involuntarily the efforts of resistance called forth in the determination not to let the sin of another eat like a canker into his own soul, will bring out of himself latent power and dominion that will seal his divine sonship, and this just as certainly as the pearl is begotten from the cement used by the oyster to heal his wound.

Hence we should cease to sin, if for no higher motive than because of its effect on ourselves.

Past results foretell future possibilities. Let us look at the effect of one righteous man's example on a nation, and it will stimulate us to rise into the full expression of the latent spark of divinity that is the birthright of every son of man, for man is the son of God and heir to the Kingdom of God.

Theoretically we know to the fraction of an ounce what elements go to make up so-called physical form, and that all form in spite of its infinite variety is

Digitized by Google

composed almost entirely of the same element.

And yet, with a complete knowledge of the chemistry of physical structure, and with all of the necessary constituents within reach, it is no more possible for us to construct even the least of any one of the myriad forms which go to make up the universe than it would be for us to breathe life into the form were its construction possible.

This fact brings to our consciousness the knowledge that we are absolutely ignorant of not only psychical life but what we are pleased to call physical life as well.

Not only is death beyond our comprehension, but life as well is equally impenetrable.

In the face of this the marvel is that we should be concerned in a vain attempt to penetrate the conclusion, while ignoring the intermediate stages of life.

From the doctrine of Jesus one might infer that if the manner of living were better understood there would be less necessity for death. He said that His coming was in order that we might have life, and have it more abundantly.

Ezekial said, "The soul that sinneth, it shall die." "The wages of sin is death, but the gift of God is eternal life," said Paul.

The Master declared Himself to be "Life." More than that, He said that He was "the Life." From this statement might be deduced the idea that there was more than one life, did we not understand that the *one* life, the life which is God, is *the* life that Jesus refers to, in speaking of Himself. The query as to how the man Jesus was that Life can only be answered by a realization of the relation which exists between the force which God is and the form or structure through which it vibrates. This relation is similar to that which exists between a fire and its brightness. One is the correlation of the other. As brightness has fire for its originating cause, so Jesus had the force which is life as the cause of his being.

As the brightness is both from fire and in the fire, even so was the Nazarene from God and in God. As was our elder brother so also are we, for verily "We live and move and have our being 'in Him in' whom is no variableness, neither shadow of turning." And as the brightness is of the same nature as fire, even so is man of the same nature as God.

This brings us to the mount of Revelation, where we see that because of the life which animates even the least of creatures, everything that lives, according to the degree of intelligence it manifests, is in that degree an expression of the life which God is. Naturally, therefore, it follows that from the least to the greatest of animate objects everything in the universe is a manifestation of God. Hence there is "no matter," and what is ignorantly termed matter, even in the lowest forms of vegetable life, is an expression of the life which, in the fullness of its completion, is God.

Every form of life is a messenger of God, but to man alone belongs the possibility of interpreting the message.

Verily " 'Tis God gives skill."

"But not without men's hands. He could not make Antonio Stradivarius violins without Antonio."

And what is the interpretation of Life? Love.

And of Love? Service, untiring service. The kind of service which wearies not in well doing. A love which knows not person nor partiality, nor counts the cost of sacrifice. A love sufficiently unselfish to labor for the universal even at the expense of the particular, and too pure to behold the ingratitude and misrepresentation which is ever the price of service.

A love that will magnify man's intelligence and minimize his ignorances as it seeks to make straight the crooked paths of superstition for the blind in sin, and to smooth the rough places of doubt for the weary seeker after truth.

Digitized by Google

A love that will be eyes to the blind, feet to the lame, strength to the weak, and a father to the fatherless—for service is the fulfilling of the law of life, and humanity is the best and richest asset of the universe. Then let us

"Mount for love;
Into vision where all form
In one only form dissolves;
Where unlike things are like;
Where good and ill
And joy and moan,
Melt into one."

THE APOCALYPSE

(Continued.)

By Daniele Cortis

Translated from the Italian: By Sara Van Alen Murray
Reprinted by request.

REVELATION CHAPTERS 4 TO 13.

The Ever Present

THE vision described by John in the fourth chapter of Revelations seems to be a reminiscence of a vision beheld by the great martyr, Ezekiel.

"Behold a door was opened in Heaven" signifies the expanding of John's mind to the apprehension of truth, revealed by the voice of Spirit, speaking through intelligence. The throne in heaven is Mind; it is the throne on earth. It was in the mind of John that he beheld the warfare which the Spirit of Truth must ever wage in its battle with the demon of error for supremacy of the Truth in the world.

The jasper and sardine are precious stones which are very hard and shining. One is a fervent green and the other is of a blood red color. John seems to see in the hardness and brightness of the jasper the symbol of the durability and splendor of Truth; its color indicates the ever renewing of the substance of Spirit. The blood colored sardine would suggest the fire of persecution that has ever been meted out to the disciples of Truth. The rainbow symbolizes the infinite compassion of God, while its emerald tints reveal the Truth as never wearied in the administration of heavenly justice.

In the fourth verse of the chapter, the general opinion of the most scientific Bible scholars is that the four and twenty elders symbolize the ten apostles (with Paul in John's stead), the ten patriarchs and the four prophets.

The "white raiment" and "golden crowns" are symbols of dominion and power. In nature, thunder scatters the clouds and makes way for the sun's imprisoned rays to return victoriously to earth; and by causing fire bursting clouds to distend themselves, makes these appear like lightning descending to earth, contrary to the instinct of fire to ascend. In its extension the flame forgets, as it were, how to return to the cloud. Dante speaks of this phenomenon

"As fire from out a cloud unlocks itself,
Dilating, so it finds not room therein,
And down, against its nature, falls to earth."

"Thunders and lightnings" represent the mental tumult in the warfare that takes place between the senses and Science, until such time as the senses are brought into obedience to Truth through spiritual enlightenment. "Those upon the seats" are the souls who, by the overcoming of the lower senses, rest in the understanding of God as the only power

Digitized by Google

and presence. These are they who, through the spiritualization of thought, have issued from the belief in themselves as material and have forgotten the things of sense.

The scattering of the clouds of sense by the force of intelligence admits the flashes of heavenly light which illumine the gloaming of existence. The seven spirits of God are the attributes of the Almighty, operating through humanity, and thus dissipating the darkness of sense. The "sea of glass *like unto crystal*" seems to bear reference to the sky, the veil behind which the mystics of all ages have pictured the dwelling place of saints who have returned to their stars; in reality, the sea "like unto crystal" may be symbolic of the Mind of Man.

In the opinion of the sages, the four *all seeing* "beasts" (animals in the original text), symbolize the four evangelists. Some writers have recognized Matthew in the beast with the man's face, in that this disciple was the one who wrote of the *human* nativity of Jesus Christ or "because in his gospel the human nature of the Saviour is more insisted on than the divine." St. Mark is symbolized by the lion, since the gospel which he wrote prefigures the coming of John the Baptist, as a *"voice crying in the wilderness."* "The lion was considered to be symbolical of the resurrection" and Mark was called the historian of the resurrection. Luke is supposed to be symbolized by the animal (the calf) which represents the priesthood, the calf. John saw himself in the eagle, the bird of longest vision and flight, for the reason that to himself belonged the spiritually intellectual vision and consequent mental flight which enabled him to *commence* his gospel with this sentence: "In the beginning was the verb"; the verb *esse*, which being interpreted, is *Being*-God! "John soared upwards to the contemplation of the divine nature of Jesus."

The "six wings" are said to represent the intelligence of the evangelists, who alone out of the army of mortals taught by Jesus were able to fly far enough above the murmur of the senses to comprehend Spirit as the All in All and who, in consequence, were able to transmute the old garments of the letter into the new wine of the Spirit.

The "eyes before and behind" represent the spiritual vision of the evangelists which enabled them to penetrate the past and to pierce through time that they might reveal the future.

In Ezekiel's vision of the winged beasts, the wings of the birds were *"joined one to the other, and they turned not when they went; they went every one straight forward,"* thus symbolizing the unity of purpose actuating the evangelists.

The casting of the crowns before the throne symbolizes the fulfilling of the prophecy of Paul: *"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him—that God shall be All in All."* In the final analysis, the potential divinity of Man or the Man-God will be actualized in the God-Man. It was thus that the angels of God and His Christ acknowledged God to be Lord of all and laid their spiritual triumph at His feet.

In the fifth chapter we recognize the book written within and without as the Book of Life, which no man was able to open (to show forth), nor to see the possibility of opening, except the Lion of the Tribe of Judah, who was and is the Lord Christ Jesus; the Lamb of God *not* killed but *as it had been slain*. In Deuteronomy we read: "His horns are like the horns of the unicorn; with them he shall push the people together to the ends of the earth." Horns, in this instance, represent the power of the Spirit by which Christ drew earth to heaven, and from the animals of mortal creation resurrected men or Gods manifested. The seven eyed denote the perfect sight in which error is invisible. Isaiah says: "Praise ye the Lord. Sing unto the Lord a new song." It was this new song of praise that John heard.

"The golden vials full of odors" symbolizes Christ-like deeds. These were

Digitized by Google

the prayers by which Jesus reconciled all mankind unto God, "a chosen generation, a royal priesthood, a holy nation; a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

The Saints reign on the earth by reason of the living presence of the Christ Truth which they suffered persecution and death to preserve. Daniel enjoyed a like vision of the opening of the Book of Life, in which he saw that a stream of humanity "issued and came forth before him; thousands ministered unto him, and ten thousand stood before him. The judgment was set and the books were open." Herein is symbolized the innumerable host of God's saints who worship Him, who is forever and ever.

"And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him; and he went forth conquering and to conquer." . . ..

This description undoubtedly is a figure for Jesus. The "bow" is a symbol of the word of God with which Christ conquered the world and proved that "Wisdom is better than weapons of war."

"And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

It seems reasonable to suppose that John uses the red horse to represent the persecution of the Christians; while the rider with the sword is the figure of the Roman emperors, who for centuries drove peace from the earth with the sword of a terrible persecution. Jesus describes that persecution as the time in which "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death." "And ye shall be hated of all men for My *Name's* sake." His name was Christ.

"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

It is supposed by the early writers that the rider of this horse was Hadrian. The Roman balances represent the Bible by which the heretic who wished to subvert the true faith, pretended to regulate his faith, and that of others, but always turned the balance to his own account by using it to usher into the world a reign of terror, affecting a love of justice to cover up mad ambition and avarice.

In the discourse on the laborers in the vineyard, we read: "And when he had agreed with the laborers for a penny a day, he sent them into the vineyard." For a penny a day a laborer could earn enough to provide for his own necessity in the manner of food. The *"measure of wheat for a penny,"* etc., indicates the great lack of humanity on the part of those who were responsible for the persecution of the Christians. The oil represents the spiritual comfort which sustained the Christians, and the wine symbolizes the inspiration of the word of God which kept the martyrs faithful in their belief in God.

"And I looked and behold a pale horse; and his name that sat upon him was Death, and Hell followed with him."

In this vision learned Bible scholars united in the belief that the pale horse represents Mohammedanism, which followed upon the heels of the Christian persecution. Its rider is called Death because through the extension of its faith and the cruelty that followed in its train, the earth seemed in imminent danger of being depopulated of followers of Christ.

The tenth verse is a reiteration of the eighty-second psalm, asking that God's judgment descend upon the earth, in behalf of the martyrs. The eleventh verse is an indication, says St. Augustine, that God's attitude with the saints is that of the father of a family who, having children who return one after another from the field and who ask that dinner be served, answers: "The dinner is ready to be served, but wait for the rest of your brothers, and when all have re-

Digitized by Google

turned from the field, you will eat together." It is thus we see that, in the fulness of glory, God's family will be gathered together in the unity of the faith.

To understand the twelfth verse, it will be necessary to read the twenty-fourth chapter of Matthew where Jesus foretells the destruction of the temple.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

It is thus that when the truth enters the human consciousness and concepts give place to spiritual ideas, that a great upheaval goes on in the individual mind. In the case of the early Christians, at the call of Truth they "went into the holes in the rocks (catacombs) and into the caves of the earth for the hatred of evil,"* and for the glory of God," and in those days of persecution, converts of Christ literally cast their idols of silver and their idols of gold, which they made "each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks," for the glory of God. It is thus that faith moves mountains of fear.

The concluding verses point to the dawn in the individual consciousness of man's unity with God.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea nor on any tree."

According to the writings of an ancient philosopher—"the winds nourish all living things, and if these should cease also; and if the ebb flow of the tides, which are caused by the winds, should cease, it would be impossible to prevent the spreading of a general infection from a pestilence which would spread over all the earth. Thus the air is purified by the wind, and in consequence of the salubrity of the air, the health of man and beast is preserved." The four angels who would have deprived the earth of the winds that are necessary for the preservation of the existence of animal and vegetable life typify human vengeance.

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and sea, saying,

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

The angel ascending from the east is the Christ Truth which Jesus manifested when He said: "Father forgive them. They know not what they do." The seal of the living God, who is Christ Jesus, is the sign of the cross—the "mark of the Lord Jesus" of which Paul said he bore the mark in his body after he had been persecuted for Christ's sake. Ezekiel speaks of this mark thus *"And the Lord said unto him, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst of Jerusalem.' And to others he said in mine hearing, 'Go ye after him through the city and smite: let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark.'"* The mark of the Lord is the symbol of eternal salvation. Tertullian has well said: "At every step; at every movement; on coming in or going out; on dressing or undressing; on bathing or at the table; in the light or on going to bed; at sitting down or at whatever you are engaged, make the sign of the cross on your forehead," for in that Jesus died on the cross, and Christ rose therefrom, the sign of the cross is the symbol of eternal life, and denotes the profession of our faith in the ever presence of life. *"I would not, brethren, that ye should be ignorant of this mystery, lest that ye should be wise in your own conceits."*

The fourth verse represents the martyrs who sealed the profession of their

* The fear of the Lord is the hatred of evil. (Prov.)

Digitized by Google

faith with their lives, and the next four verses enumerate the tribes from which they derived their mundane existence. The ninth verse declares the universality and impartiality of salvation in its description: *"All nations and kindreds, and people, and tongues, stood before the throne* of God, acknowledging Him and His Christ.

The closing verses beautifully describe the salvation of the people of God in whom He is glorified, and by whom He is represented.

"And when he had opened the seventh seal, there was silence in Heaven about the space of half an hour."

This silence represents the grandeur of the things which came into manifestation at the opening of this seal. The trumpets signify the reverberation of the Truth.

In Exodus it is written: *"And the Lord spake unto Moses—saying, "'The table and his furniture, and the pure candlesticks with all his furniture, and the altar of incense, and the altar of burnt offering with all his* furniture, and the laver and his foot'"—this in preparation for the sacrifice. John's vision, described in the third verse of the eighth chapter, reveals the spiritual figure of the old symbol of sacrifice as the good deeds of humanity which ascend heavenward. Luke says: *"And the whole multitude of the people were praying without at the time of incense."* John reveals the potency of prayer by symbolizing *even the smoke thereof as ascending to Heaven.*

The fifth verse describes the upheaval of carnality at the approach of Truth. Jesus had predicted the coming of these days in the parable of the vineyard. The preparation and the sounding of the trumpets in the reverberation of truth upon earth followed by its persecution as figured in the remaining verses of the chapter.

"And the fifth angel sounded, and I saw a star fall from heaven into the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Herein is figured the error of which Jesus said: "I beheld Satan as lightning fall from Heaven." Smoke represents things of sense, evil deeds, which, having no substance in themselves, yet have the power to conceal from the evil doer the beauty of righteousness. The locusts are the symbol of the destruction which follows in the wake of sin, poisoning existence for those who "have not the seal of God in their foreheads."

"And the shapes of the locusts were like unto horses," etc. This symbolizes the power of evil to magnify itself in proportion to the degree of fear actuating it. The next verse is indicative of the mutability of error which, like slander, increases in horror as it gains in power; first it appears as a small insect, then as a horse, and at last it is seen in the ferocity of a lion to engage in battle, and having power to harm and hurt—fortunately, only for a season! It was literally true that no sooner was the woeful persecution instigated by one monarch at an end, than two other Christian massacres occurred. A "bottomless pit" is inconceivable, therefore, it represents nothingness. The "smoke coming out of the pit" is indicative of fear which obscures God and His expression, symbolized by the sun which gives and the air which radiates its light. It is out of nothingness that the locusts of fear, which are beliefs in the reality of evil, rise. The "sixth angel" is Christ.

"And the four angels were loosed—to slay," etc.

These mortals are they who lived by the sword. The Euphrates passes by a part of Babylon, hence symbolizes the impotence and baseness of evil.

The seventeenth and eighteenth verses describe the death of three of these evil intelligences by the evil which they themselves engendered. The nineteenth verse is a portrait which is true to life of such

Digitized by Google

mortals as tried to usurp God's throne and such of these as survived the massacres and escaped the slaughter house—which they had devised and erected for their fellows: instead of being deterred by the fates of their predecessors, they continued in wrong doing: "neither repented they" of their iniquity.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

John sees in this vision Christ coming to bring peace to such of the inhabitants of the earth as will accept it. The splendor of the truth in its healing beneficence is symbolized by the sun. "His feet as pillars of fire" represents Truth as consuming error. "And he sat his right foot upon the sea and his left foot on the earth" establishes the reign of truth in both spheres.

"The little book" is the Bible, which is open to such as seek *"first the kingdom of heaven."*

The third and fourth verses are a reiteration of the Master's words: "I have many things to tell ye but ye could not hear them now." The fifth and sixth verses are an assertion of the fact that time shall eventually be swallowed up in the eternity of Him who is *before* time.

"The mystery of God should be finished if we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

The ninth verse depicts the heavenly comfort derived from the promises contained in the word of God, but it describes as well the necessity of putting on the robes of righteousness by reason of which we are made worthy to be partakers of Christ's glory. "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me . . . . To this end was I born, and for this came I unto the world, that I should bear witness unto the Truth." The Truth is the bread of life. Take it and feed it to the flock of God—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flocks. And when the chief Shepherd shall appear, ye shall receive a "crown of glory that fadeth not away."

The eleventh chapter reveals John as reviewing the past and uncovering the future. He seems to see the vision that appeared to Zachariah: "I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, 'Whither goest thou?' And he said unto me, 'To measure Jerusalem, to see what is the breadth (strength) thereof.'" Having seen the past, John becomes conscious that the same experience awaits the future, and the first two verses of this chapter describe the exile rising to "measure the temple of God" or to count the number of the righteous, without measuring the "court which is without"; in other words the righteous must not depend upon the weak or lukewarm Christians who are more or less worldly and therefore are not to be counted upon in the day of trial.

In the third chapter of Zachariah, that prophet sees Joshua "standing before the angel of the Lord." Joshua was the minister and successor of Moses; he was "full of the spirit of wisdom" and inspired his followers, saying: *"Be strong and of a good courage; be not afriad, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."* Moses' successor led his people through conflict to victory. John in seeing history repeat itself, sees not Joshua but, instead divine qualities in man represented by Elijah as the heavenly helpers who were to be man in the time of tribulation which was yet to envelop Christendom in the form of a world war.

The second verse describes the duration of this trial as lasting "forty and two months"; the *"two witnesses—clothed in sackcloth—the two olive trees and the two candle sticks standing before the God of the earth,"* signifies that God, never leaving himself without a witness,

Digitized by Google

will raise up, in the conflict to come, two men who will have the same spirit (candles) and compassion (olive trees) as Christ Jesus, the Lord of earth, and that through the wisdom and love of these servants of God, the world war will end in favor of the most God-like nations. John sees Elijah where Zachariah saw Joshua, because the former is more a type of spiritual power than the latter. Joshua used material weapons whereas Elijah used immaterial power. He closed the heavens and caused a drought; he overcame want by purely spiritual means; he raised the dead; called down fire from heaven; multiplied the widow's oil; raised the dead child of the Shunammite; transmuted poisonous herbs into harmless food; caused iron to swim;* and he did these things "not by (physical) might, nor by power," but by the Spirit Intelligence. It is recorded of Elijah that he was "very jealous for the Lord God" and that on one occasion the Spirit said to him: "*'Go forth, and stand upon the mount before the Lord.' .And behold the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in an earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.*" After that Elijah always overcame the appearance of evil by the knowledge of the idea of God as the only presence and power. This was the still small voice of Truth.

The fifth, sixth and seventh verses are figures in the life of Enoch and Elijah. The eighth to fourteenth verses seem to be reminiscences of the destruction of Jerusalem. The fourteenth verse indicates the end of two of the most terrible persecutions of Christianity and foretells the coming of a third. The fifteenth verse depicts the end of this third persecution as *transmuting the realms of men into the kingdom of God and the Lord Christ Jesus as the only Sovereign* for ever and ever.

And thus will be destroyed they who destroy the earth!

"*And the temple of God was opened in heaven.*" Therefore many temples shall be closed on earth. "And there were seen in his temple the ark of his testament," or the glorious humanity of the divine Christ.

"*And there were lightning and voices and thunderings, and an earthquake and great hail.*" It is thus that the voices of nature will do homage to the reign of peace, which is the reign of God.

"*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*"

By this figure is symbolized the Church of God when creed will have been supplanted by Christ. Malachi, who was one of the last prophets of the old dispensation, had a glorified vision of this church as a healing tabernacle, a church in which the sun of righteousness, or Christ will illuminate and glorify and make visible all the virtue of justice and the blessedness of unfeigned Love. Malachi saw this sun rising with healing in His wings, which is intended to represent the rays of Christ or his ministers as healing the sick and overcoming the appearance of evil by the power of the Spirit.

This Church is the bride of Truth, a helpmeet to disseminate the gospel of peace on earth. Under her dominion will be put all things temporal; and wickedness "shall be ashes under the soles of the feet" of her members. The twelve disciples shall be the stars in her crown, for by their light do we see. John did not recognize this church as St. Peter's nor yet as the church of St. Patrick; neither did he see it as the church of St. John the Divine, for none of their priests bear "healing on their wings," and John's vision was that of a Healing Church!

The second and third verses in this twelfth chapter are a vivid portrayal of

* Joshua's discovery antedated that of Robert Fulton in 1815.

Digitized by Google

the struggle that the Truth has waged with error for the demonstration of her divine supremacy. Crying to be delivered of her healing gift to humanity, only to be met by error in the person of some temporal ruler who has sought by a fire of persecution to kill the divinity, by crucifying humanity—to rob the world of Christ by putting Jesus to death. The great red dragon represents political power used for murderous purposes. The *"seven heads and ten horns and seven crowns"* designate a certain emperor* into whose court the healing truth was sent but "the dragon desired to devour it as soon as it was born" or expressed.

The fifth verse signifies the birth of the healing Christ, and the sixth describes the terrible persecution of Decius in the second century when the Christians were driven to the waste places of the earth. The sixth verse depicts the Truth as sustained by the faithful martyrs and shepherds who fed the flock on the sacraments during the three and a half years of fiery persecutions.

"The war in heaven" symbolizes the battle that is ever waged in the human mind between the demands of Truth and the lower senses, which will ever seek a more convenient season. But in the end, then and now, Truth prevails. The ninth verse describes the descent of evil toward final extermination, by the triumph of Truth. "Now" is eternally the hour of salvation and strength, and the Kingdom of our God, and the power of Christ.

"And they overcame by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death" symbolizes the early supporters of the doctrines of Christ as triumphing through the example of His life, and leaving all for His sake they took up this cross and proclaimed their faith in Truth, although "their testimony" caused the emperors to deny life to such as upheld Christ's teachings. These "loved not their lives unto death;" for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." The twelfth verse depicts evil increasing in violence as it hastens on toward self destruction. The "two wings of a great eagle" represent the sustaining power of Truth which enables the faithful supporters of Christ to rise superior to every torment and stand in defence of their faith, and the phrase "for a time, and times, and half a time" is a declaration that in the great trial that was to come upon the earth, her inhabitants would be lifted by the arms of faith that they might not dash their feet against the hard stones of doubt in the Providence of God.

The flood cast after the woman is the world's ignorance which would seek to exterminate a prophecy by stoning the prophet. The sixteenth verse depicts the wrath of man being made to praise God. In the last verse we are told of the coming of him who comes in the latter times to destroy the world or subdue it to his baneful will. This is the Antichrist.

(*To be continued.*)

* The German Emperor.

ONE *adequate support*

For the calamities of mortal life
Exists, one only:—an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

—*Wordsworth.*

IN life's small things
Be resolute and great
To keep thy muscle trained;
Knowest thou when Fate
Thy measure takes?
Or when she'll say to thee,
I find thee worthy;
Do this deed for me.

—*Lowell.*

Digitized by Google

THE GIFT OF HEALING

"These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—
(Mark 16:17, 18.)

The power of curing disease by spiritual means was conferred upon the Church by the Founder of Christianity, not as a temporary gift or as something to be used merely for the purpose of introducing a new system into the world, but as a perpetual part of that system, without which the system would be as powerless and impotent as the old system it had come to displace. It was not so much a gift to particular persons as it was the natural working out of a law of healing by prayer which Jesus had come to teach and to demonstrate, so that others following in the wake of His philosophy might go and do likewise. It were folly for the clergy, in their efforts to excuse the present day spiritual impotency, to argue that the gift was confined to the immediate disciples of Jesus, for the very words of the gospel disprove this. Without any reference to time and place, Jesus says: *"These signs shall follow them that believe, * * * * * They shall lay hands on the sick, and they shall recover."* In the light of this statement the question naturally arises, "Do we or do we not believe?" After that follows the question, "What is it necessary to believe in order that these words of Jesus be fulfilled?"

If a mere belief in the historic personage of the Man of Nazareth were all that is necessary, then the world would be well supplied with spiritual healers, for those who believe on Jesus as the Son of God are as numerous as the sands of the sea. But do those who profess the name of Jesus in this sense do the works that He said those should do who believed on Him? Surely it must mean more than just belief, else the world would not be so sadly lacking in that which made the Christianity of the first centuries so much more vital than it has ever been since.

When it is remembered that the largest percentage of the Master's works were works of healing, it ought to be easy for us to understand what great importance He attached to healing as a necessary part of the ministry He came to establish. He found the lame, the sick and the blind, and at the same time He found an impotent priesthood. To Him humanity was like a sheep without a shepherd or like a pest-ridden people without a physician to care for them, and His great heart went out to them in that tender compassion which won for Him the proud title of the "Friend of Sinners."

Truly to believe on Jesus we must be moved by the same spirit of Divine Love and unyielding Faith, for these are the soul qualities which are necessary to the acquirement of that power which casts out the demons of fear, avarice, lust and hate.

He who heals the sick by the application of Divine Law through Christlike compassion may safely claim to be of Apostolic descent, notwithstanding he may have never attended for a single day an ecclesiastical seminary, while he who can not heal according to the Master is only half a minister, though he be a mitred Bishop.

This fact is dawning upon the awakened minds of the Church and it is only a question of time when healing by prayer will be as much a part of the activities of the Church as it is the preaching of the gospel.

To speak of the gift of healing as something limited to a few people, at a

Digitized by Google

period when the world needed to be aroused from its lethargy by something spectacular, is no more in accordance with truth than is the belief that all men might heal, regardless of their spiritual fitness or unfitness.

God's gift of healing to mankind is not something that is super-added to a man, a natural accomplishment like a new language. Rather is it a development of a latent capacity or power which is at the centre of every man who is above the beast. Some have apparently more natural fitness than others but this is because of a more spiritual preparation, either before birth or in very early youth. In fact the gift of healing is nothing more or less than the reward which comes as the natural result of seeking first the Kingdom of God and His righteousness. This rare gift may be acquired through education but this education must be more spiritually scientific than intellectually academic, for one may know a great many things and yet not know the one thing needful to the desired end of Spiritual healing. The world is going through great upheavals, not only materially but spiritually, and the religion of the future will not be a fantastic philosophy but a science which will unravel the hidden mysteries and unlock the doors to man's inner and highest potentialities.

In the wars and rumors of wars, in the earthquakes and pestilences, prophecy has been and is being fulfilled, but in nothing is it being more remarkably fulfilled than in the fact that "Old things are passing away and all things are becoming new."

Through all the noise and tumult, through all the smoke and confusion, there is coming to human consciousness a craving for new light on old truths and old truths are being resurrected for weary humanity's comfort and consolation.

As never before, since the first centuries of the Christian era, human thought is turning in the direction of spiritual healing, and this because of our many disappointments. It is not because spiritual healing is a new system that we are so anxious to try it, as we would try an extensively advertised medicine, but because it is the most natural method.

It is fast becoming a conviction among intelligent people that the God who creates is the God who can cure, and they are willing to put this conviction to the test, and putting it to the test they become futher convinced that curing disease by spiritual means is nothing more or less than the fulfillment of that ancient prophecy that "God will pour out His Spirit upon all flesh."

The progress of human thought in the direction of a more perfect reliance on the promises of God is fast rolling away the stone from the sepulchre in which man's spiritual powers have so long been buried. It is a fact patent to any man who thinks at all deeply that disease is now, more than at any other time in history, largely,—if not altogether,—mental and nervous rather than material and muscular. As an evidence of the truth of this it is only necessary to compare the old works on Materia Medica and Therapeutics with those written on the same subjects today. Many physicians have the gift of healing but it is not something conferred on them by Medical diploma but by a pleasing personality and an unwillingness to admit defeat. Such men can take into the sick chamber the radiance of their own sunny dispositions and the patient is warmed and comforted by it more than he would be by the hot toddy prescribed by a physician whose mental attitude produced a chill.

From this we see how largely the art of healing is based upon well known mental laws.

There are those whose very presence is healing without their knowing the reason why. Such natural gifts are like some of nature's great forces which expend themselves prodigally and accomplish only a little of what they are capable of accomplishing. The force of electrical energy which displays itself in terrifying flashes of lightning, when harnessed by science becomes one of the

Digitized by Google

most helpful agencies in the world of industry and transportation. The mountain torrent which in its mad and uncontrolled force sweeps everything before it, when controlled and redirected. becomes one of man's most obliging and efficient servants. Given a natural tendency toward hopefulness and the encouragement of others in their distresses, one may accomplish much. But if, in addition to this, there is a knowledge of the underlying Law of Life, this natural gift becomes an invincible force in the healing art of a new and vital Christianity. The cures wrought by Jesus were accomplished on this basis or they were never accomplished at all. As Archbishop Trench says, "The miracles of Jesus were not the setting aside of natural law, but the substitution of natural law for unnatural conditions." This may not be the exact quotation but we can affirm the idea.

Every cure made by the Master Physician was a demonstration of a higher law than that of the physical. It was the exercise of his dominion of Mind over matter. Everything He did was according to law, the changeless law of cause and effect, and to understand this law is to be able to do what He did, in the degree of our understanding. It is for this reason He says, "The works that I do shall ye do also." When humanity cries in its anguish for the healing of its infirmities, we ought not to give it a stone for the bread of life. It is sinful to give money to those to whom we should give the right to earn an honest living. Our debt to man is something higher than material food and clothing, for, as Emerson says, "We owe to man, man." He means by this that we owe to man the revelation of his own divine nature, for when this is made plain to him, he at once rises above the necessity of appealing to the channel for that which the Source alone can supply. We are told in the following words what our plain duty to man is. If he is sick, is unable, is mean-spirited and odious,—it is because there is so much of his nature which is unlawfully witholden from him. He should be visited in this—his prison—with rebuke to the evil demons, with manly encouragement, with no mean-spirited offer of condolence because you have no money, or mean offer of money as the utmost benefit; but by your heroism, your purity and your faith. You are to bring with you that spirit which is understanding, health and self-help."

The man who believes that his immortal mind is at the mercy of his mortal body is imprisoned by his own misconceptions and he is his best friend who tells him so. Men do not need pity so much as they need information, for with sufficient information in Truth a man can work out his own salvation and every man who is worthy of the name prefers to do this. Man is not by nature a leaner upon other men but a pillar of strength, if he can only be taught to draw intelligently upon that Divine Supply which is always within him, like that well-spring of Life which Jesus referred to in his conversation with the woman at the well of Samaria.

From time to time the wonders of the Apostolic Age have been reproduced in a remarkable manner by saintly characters, in various countries, but who, unlike Jesus, seemed to lack the means of communicating their powers to others. Their natural gift was cultivated and developed by consecrated use but they could not make it a matter of common instruction, and for this reason we have come to believe that in this one respect at least God *is* a respecter of persons. We have even gone so far as to say that if such a person attempted to impart this gift to others, he would himself lose it, because of his presumption. At such ignorance Intelligence laughs, for it is now an established fact and one that is accepted, that the information we impart is the information we most persistently keep, on the principle that the love we lavish is the love we increase, or the law that it is the seed which is scattered that ultimately makes for the crop, and not that which is kept in the storehouse. There are multitudes in the world today who have what is called the "gift of healing," they only need to be taught to use it in-

Digitized by Google

telligently. Everywhere we find those who are asking, "What shall I do to work the works of God?" We believe that the answer to this has come in a really Divine Science, not, however, in the form of a cult but what our friend, Dr. Randall, calls "the New Philosophy of Life." More and more it is becoming apparent that there is but one Supreme Law at work in the world and that this Law of perfect evolution is ever making for harmony and health, individually and collectively. Whenever this law meets anything antagonistic to it, there is temporary disturbance. In the human body we call this disturbance disease; in the world body we call it war, but in both instances it is the natural consequence of a conscious or unconscious violation of principles, for which there is but one remedy. Instead of being alarmed by discordant conditions, we should seek the antidote for them in a closer walk with God. We hear a great deal about contagious diseases, as if health and happiness can not be made contagious also. We have a habit of communicating our calamities and concealing our blessings, forgetful of the fact that ingratitude is a mental malady which presently manifests as bodily disease. We connect ourselves with the negative affairs and thoughts of the world of sense, when we might just as easily connect ourselves with the universal world of spiritual realities and be at peace.

The gift of healing is due to the conscious capacity of the human soul to identify itself with the "Over Soul," to the ability of the human mind to enter into the world of Divine Mind and to think God's thoughts over after Him.

In proportion as man learns to think on the level with Pure Spirit, in that proportion will he ascend into the heaven of God's perfect kingdom, wherein is no discord and no disease. This kingdom is not a distant locality but an inner state of consciousness which can only be cultivated as we forsake the finite for the Infinite.

When prayers for the sick, according to the established custom, are not answered, it might be well for us to change the method of our prayers and not to conclude too hastily that God does not deign to answer.

If in the world of scientific experiment one thing does not bring results, we try another, and we try again and again until success rewards our efforts.

In the past we have felt that there was only one form of prayer, the prayer of supplication, and when this has not been answered, usually we have given up in despair or perhaps have discontinued prayer altogether.

A new idea of prayer has been given unto us and one worthy of adoption. It is the prayer of Affirmation which, when once we overcome our scruples against it,—scruples born of old conceptions,—is seen to be the prayer which "availeth much." When you have prayed or petitioned for the recovery of the sick and the sick have not recovered, then try the prayer of Affirmation.

Through Affirmation, silent or audible, reveal the man to himself. Convince him of his relation to that Source from which he emanated. Make it clear to his receptive soul that he, the effect, is forever one with the changeless Cause, from whom only health and happiness proceed. Speak the word to him and his servant (his body) shall be healed. Remember the last words of Jesus to His disciples and accept them as having direct application to yourself, "Heal the sick that are therein, and say unto them, 'The Kingdom of God is come nigh unto you'."

ALL I have seen teaches me to trust
the Creator for all I have not seen.
—*Emerson.*

Digitized by Google

FAITH

"Without faith it is impossible to please God."—Heb. 11:7.

"WHEN the Son of Man cometh shall he find faith on the earth?" This text is used very frequently by orthodox Christians as well as by those who have come out into the wider and larger thought of God, to indicate a belief on our part that there is very little faith in God in the world; that there is very little faith of any kind in the world; that not only do men seem to have lost faith in God but seem to have little, if any, in each other. Faith seems to be the one great need of the hour and when the Son of Man cometh it is a natural question to ask, shall he find faith on the earth.

When the Son of Man does come on the plane of observation and investigation, He does find faith on the earth; He finds faith in abundance,—there is no lack of faith any more than there is lack of atmosphere. We see faith everywhere manifesting itself in each different mode and method, through each and every individual with whom we come in contact. Faith, says Paul, is the substance of things hoped for, the evidence of things not seen. It is not that there is a lack of faith among men, so much as it is that there is a misapplication and misdirection of faith. Jesus did not come to increase faith; He came to give proper direction to it. Edison did not come to increase electricity; he came to give the useful application of it. There is faith in abundance on the earth, the great difficulty is that it is applied to wrong ends.

When we come into this larger thought of God, one of the first things that comes into our mind, which had not been apparent to us before, is that man seems to have no lack of faith in that which is not good. He has more faith in sickness than in ability to prevent it; more faith in negative conditions than in his own power to control them; more faith in his own inability and incompetence than in his own ability and competence. That the race has not been educated to exercise faith in the right direction is evident.

It was the exercise of faith in the wrong direction that Jesus came to correct. His mission was to direct the faith of men into right and productive channels; the faith of men that, like water, has been wasted by seeping through rocks that might have been utilized to the end of crops and by increasing vegetation bringing about better conditions generally in the world of agriculture. There has never been insufficient water; it is that all the water has not found its proper direction by reason of the fact that man has failed to exercise his wisdom in changing its direction into the right channels. There is an abundance of water in the world but man has failed to direct it rightly, so much has been wasted. So it is with faith. All the faith which is put in sickness, in sorrow, in fear, in limitation — where the majority of us have been putting our faith,—is so much wasted. In putting more faith in failure than in success, more faith in the perplexities of business than in our ability to overcome them, we are letting faith flow in the wrong direction. It is this absence of right direction that has been, consciously or subconsciously, limiting our faith, for all the faith that we have been exercising in the wrong direction is so much excellent material wasted. The coming of Divine Science is for the purpose of directing our faith in rightful channels, for "without faith it is impossible to please God."

If we ask the orthodox Christian if he has faith in God, he will say that he has the most profound faith; that he believes all things are possible with God; that if God wished He could upset all the laws of the universe. The orthodox Christian believes there is nothing impossible to the Almighty. The orthodox Christian is positive as to his faith in God. But

Digitized by Google

mere faith in God is not sufficient, according to the statement made by Jesus some two thousand years ago. Jesus came to a people of His own race, people of His own religious belief and He knew that they believed profoundly in God. No nation on the face of the earth at that time had more persistent faith in God than the Israelites. The Master did not ask them to have faith in God, nor did He ask them to believe in God. He knew that they believed in God; what He asked was that they believe also in Him. Mere belief in God is not enough. It is necessary to believe in the Man God. When we say this we do not mean that Jesus was but one of the God men but He was the one Man God who lived up to His faith and the divine possibilities resting in Him. He came to save,—not through His death; not through His crucifixion; not through His rising; but through His life; through His overcoming of negative conditions; through His demonstration of prophecies that man is equipped with power to enter into a larger sense of life, even as a child enters into greater understanding of mathematics, music and science by reason of his teacher's instruction. It is not because of any demonstration that the teacher makes in the science of numbers or of music by which the child acquires knowledge; it is because the child follows the instruction and emulates the example of his teacher which enables him to make his own demonstration.

Jesus proved His divinity by His divine life. Without faith it is impossible to please God and *with* faith one can not please Him, unless that faith is rightly directed. Jesus believed in God and I take it for granted that you believe in God. But faith in God is not enough,—we must have faith in ourselves in order to please God. We must have faith in ourselves as Divine ideas, as the outward manifestation of the infinite divine principle; this is necessary to the end that God be pleased.

The drunkard's lack of faith in his divine ability to rise above his sottishness is not pleasing to God. One who has more faith in whiskey's power to overcome him than he has in himself to overcome the temptation to drink, has faith that is misdirected. Such an one's abundance of faith in God but none at all in himself places an impenetrable barrier between himself and his possibility of pleasing his maker. Not believing in his own divine possibilities makes it impossible for him to do that which is pleasing in the sight ot the Almighty. Faith in God must be followed by faith in oneself if one is to please God.

There are few, if any, sick Christians who, if asked if they believe in God, would not say yes. Every Christian in the world believes in God and even when his disease has reached its last stage believes in God's power to heal him. What he lacks is faith in himself. The fact that it was necessary for him to have faith not only in God but in himself, or in his own power to overcome the disease, never seemed to occur to him. This is the larger thought of God which can bring healing in its wings. This kind of faith works so-called miracles.

There is a time coming in the world's history when sickness, sorrow, pain, poverty and death will be dissipated. God in some wonderful way will relieve human from all his ill, when man works in unison with the Divine.

There was a time when it was believed that there must be a special time and a special person raised by divine principle for the special purpose of dissipating the world's woes, and that every thing had to stand still and wait for the psychological moment. But such is not the case.

The healing of bodily ailments by spiritual means might have been understood and demonstrated long before the advent of Jesus, had the ancients understood that spiritual healing is the natural consequence of spiritual laws understood and demonstrated, and not something that came into being with Jesus. In reality it is something which, like electricity, has existed through all the centuries; it only lacked its man of genius to demonstrate it. The best that the prophets

Digitized by Google

could do was to prophesy that a day would come when there would come a man to put to use the vital forces of the universe,—not to create them, not to bring them into being, but to utilize them. In the churches we have the message that tears will be wiped away, that pain and sorrow will be dissipated in Heaven. In fact, there are many promises,—but always to-morrow.

The difference between Jesus and the other prophets was simply this, that the law which would work in Heaven the principle demonstrable to-morrow, was equally applicable now. If healing by spiritual means was a divine possibility in any time in the world's history it was equally possible in the here and now.

If that had been the beginning of spiritual healing, we might think that the law had never been fulfilled before Jesus came. We might believe that He came to introduce a new order of things and did. But it was not a new law. The new order of things was its application. It was a very ancient law, a principle which had been applied before by Isaiah, Moses and other prophets, all of whom had healed disease. It had been prophesied about seven hundred years before the Nativity that Jesus would come to make a demonstration of His divinity. He knew the impossibility of pleasing God without faith in God and in man as well.

When this larger vision of God comes to us and we see ourselves as made in the image of God, Omniscient, Omnipotent and Omnipresent Life, we begin to see that we are the children of God, made in His likeness, and we begin to have faith in ourselves as instruments of God, whereby the law of God is become visible.

Some men have such sublime faith in themselves and such a realization of their unity with God, that they seem to succeed in all their undertakings. They have such sublime faith in every thought, in every plan that they make and in every enterprise into which they enter, that they succeed in life by faith. Such men live by faith. Other men have such sublime faith in God and none at all in themselves. What we must strive for today is this larger thought of God, a combination of faith, which includes faith in the Divine Mind and faith in ourselves to exemplify this law in all ways. This is the only faith that can stand the test. The man who has faith in himself and leaves God out of the matter, if he does not fail in business, fails in other ways. The man who has sublime faith in God but none in himself, rarely amounts to anything. Such a man will always expect God to do for him what he alone can do for himself. A man must have faith in himself because he realizes what he is, a Divine instrument through which spiritual law is manifested in visible order and harmony.

Virgil says that a man can do whatever he believes he can do. Paul says exactly the same thing. Paul says that a man can do all things through Christ, which is substantially the same thing. Virgil seems to think that man could do everything separate and distinct from any higher power than his own. Paul had a different thought, that we can do all things through God in Whom we live and have our being and Whose force operates through us and the consciousness of which unity endues us with power. It is this individual consciousness of unity which enables man properly to direct his faith in the right and proper direction. It is not that he exercises one bit more faith; he merely employs the faith he has properly, and whereas he once exercised all the faith he had in poverty, in sickness and in sorrow, now he begins to exercise the same faith in the very opposite direction and exercises it in health, in strength, in harmony, in holiness and success. He has faith that can do all things through God who works with him. A man must come to a recognition of himself as the son of God before he can hope to understand the Almighty. He must first come to the recognition of himself as the manifestation of omnipresence and the omniscience,—must like the prodigal, come to himself as the image and likeness of all that is power, purity and peace. Then he takes the first step in the direction of

Digitized by Google

mere faith in God is not sufficient, according to the statement made by Jesus some two thousand years ago. Jesus came to a people of His own race, people of His own religious belief and He knew that they believed profoundly in God. No nation on the face of the earth at that time had more persistent faith in God than the Israelites. The Master did not ask them to have faith in God, nor did He ask them to believe in God. He knew that they believed in God; what He asked was that they believe also in Him. Mere belief in God is not enough. It is necessary to believe in the Man God. When we say this we do not mean that Jesus was but one of the God men but He was the one Man God who lived up to His faith and the divine possibilities resting in Him. He came to save,—not through His death; not through His crucifixion; not through His rising; but through His life; through His overcoming of negative conditions; through His demonstration of prophecies that man is equipped with power to enter into a larger sense of life, even as a child enters into greater understanding of mathematics, music and science by reason of his teacher's instruction. It is not because of any demonstration that the teacher makes in the science of numbers or of music by which the child acquires knowledge; it is because the child follows the instruction and emulates the example of his teacher which enables him to make his own demonstration.

Jesus proved His divinity by His divine life. Without faith it is impossible to please God and *with* faith one can not please Him, unless that faith is rightly directed. Jesus believed in God and I take it for granted that you believe in God. But faith in God is not enough,—we must have faith in ourselves in order to please God. We must have faith in ourselves as Divine ideas, as the outward manifestation of the infinite divine principle; this is necessary to the end that God be pleased.

The drunkard's lack of faith in his divine ability to rise above his sottishness is not pleasing to God. One who has more faith in whiskey's power to overcome him than he has in himself to overcome the temptation to drink, has faith that is misdirected. Such an one's abundance of faith in God but none at all in himself places an impenetrable barrier between himself and his possibility of pleasing his maker. Not believing in his own divine possibilities makes it impossible for him to do that which is pleasing in the sight ot the Almighty. Faith in God must be followed by faith in oneself if one is to please God.

There are few, if any, sick Christians who, if asked if they believe in God, would not say yes. Every Christian in the world believes in God and even when his disease has reached its last stage believes in God's power to heal him. What he lacks is faith in himself. The fact that it was necessary for him to have faith not only in God but in himself, or in his own power to overcome the disease, never seemed to occur to him. This is the larger thought of God which can bring healing in its wings. This kind of faith works so-called miracles.

There is a time coming in the world's history when sickness, sorrow, pain, poverty and death will be dissipated. God in some wonderful way will relieve human from all his ill, when man works in unison with the Divine.

There was a time when it was believed that there must be a special time and a special person raised by divine principle for the special purpose of dissipating the world's woes, and that every thing had to stand still and wait for the psychological moment. But such is not the case.

The healing of bodily ailments by spiritual means might have been understood and demonstrated long before the advent of Jesus, had the ancients understood that spiritual healing is the natural consequence of spiritual laws understood and demonstrated, and not something that came into being with Jesus. In reality it is something which, like electricity, has existed through all the centuries; it only lacked its man of genius to demonstrate it. The best that the prophets

Digitized by Google

could do was to prophesy that a day would come when there would come a man to put to use the vital forces of the universe,—not to create them, not to bring them into being, but to utilize them. In the churches we have the message that tears will be wiped away, that pain and sorrow will be dissipated in Heaven. In fact, there are many promises,—but always to-morrow.

The difference between Jesus and the other prophets was simply this, that the law which would work in Heaven the principle demonstrable to-morrow, was equally applicable now. If healing by spiritual means was a divine possibility in any time in the world's history it was equally possible in the here and now.

If that had been the beginning of spiritual healing, we might think that the law had never been fulfilled before Jesus came. We might believe that He came to introduce a new order of things and did. But it was not a new law. The new order of things was its application. It was a very ancient law, a principle which had been applied before by Isaiah, Moses and other prophets, all of whom had healed disease. It had been prophesied about seven hundred years before the Nativity that Jesus would come to make a demonstration of His divinity. He knew the impossibility of pleasing God without faith in God and in man as well.

When this larger vision of God comes to us and we see ourselves as made in the image of God, Omniscient, Omnipotent and Omnipresent Life, we begin to see that we are the children of God, made in His likeness, and we begin to have faith in ourselves as instruments of God, whereby the law of God is become visible.

Some men have such sublime faith in themselves and such a realization of their unity with God, that they seem to succeed in all their undertakings. They have such sublime faith in every thought, in every plan that they make and in every enterprise into which they enter, that they succeed in life by faith. Such men live by faith. Other men have such sublime faith in God and none at all in themselves. What we must strive for today is this larger thought of God, a combination of faith, which includes faith in the Divine Mind and faith in ourselves to exemplify this law in all ways. This is the only faith that can stand the test. The man who has faith in himself and leaves God out of the matter, if he does not fail in business, fails in other ways. The man who has sublime faith in God but none in himself, rarely amounts to anything. Such a man will always expect God to do for him what he alone can do for himself. A man must have faith in himself because he realizes what he is, a Divine instrument through which spiritual law is manifested in visible order and harmony.

Virgil says that a man can do whatever he believes he can do. Paul says exactly the same thing. Paul says that a man can do all things through Christ, which is substantially the same thing. Virgil seems to think that man could do everything separate and distinct from any higher power than his own. Paul had a different thought, that we can do all things through God in Whom we live and have our being and Whose force operates through us and the consciousness of which unity endues us with power. It is this individual consciousness of unity which enables man properly to direct his faith in the right and proper direction. It is not that he exercises one bit more faith; he merely employs the faith he has properly, and whereas he once exercised all the faith he had in poverty, in sickness and in sorrow, now he begins to exercise the same faith in the very opposite direction and exercises it in health, in strength, in harmony, in holiness and success. He has faith that can do all things through God who works with him. A man must come to a recognition of himself as the son of God before he can hope to understand the Almighty. He must first come to the recognition of himself as the manifestation of omnipresence and the omniscience,—must like the prodigal, come to himself as the image and likeness of all that is power, purity and peace. Then he takes the first step in the direction of

Digitized by Google

mere faith in God is not sufficient, according to the statement made by Jesus some two thousand years ago. Jesus came to a people of His own race, people of His own religious belief and He knew that they believed profoundly in God. No nation on the face of the earth at that time had more persistent faith in God than the Israelites. The Master did not ask them to have faith in God, nor did He ask them to believe in God. He knew that they believed in God; what He asked was that they believe also in Him. Mere belief in God is not enough. It is necessary to believe in the Man God. When we say this we do not mean that Jesus was but one of the God men but He was the one Man God who lived up to His faith and the divine possibilities resting in Him. He came to save,—not through His death; not through His crucifixion; not through His rising; but through His life; through His overcoming of negative conditions; through His demonstration of prophecies that man is equipped with power to enter into a larger sense of life, even as a child enters into greater understanding of mathematics, music and science by reason of his teacher's instruction. It is not because of any demonstration that the teacher makes in the science of numbers or of music by which the child acquires knowledge; it is because the child follows the instruction and emulates the example of his teacher which enables him to make his own demonstration.

Jesus proved His divinity by His divine life. Without faith it is impossible to please God and *with* faith one can not please Him, unless that faith is rightly directed. Jesus believed in God and I take it for granted that you believe in God. But faith in God is not enough,—we must have faith in ourselves in order to please God. We must have faith in ourselves as Divine ideas, as the outward manifestation of the infinite divine principle; this is necessary to the end that God be pleased.

The drunkard's lack of faith in his divine ability to rise above his sottishness is not pleasing to God. One who has more faith in whiskey's power to overcome him than he has in himself to overcome the temptation to drink, has faith that is misdirected. Such an one's abundance of faith in God but none at all in himself places an impenetrable barrier between himself and his possibility of pleasing his maker. Not believing in his own divine possibilities makes it impossible for him to do that which is pleasing in the sight of the Almighty. Faith in God must be followed by faith in oneself if one is to please God.

There are few, if any, sick Christians who, if asked if they believe in God, would not say yes. Every Christian in the world believes in God and even when his disease has reached its last stage believes in God's power to heal him. What he lacks is faith in himself. The fact that it was necessary for him to have faith not only in God but in himself, or in his own power to overcome the disease, never seemed to occur to him. This is the larger thought of God which can bring healing in its wings. This kind of faith works so-called miracles.

There is a time coming in the world's history when sickness, sorrow, pain, poverty and death will be dissipated. God in some wonderful way will relieve human from all his ill, when man works in unison with the Divine.

There was a time when it was believed that there must be a special time and a special person raised by divine principle for the special purpose of dissipating the world's woes, and that every thing had to stand still and wait for the psychological moment. But such is not the case.

The healing of bodily ailments by spiritual means might have been understood and demonstrated long before the advent of Jesus, had the ancients understood that spiritual healing is the natural consequence of spiritual laws understood and demonstrated, and not something that came into being with Jesus. In reality it is something which, like electricity, has existed through all the centuries; it only lacked its man of genius to demonstrate it. The best that the prophets

Digitized by Google

could do was to prophesy that a day would come when there would come a man to put to use the vital forces of the universe,—not to create them, not to bring them into being, but to utilize them. In the churches we have the message that tears will be wiped away, that pain and sorrow will be dissipated in Heaven. In fact, there are many promises,—but always to-morrow.

The difference between Jesus and the other prophets was simply this, that the law which would work in Heaven the principle demonstrable to-morrow, was equally applicable now. If healing by spiritual means was a divine possibility in any time in the world's history it was equally possible in the here and now.

If that had been the beginning of spiritual healing, we might think that the law had never been fulfilled before Jesus came. We might believe that He came to introduce a new order of things and did. But it was not a new law. The new order of things was its application. It was a very ancient law, a principle which had been applied before by Isaiah, Moses and other prophets, all of whom had healed disease. It had been prophesied about seven hundred years before the Nativity that Jesus would come to make a demonstration of His divinity. He knew the impossibility of pleasing God without faith in God and in man as well.

When this larger vision of God comes to us and we see ourselves as made in the image of God, Omniscient, Omnipotent and Omnipresent Life, we begin to see that we are the children of God, made in His likeness, and we begin to have faith in ourselves as instruments of God, whereby the law of God is become visible.

Some men have such sublime faith in themselves and such a realization of their unity with God, that they seem to succeed in all their undertakings. They have such sublime faith in every thought, in every plan that they make and in every enterprise into which they enter, that they succeed in life by faith. Such men live by faith. Other men have such sublime faith in God and none at all in themselves. What we must strive for today is this larger thought of God, a combination of faith, which includes faith in the Divine Mind and faith in ourselves to exemplify this law in all ways. This is the only faith that can stand the test. The man who has faith in himself and leaves God out of the matter, if he does not fail in business, fails in other ways. The man who has sublime faith in God but none in himself, rarely amounts to anything. Such a man will always expect God to do for him what he alone can do for himself. A man must have faith in himself because he realizes what he is, a Divine instrument through which spiritual law is manifested in visible order and harmony.

Virgil says that a man can do whatever he believes he can do. Paul says exactly the same thing. Paul says that a man can do all things through Christ, which is substantially the same thing. Virgil seems to think that man could do everything separate and distinct from any higher power than his own. Paul had a different thought, that we can do all things through God in Whom we live and have our being and Whose force operates through us and the consciousness of which unity endues us with power. It is this individual consciousness of unity which enables man properly to direct his faith in the right and proper direction. It is not that he exercises one bit more faith; he merely employs the faith he has properly, and whereas he once exercised all the faith he had in poverty, in sickness and in sorrow, now he begins to exercise the same faith in the very opposite direction and exercises it in health, in strength, in harmony, in holiness and success. He has faith that can do all things through God who works with him. A man must come to a recognition of himself as the son of God before he can hope to understand the Almighty. He must first come to the recognition of himself as the manifestation of omnipresence and the omniscience,—must like the prodigal, come to himself as the image and likeness of all that is power, purity and peace. Then he takes the first step in the direction of

Digitized by Google

his Father, the first step toward spiritual expansion.

Without faith in ourselves it is impossible to please God. The thing we have to have is more faith in ourselves as the children of God. There is absolutely no other way. All the Christians in the world who are struggling with temptation and sin and sickness believe in God and that if He wished, He could relieve them of their afflictions. In Divine Science we are learning that the good and perfect will of God is that man should be free, pure, perfect, strong and happy. This is the will of God which Jesus came to do. It is the same will of God that existed before Jesus came; the same will which had been throughout all the centuries. Jesus came, the mediator between God and man, to reveal to human minds what is this perfect will.

We have been taught in the past that our sicknesses are largely due to the will of God, that our trial and tribulations, our troubles and perplexities in business and in finance are largely due to the will of Omnipotence. Our friends have urged us to submit patiently to this will and we have tried to be patient and resigned. But this is not the teaching of Jesus. Jesus came to do the will of God, by relieving man of every negative condition that the human mind seems to consider is divine necessity. It was by the will of God that the sick should be healed and the lame should walk and the blind should see. It was by the same will that the woman who had had an issue of blood for twelve years responded to the prayer of faith. If God willed illness, every cure that Jesus ever performed would have been a direct violation of the will of His Father; every cure that any physician and every cure that any practitioner has made, would have been a direct violation of faith.

Again, the orthodox Christian who is resigned to the will of God and honestly believes that sickness is the will of God, should bow to the divine bequest and thank God for the affliction. However, in spite of saying we have this false faith, instinctively we know that the right of man is to be well; to be free, morally and physically, which is the divine right of the son of God. This is our immortal inheritance. Instinctively there is that in us which rebels against everything that makes for disfigurement. Jesus came to direct our faith to the end of beauty and perfection of form, face and character that is acceptable to God. Nothing that is imperfect can find adjustment with the perfect, and Jesus' whole teaching, His whole life, was one of perfection.

Everywehere we go, we find men and women who are beginning to realize that we must have faith in ourselves as the children of God in order to please God. It is this faith which is going to enable us to rise above all our difficulties. It is this faith which will expand our spiritual being. Nor is it a blind faith, not at all,—there is nothing blind about it. The faith that we are asked to believe today is a spiritually magnifying faith that is to bring all things into captivity to this perfect law of God. Let us remember, then, that faith is not to be limited to faith in God but that we are to have faith in ourselves, faith in our fellow men and greater faith in the laws of God. This is the real faith without which "it is impossible to please God."

MANY men owe the grandeur of their lives to their tremendous difficulties.

—*Spurgeon.*

IS HE dead whose glorious mind
Lifts thine on high?
To live in hearts we leave behind
Is not to die.

—*Campbell.*

REVERENCE the highest, have patience with the lowest. Are the stars too distant, pick up the pebble that lies at thy feet.

—*Margaret Fuller.*

Digitized by Google

MAKING GOOD

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

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

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

Some men stood on those lonely hills of California tired and hungry, disappointed and discouraged, and looked out over the vast open spaces. They slept and starved and died on the surface of land which covered enough wealth to make millionaires of the Floods, the Fairs, the Mackays and the O'Briens, and a host of others. A few hard blows from their picks were all that stood between them and prosperity. Of course they did not know it was there or they would have dug for it. It is the everlasting digging for things that discourages weak natures; and yet it is only as we dig that we can bring anything to the surface, whether it be from the depths of the earth or from the depths of our own inner resources.

A great mistake made by many students of New Thought as among students of all other philosophies and religions is in thinking that all that is necessary is just enough spirituality to master distressing financial conditions and bodily diseases, while at the same time clinging to sensuality and secret sins. We try to secure happiness without goodness, but this is as foolish as to try to secure sunlight without sun. The happiness which is a combination of a little spirituality with a great deal of sensuality is short lived and always results disastrously. God is a jealous God Who demands all our time and thought. We must get into harmony with the best and this will show itself in our work as success and prosperity.

The man who would be really happy will be called upon to forego much toward which his sensuous mind leans. If he now finds his chief joy in the pursuit of what he calls pleasure and if his thoughts gravitate in the direction of sensualism, he must change his methods absolutely. Many a man has started out well and prosperously in the business world and his happiness has been the happiness of a man whose time was constructively employed. But there came a day when he thought he could spend a little more time and money on himself and his own pleasures. From a man of regular habits and hard work, with alert mind, keen eye and vigorous body (all of which show that hard work is not the most injurious thing in the world) he be-

Digitized by Google

gins to spend his time and money in the gratification of his sensual appetites. He feels that in amassing his fortune and in building up a big enterprise he has been deprived of a great deal of what the world calls happiness, and now that he has time and means at his disposal, he is going to enjoy himself. A few years of this sort of thing brings about a nervous collapse and we say the man is a victim of strenuous American business life. But may it not be that he is a victim of trying to combine business with pleasure? That kind of pleasure is debilitating. He feels that he can not wholly forsake his business for sensuous enjoyments and he also feels that he has a right to what he calls "a little happiness in this world." But he does not realize that his method is faulty and that he is burning the candle at both ends, and this without receiving sufficient light to show him the way to the only happiness.

To a man in this state of mind the Truth is forbidding and unattractive. It would take away from him the only pleasure he has known and would offer him nothing in return but a sort of goody-goody, insipid existence. It is hard to call the attention of the healthy sensualist to the fact that he can not forever continue his folly. He never seems to be amenable to reason until he is stricken with some disease. But in all his sins and in all his viciousness, it must be remembered that he has been seeking in his blind, stubborn way for the very same thing which the monk in the cloister is seeking.

The great desideratum of the human soul is happiness and all the sins that have ever been committed from the dawn of the first day down to the present moment have been committed in the ignorant attempt to attain that which has been ordained for man since the foundation of the world.

Says one great writer, "God is supremely happy because He is boundless, changeless, irrepressible and everlasting love. But Love is Life and love in us is the Life of God in the soul of man. It is an exalted blessedness to lay the hand on the heart and feel it warm with the vital flame of heaven. But it is a supreme bliss of the soul to be the organ of its communication to others. We then become partakers of the infinite tranquility, the peace of God that passeth understanding, and the soul in unruffled serenity floats on the waveless, stormless ocean of the love and life of God." The highest state of man's being is that of a perpetual happiness but it is not a happiness of this world. Rather is it the bliss of God which expresses itself in peace and power and purity. It is the happiness of a Jesus at work, healing the sick, feeding the hungry, comforting the sorrowing, and forgiving an adulterous woman, because He knew, and knowing He could not condemn—sinless as Jesus was, He knew that she was seeking happiness and the pity of it all was that she had not found the Way. It was His work and His happiness to show her the way, the narrow way, that leads to happiness that can never be touched by sorrow or remorse. We speak of Jesus as "a man of sorrows and acquainted with grief," but this is because we do not see the inner joy of one who sees the sick healed and the sinner reformed, by the power of His own pure love and spiritual understanding. A really unhappy man can not in the full sense of the word be a healthy man, but Jesus was a radiantly healthy man. He made others happy by the communicated happiness and health of His own life and words. His peace and tranquility were contagious, so that men felt healthier and holier because of His very presence. He was a happy man because he ministered to minds diseased; He calmed the fears of those who were in present pain; He allayed the anxieties of those who were apprehensive; He removed the gloom of despair and destroyed soul-racking and body-destroying self-condemnation by the assurance of forgiveness. He plucked from the heart rooted sorrow. He fulfilled the prophecy of Isaiah. His happiness was to comfort those that

Digitized by Google

mourned; to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. If more of us would wear the garment of praise there would be less unhappiness. Unhappiness is all too frequently the result of ingratitude. We overlook the joys which lie at our feet, because we look afar off for the things we think will bring us happiness. We compass land and sea in our search for happiness, only to find like the Fourth Wise Man that "beneath thy feet life's peach is cast."

Happiness is within or it is nowhere. How to externalize it is the all important question.

There is no antidote for misery except that which is to be found in the Law of Love. We must, if we would be really happy, bring ourselves into harmony with the unselfish love of God. In this way we destroy the cause of all unhappiness, which is ignorance and selfishness. Divine Mind conceived and created for us success and happiness, hence we strive so diligently after both. If we have not found either success or happiness heretofore, it is because we have "asked and asked amiss." We have wanted happiness in our way and not in the Only Way.

If in our search for unalloyed happiness we must relieve ourselves of the excess baggage of worldliness and sense gratification, let us take comfort in the thought that nothing goes out of our lives except to make room for something bigger and better. Our seeming losses are our real gains, for they open the eyes of the soul to the Invisible. Our sorrows are usually temporary experiences, succeeded by the heightened joy of self-conquest.

We are too often sorry for ourselves and unhappy because of thwarted hopes when we might lose our misery in ministering to others. We develop melancholia and dyspepsia by dwelling on our difficulties, when we should be using them as stepping stones to a serenity that abides in spite of our difficulties. Our greatest unhappiness is only a cloud in the mind which, while it lasts, obscures the sun of joy in the soul. Dissipate the cloud and gladness peers through the countenance as the sun breaks through the mist of morning. We long for some external change to make us happy, when in realiity we should allow our happiness to make the external change. One says, "It is easy to be happy when everything is worknig in one's favor." It is a New Thought which declares that if we cultivate happiness, everything must work in our favor. The world's method is to work in from the outside; the true method is to work out from the inside. Perhaps this is why Jesus advsied His disciples to "Be of good cheer." For all indispositions of the mind or irregularities of the body this is the best prescription ever advised.

Under the influence of happniess disease disappears, for it passes into the realm of forgetfulness, and there dies of starvation. For disease to thrive, it must be fed and its most nourishing food is unhappiness. Let us be of good cheer, then, for it is a specific remedy.

When the temptation comes to us to be unhappy and to feel sorry for ourselves and to justify ourselves in our self-pity by recounting our distressing experiences, let us go into the comforting Silence and make a few positive affirmations. Would we be happy in spite of external conditions and circumstances, let us affirm: "Thou in me art the source of all happiness.

"In Thee there is no pain or sorrow,
No anxious thought, no load of care,
Thou art the same today, to-morrow,
Thy love and truth are everywhere."

My happiness is in my inseparable connection with Thee, the Fount of all joy. None of these things move me, save in the direction of Poise and Power.

I am one with God, in Whom is no distress or disturbance. My happiness is an indestructible quality of soul over which eternal confusion has no power. I am happy in the consciousness of my serene spirituality. So be it."

Digitized by Google

BIBLE LESSON

For many are called, but few are chosen." —*Matt.* 22:1 to 14.

Ques. What is a parable?

Ans. A parable is the medium by which a spiritual truth is illustrated.

Ques. How does it differ from a fable,

Ans. In that a fable illustrates things essentially earthly, while a parable treats of the relation of Spiritual truth. Again, fables savor of raillery and jesting at the weaknesses and follies, and even the crimes of men, thereby rubbing biting salt into the wounds of men's souls. The parable may be severe and indignant, but, nevertheless, its indignation is the fruit of love in that the "fear of the Lord is to hate iniquity." The office of the parable is to pour oil and wine into the bleeding wounds of humanity.

Ques. How does the parable differ from the myth?

Ans. The mythic narrative presents itself not as the *vehicle* of truth, but as *being itself the truth;* while in the parable there is a consciousness in all minds of a *distinctness* between the form of the parable and the *essence,* or a separation between the *precious vessel* and the yet *more precious wine* it contains.

Ques. What is the difference between the parable and the proverb?

Ans. The difference is that proverbs are more enigmatical than parables, although the words parable and proverb are used in the Bible interchangeably.

Ques. Does the parable differ from the allegory?

Ans. It differs in form rather than in essence. The allegory, comparing as it does one thing with another, but at the same time preserving them apart as an inner and outer, a shell and a kernel, and the parable does not transfer, as does the allegory, the properties, qualities and relations of one to the other.

Ques. According to our interpretation, what does a wedding symbolize?

Ans. The coalescence of mind and form, or the unity and inseparability of idea and expression.

Ques. Where is the kingdom of Heaven?

Ans. Within the consciousness.

Ques. What is it.

Ans. The consciousness of our individual unity with divinity.

Ques. What is meant by those bidden to the wedding?

Ans. Those to whom John the Baptist had preached the coming of Christ Jesus.

Ques. What does the oxen and the fatling typify?

Ans. The fruits of the Spirit.

Ques. Who were the king's servants?

Ans. The Spiritual senses.

Ques. What are represented by those who made light of the message and went their ways, one to his farm and another to his merchandise?

Ans. Pride of possession and covetousness, which blinds men's eyes to the truth of righteousness.

Ques. What is meant by the remnant?

Ans. The other carnal senses.

Ques. What did they entreat spitefully and slay?

Ans. Spiritual impartations.

Ques. What comprises the king's army?

Ans. The Spiritual senses.

Ques. What did they slay, and how?

Ans. They destroyed the carnal senses by the superior power of good over evil.

Ques. When the king asked the man why he had come hither without a wedding garment, why was the man speechless? Why did he not excuse himself on the ground of having been brought in suddenly, without warning from the highway, having had no opportunity to procure a garment, or say that he was too poor to provide one, or that he had

Digitized by Google

had no time to go home and fetch such a garment?

Ans. Because it was the custom in the East, when great personalities gave an entertainment, for them to provide the guests with costly garments; therefore the only reason the guest could have for not wearing a wedding garment was because he had rejected the gift, thereby declaring that he considered his soiled and stained clothing sufficiently good to appear before the king. To reject the gift not only poured contempt on *it*, but on the giver as well; therefore the man had no excuse to offer, hence nothing to say.

Ques. What does this attitude symbolize?

Ans. The attempt on the part of humans to enter into the kingdom of righteousness without first divesting themselves of their soiled and sinful concepts.

Ques. Was the wedding garment faith, or was it charity, or both?

Ans. Neither.

Ques. If it had to be limited to either faith or charity, which would it be better to limit it to?

Ans. Faith, because "the flower is contained in the root, but not the root in the flower," and so charity is contained in faith, but not in charity.

Ques. What then was the wedding garment?

Ans. Righteousness—for that is the root of faith and the flower of charity, and putting on righteousness is to put on Christ or truth.

Ques. What is righteousness?

Ans. Conformity to and harmony with the law of God.

Ques. What is meant by binding him hand and foot?

Ans. It suggests the impotence to which one is reduced when we attempt to scale the heights of Being with a concept of ourselves as children, rather than the actual knowledge of our indissoluble unity with God.

Ques. What does wailing and gnashing of teeth illustrate?

Ans. The utterance of rage and impatience under the sense of intolerable pain—unutterable loss.

Ques. What is meant by "many are called, but few are chosen"?

Ans. That many erroneous concepts are brought to the feast of truth which must be sifted and winnowed before the kernals of truth which we express of the character of God are brought to light and chosen to endure forever, while the concepts fade into extinction.

Then the uncovering of the substance of the parable of the "Marriage of the King's Son" is as follows:

That the King, our heavenly Father, prepared within the consciousness the knowledge of the unity an inseparability of idea and expression, or mind and form. Then he sent out into the world the good thoughts to bring every concept into the full realization of the unity, or marriage, of the idea and expression of God. Men refused to accept fact because they were so engrossed in serving the mammon of unrighteousness and self-gratification. Then the King sent higher manifestations of Truth out into human consciousness, but the sharp thorns of iniquity pierced the good thoughts and the deadly night-shade of selfishness overpowered them. Then the King sent out armies of higher ideas that they might bring the false concepts captive. So they brought them in, but when they were come in, they had not on the garment of righteousness in that they were unrighteous. This proves that if false concepts could enter into Heaven, even that experience would not redeem them, because what is impure without would be within, and what is evil within is evil without. Thus, so long as concepts are born they must end in death. Were this not the case they would be superior to good, and would overcome it. The truth is that the only difference between the Truth of Being and a false concept is that Truth is eternal, and all falseness must end in death. It came out of nothing and must end in nothingness; hence, death is begotten of a false concept.

Digitized by Google

TESTIMONIES OF HEALING

"Count your blessings,
Count them one by one,
Count your many blessings,
See what God has done."

I have so often thought of the little song: for I have received so many blessings since finding the truth, that it would take pages to tell all, but I shall only attempt to tell of a few incidents so that it may be a help to some one else struggling in the darkness.

I struggled in vain many years for relief from physical pain, and when it seemed that there was no hope, and everything looked so dark I found the light (the light of Truth that brought me out of that darkness) in the Church of the Healing Christ. After the physicians were unable to give me any hope, I turned to a Personal God for help, but still it did not come, and the thought of an unjust God came to me. Then I turned to metaphysical treatment, but when the demonstration proved but a temporary help, I felt more hopeless than ever. After five operations upon my eyes for tumors, I was a complete physical wreck and felt like crying out, "My God! hast Thou forsaken me?" It was in my great extremity that a friend came to me and assured me that there was hope. Afterwards I was told of this beautiful truth and it seemed that a dark cloud had been taken away, and I saw the light for the first time. It proved to me that "Man's extremity is God's opportunity." What a mistaken idea I had always of God, and how thankful I am to know now, that "God is Love, and could not make me suffer." The horrible fear with which I was so filled has gone, and now I feel such a wonderful protection at all times.

My eyes were entirely healed in a very short time, and I have never had any return of the trouble. I have found the truth, and that indeed made me free. I have overcome many things, and always trust to the One Great Healer. I wish to express my deep gratitude to those who led me into the light, and to commend them for their great and noble work among humanity. Many countless blessings be showered upon these dear people for all they are doing for suffering humanity. —*Lalia H. Clark.*

When Divine Science found me I was an unwilling agnostic, alert for knowledge of realities, and then seemingly had to be shoved backwards, first by an experience with a practitioner while nursing a private case, and then my search for truth in so-called Christian Metaphysicians. But the absurdity of their would-be logic but aggravated the case. With what satisfaction I entered the Church of the Healing Christ, I leave to the readers of the following:

First, complete restoration of eyesight, after wearing glasses for over twenty years, then freedom from a mastoid operation, despite the insistance on the part of my medical friends as to the necessity of the operation.

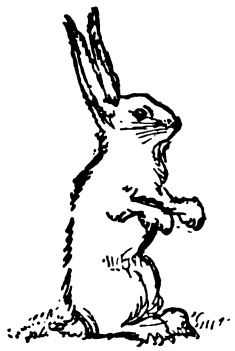
Also a perfect fiasco of a diagnosis wherein it was claimed that I had developed a bad case of diphtheria. I immediately sent for Metaphysical treatment. Later indications called forth the announcement of "Scarlet Fever." This was followed by a change of symptoms, and the verdict was measles. Next, it was discovered that instead of plain measles, I had a foreign kind, and so on until I had run the gamut (at least in diagnosis) of everything from diphtheria to intestinal rash.

I had been properly isolated upon reporting my case to the doctors, and though specialists gave it their support in diagnosis each time, a week was all it could hold out, and I was given leave of absence before reporting for duty. The only thing the experience did was to give me a few holidays, for, strange to say, there was no desquamation whatever.

In light of the above, "to say nothing of mental peace," will be easily seen my cause for gratitude in finding a loving, yet practical everyday God.

—*Alice Jean Shaw.*

Digitized by Google



Children's Page



THE WIND'S WISH

ONCE upon a time there lived way up North, Father Wind, Mother and Little Son Wind. They were very happy together. Every day Father Wind went out on his trip around the World and at night he came home and told the most wonderful stories about all the places he had visited.

"Father," said little Son Wind one day, "I too, want to go out into the Great World and work as you do. And father, I want to find the most beautiful spot in the World."

"When you grow big and strong Little Son, you *may* go out and find the most beautiful spot in the World, and I will stay home and rest."

So every night little Son Wind prayed to God that he would soon be able to go out into the World as his father did and every day he grew stronger and stronger until one happy day Father Wind told him he might go out the next day. Son Wind was so excited that he never slept a wink that night and was up in the morning even earlier than Father Wind usually was. He kissed Mother and Father goodbye and off he went singing and whistling.

First he met the little Snowflake Fairies and when they heard him coming they began to dance and frolic about with joy. Son Wind tossed them hither and thither and they said, "Stay and play with us dear Wind," but the Wind answered, "I would like to stay and play with you dear Snowflake Fairies but I must hurry on for I am looking for the most beautiful spot in the World."

On he went over field and dale until he came to a forest. When the trees saw him coming they began whispering to each other, "The Wind is coming, the Wind is coming," and they waved to him and told the little birds nestling in their branches that the Wind was coming to rock them to sleep. "Stay and play with us, dear Wind," they said. But the Wind said, "I would like to stay longer dears but I must hurry on for I am looking for the most beautiful spot in the World." And away he went.

Pretty soon he came to a River, and when the River heard him coming the little waves started to dance with joy until they looked like so many diamonds in the Sunlight. "Stay and play with us, dear Wind," they said, but the Wind only answered, "I would love to stay and play with you, but I must hurry on for I am looking for the most beautiful spot in the World."

Up the hillsides and down in the valleys hurried Son Wind, dusting the grasses and cooling the cattle standing in the meadows, faster and faster he went until he came to a small town just as the little children were coming out of school. He blew papers out of their books and their hats went sailing up the street. Son Wind thought it was great fun and he laughed as hard as he could. He was having such a good time that he didn't notice where he was going and bang! he bumped right into a brick wall. But Son Wind didn't cry, he just turned around and went out another way.

The next place he came to was a Garden. In this garden grew all kinds of flowers and in all colors. There were

Digitized by Google

nasturtiums of gold and red and lovely purple and yellow pansies, hyacinths, daffodils, big red poppies, blue and white for-get-me-nots and early in the Summer dear little pink and white primroses crept over the trellis and played hide and seek with each other. Son Wind became very gentle and quietly he peeped inside of each little flower and what do you think he saw?

Inside of every little flower sat a tiny, tiny fairy. "Who are you?" asked Son Wind. "Why, we are the little flower fairies," they answered.

"And what do you do?" asked the Wind. "Oh, we take care of the flowers. We awaken them in the morning and bring fresh dewdrops to wash their faces with, and tell them the Sunshine is waiting to give them a morning kiss. We tell the bees where to get the sweetest honey and when they become thirsty we tell the Raindrop Fairies to come. At night we sing them to sleep and close their petals. And after they are fast asleep we Fairies call together all the other fairies in this Garden and have the most wonderful times. We slide up and down the Moonbeams and we dance and sing and everyone is very happy. And sometimes the Raindrop Fairies come at night and then we sail up and down the Garden Paths on little gossamer boats especially made for us. Then we tie the little gossamer boats to some leaves and go to sleep and in the morning we often hear Grown-ups say, 'Oh, look at the cobwebs!' Of course they don't understand. Please stay and play with us, dear Wind."

"I must go on a little farther," answered the Wind, "to blow some clouds together so that the People will know it is going to rain," and then I will come back and play with you, in the garden, for a garden is the Most Beautiful Spot in the World."

"FLOWERS are the beautiful hieroglyphics of Nature with which she indicates how much she loves us."

WHEN THE CLOCK STRIKES.

I. JOY.
II. Fear not.
III. God is Love.
IV. In everything give thanks.
V. Peace I leave with you.
VI. Let not your heart be troubled.
VII. My God shall supply all your need.
VIII. Fear thou not, for I am with thee
IX. The Lord is my Sheperd, I shall not want.
X. They that wait upon the Lord shall renew their strength.
XI. Blessed are the pure in heart, for they shall see God.
XII. Bless the Lord, O my soul, and forget not all His benefits.

—*Evangeline Close.*

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

August 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 finite. The Truth which persists throughout all eternity can not be found in that which ceases with time. It is to the Infinite that we must turn for all that we can not find in the finite. 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. Life, not its interpretation, is the Vital Thing.

MEDITATION: "Only God's eternal Goodness surrounds me. Nothing can by any means hurt me."
BIBLE SELECTIONS: John 8:30; 6:7.
ASTOR LECTURES: Page 45: third par.; Page 46 to end of page.

August 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 SELECTIONS: Hosea 10:12; Zech. 7:9.
ASTOR LECTURES: Page 281; second par.

August 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 can not 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 itself is expressionless; it is the mind that is responsible for what the body expresses, as the hands of the clock are responsible 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 the only permanence."
BIBLE SELECTIONS: Psalm 1; Mark 2:5.
ASTOR LECTURES: Page 136, first par.; page 167, first par.

August 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 second 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 on 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, because it only appears to disappear, as train smoke on mountain air. So why should we bother to deny that which is not, when that which *is* is ever present? Resist *not* evil, for God is all.

MEDITATION: "God is, and His Goodness is everywhere."
BIBLE SELECTIONS: Prov. 12:19, 20; Isaiah 60:1; Zeph. 3:15.
ASTOR LECTURES: Page 332, first par.; page 334; first par.

Digitized by Google

August the fifth.

The attitude of the student of Divine Science towards the great human family, many of whom seem but "waifs of the tide," should resemble that of the bee towards the flower kingdom. This Spartan insect, which for the application of intelligence to daily living could well serve as an example to the 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 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 SELECTIONS: II Cor. 9:6 to 8; Gal. 6:9; Jas. 5:7, 8; Rev. 14:12.

ASTOR LECTURES: Page 337, second par.

August 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 the substance and once the manifestation of its qualities, a *something* 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 whole, so the Life of the Best of living things is 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 can not 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 SELECTIONS: John 5:26; I John 1:1, 2; 4:11 to 13; Rev. 22:1.

ASTOR LECTURES: Page 284, first and second pars.

August the seventh.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

When Paul struck this climax in one of the most dramatic incidents in his ministry, he gave us the formula whereby at the close of his long career, he could declare that "I have fought the good fight, I have finished my course, I have kept the faith," and could be assured that he had won the "crown of righteousness." Think you that it was an easy thing for Paul to become obedient to that voice which he had scorned? Was it a mere fancy that could cause him to become a co-worker with those whom he had sought to kill? Ah, no, he had seen the heavenly vision and his soul had been so quickened by the reality of that vision that he forsook all to be true to that which had been revealed. 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 SELECTIONS: II Cor. 4:3 to 6; Eph. 2:1.

ASTOR LECTURES: Page 88 to middle of page 89.

August 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 speculations concerning it. Hence, it follows that the best teacher is he who demonstrates the precepts which he formulates. Though you "speak with the tongues of men and of angels and have not charity" you are become as "sounding brass and tinkling cymbal."

Digitized by Google

If you desire the fruits of love it is incumbent upon you to nurture its seed within your 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 will bloom. You are always an example to Someone. The question is: What sort of an example?

MEDITATION: "That which God hath revealed unto me, I do."

BIBLE SELECTIONS: Isa. 1:19; I Tim. 1:16; 4:12; Heb. 12:3.

ASTOR LECTURES: Page 85, first par. to middle of page 86.

August 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 these, thereby abandoning temporarily her divine mission. However, 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 triumph!

MEDITATION: "Rely upon God's promises, O My Soul."

BIBLE SELECTION: Psalm 25:1 to 5; John 14:6; Eph. 5:13, 14; I Peter 1:25.

ASTOR LECTURES: Page 325, first par.; Page 322, first and second pars.

August 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 species. 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 always radiating through the universe in Light and Love and Truth.

MEDITATION: "God is expressed through my service."

BIBLE SELECTIONS: I John 1:4, 5; I Peter 1:22, 23; Rev. 22:5.

ASTOR LECTURES: Page 105 to end of chapt.

August the eleventh.

Prayer is the carrier-pigeon of aspiration and its flight is incessant between Mind and man. It is on the wings of prayer that the soul rises above the plane of desire into the realm of celestial aspiration. Here it is nourished by the impartations of Spirit which are the soul's solace. It is the unique method by which the mortal communes with the immortal; the human with the divine. Prayer purifies desires from the dross of selfishness and etherealizes them 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, resting on the divine assurance, "Lo, I am with you always!"

MEDITATION: "Be not afraid, it is I."

BIBLE SELECTIONS: Mark 11:24, 24; Rom. 12:12; Phil. 4:6,7; Col. 4:2.

ASTOR LECTURES: Page 117.

August 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

Digitized by Google

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. 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 and we are permitted to be alone with the Silence.

MEDITATION: "The Lord is in His Holy Temple. Let all the senses be silent before Him."

BIBLE SELECTIONS: Psalm 4:6 to 8; 19:13, 14; 34:3, 4; Heb. 4:15, 16.

ASTOR LECTURES: Page 288.

August 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 shape of that which it is; or that the rose is always a rose and never a violet; the upright oak an oak and 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, the flower into the fruit, 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 shape 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 unto a God. It is 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 SELECTIONS: Psalm 119:144; Jas. 1:25; II John 1:2.

ASTOR LECTURES: Page 113, second par.; Page 114, first par.

August 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 croons 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 murmer of the tiny brook is joy and gladness. 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; joy pulsates through them all. 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 chords 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 SELECTIONS: Job 38:1 to 7; Psalm 97: 1; 98:1, 2; 99:5; Isa. 52:6, 9.

ASTOR LECTURES: Page 297, first par. to end of chapter.

August the fifteenth.

"And I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

It may be difficult for some of us to understand how it was that Isaiah was able to look so far into the future. We must not forget, however, that he was one of those illumined souls who perceived. He saw the Son of God in every son of man and 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. Did Man 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 by expressing anything less than words of strength and comfort and doing that which expressed kindness and usefulness. If you care to be numbered among His people, you must use all your faculties to the glory of God.

Digitized by Google

MEDITATION: "The words of my mouth and the works of my hands are for Thee, O Father."

BIBLE SELECTIONS: Psalm 19:13, 14; 37:27 to 31; I Cor. 6:19, 20.

ASTOR LECTURES: Page 121, first par.; Page 142, first par.

August 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 plain or the crooked straight. Then, O Soul, forget not the promise of the Lord, Call upon Him and He will 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 SELECTIONS: Bible selections: II Sam. 22:4 to 7; I Chron. 16:8 to 12; Psalm 18:1 to 3; 145: 18.

ASTOR LECTURES: Page 248.

August the seventeenth.

To worry about the future is to fill the present with discord, and thereby waste a God-given opportunity. Why concern yourself with what is no regard 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 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 all-powerful Present in which God cares for us.

MEDITATION: "I have no part in time, for I live in the eternal present."

BIBLE SELECTIONS: Ec. 3:14, 14; Eph. 6:14; Phil. 3:13.

ASTOR LECTURES: Page 62, first par.

August the eighteenth.

It is said that a man who knows that he has God's love will always believe that he has God's help. Thus it is that the love of God is expressed in helpfulness. In proportion that man is in tune with the Infinite, his love for divinity will be manifested in his love for humanity and the "love that 'suffereth long and is kind' is not the love of self."

MEDITATION: Teach me to love.

BIBLE SELECTIONS: John 13:55; 1st John 4:7, 8.

ASTOR LECTURES: Page 105, 1st par.

August the nineteenth.

Someone has said: "Gold is never so bright as when it is doing the will of God" and what is gold if it is not the channel through which that quality of God's substance which gives man dominion and power over material conditions is made manifest. Let us realize, then, that we may express our love for God through gold to the end of helping the seemingly helpless to realize that God is indeed their Substance.

MEDITATION: God is the Only *Substance*.

BIBLE SELECTIONS: 1st John 4:20 and 21.

ASTOR LECTURES: Page 106, 2nd par. to end of chapter.

August the twentieth.

God's dwelling-place is in the mind of man. When you shut the door of this secret place of the Most High on sense testimony, then you are in the Silence. Thus shutting out the thoughts that are suggested by things without, you become a channel for the thoughts which flow from within, the Centre of Being, the Mind of God.

MEDITATION: God's thoughts are the only thoughts.

Digitized by Google

BIBLE SELECTIONS: Gal. 6:2; 1st Thess. 5:14; 1st Peter 3:8, 9.
ASTOR LECTURES: Page 122, 1st and 2nd pars.

August the twenty-first.

Jesus was intolerant of hypocrisy. There is something akin to malignancy in the meanness of hypocrisy which Shakespeare alludes to where he speaks of one who "daub'd his vice with show of virtue." There is no illustration which so poignantly illustrates Jesus' attitude towards hypocrisy as the barren fig-tree. As the leaves *precede* the fruit, when Jesus found "nothing thereon but leaves only," His rebuke of the hypocrisy as illustrated by the tree, caused it to wither away. As Christians let us flee hypocrisy.

MEDITATION: Cleanse me Oh Lord, that I may be clean.
BIBLE SELECTIONS: Job 15:34; Luke 6:42, 43, 44.
ASTOR LECTURES: Page 97, 1st par.

August the twenty-second.

Order is Heaven's first law. When Jesus left the sepulchre, He left it in order. The cloths in which He was bound were in the sepulchre, while the napkin "that was about His head was folded" and put "in a place by itself."

Confusion is the author of uproar. Order, instead, demonstrates the rule of right and the eternal fitness of things, in which there is neither great nor small, and where the "atoms march in tune." Let us cultivate orderliness!

MEDITATION: "My mind is an orderly tabernacle."
BIBLE SELECTIONS: John 20: 1 to 7.
ASTOR LECTURES: Page 271, third par.; Page 79, first par.

August the Twenty-third.

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The greatest men in history are those who have instinctively realized that they were bigger than that which opposed them. The Alps were not impossible to Napoleon nor heavenly symphonies possible to a deaf Beethoven. The things which make men great are those things which strengthen their spiritual muscles through exercise. Be a good soldier and meet the trials which come as a conqueror, for in the proportion as you meet them victoriously you are emulating the example of your Heavenly King.

MEDITATION: My God hath given me the victory.
BIBLE SELECTIONS: 2nd Timothy 1:7; 1st Cor. 6:18.
ASTOR LECTURES: Page 183, 1st and 2nd pars.

August the twenty-fourth.

Fear is the mist that hides the verities of being, the vapor out of which all the ugly shapes have been made to which man has given names. Be it pain, loss, accident or death, man is a prey to the things which he fears, for consciously or unconsciously fear is always registered in a so-called physical disturbance. By the agency of fear, existence becomes "a feverish dream of stagnant woe." Why, then, resort to fear when it is through the overcoming of the tendency to be afraid that the very winds of heaven are harnessed and the sea is made calm? The shapes which terrified us shrink and come to naught when we take refuge in the knowledge that God only reigns.

MEDITATION: God is in all and is made manifest through all.
BIBLE SELECTIONS: 1st John 4:18; Isa. 35:4; Isa. 41:10.
ASTOR LECTURES: Page 139, 1st par.

August the twenty-fifth.

There is a temple that might be symbolized by a "handful of pearls in a goblet of emeralds," for it seems so infinitesimal and withal so perfect in arrangement, and in tone so harmonious! Its walls and foundations are of precious stones, and its very 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

Digitized by Google

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, Oh God.
BIBLE SELECTIONS: Jude 20:20; John 21:17.
ASTOR LECTURES: Page 273 to end of chapter.

August the twenty-sixth.

Spirit is the origin of Being; it is the *all* 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 express the Love of God.
BIBLE SELECTIONS: 1st John 3:1-4; Rom. 8:5, 14.
ASTOR LECTURES: Page 321, 1st par.

August the twenty-seventh.

The origin of a person or thing determines its qualities. Mind is omnipotent, omnipresent and omniscient. Your source is in Mind, and, therefore, your attributes are of the qualities of Mind. You possess unlimited, resistless power to manifest goodness and loving kindness. Your presence is embraced in the eternal presence of Mind; therefore, you are never absent from Mind. 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 Mind, 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 Mind.

MEDITATION: I am one with the Father.
BIBLE SELECTIONS: Psalms 8:3-7; 139:7-16.
ASTOR LECTURES: Page 324; 2nd par.

August the twenty-eighth.

Lift up thy gates, O Heart, and open wide thy windows so that the substance of Spirit may flow through the very interstices of the most minute particles of thy being; that thou mayest be quickened into newness of life by the luminousness of divinity so rich in the potency to impart the consciousness of peace, harmony and joy to every fibre of thy being. And close neither the gates nor the windows until thou has sent a portion of the blessing which thou has received back into the etheric sea whence it came, to uplift the mind and quicken the body of other of God's children. It is not enough to be sustained; thou must also sustain thy brother with the comfort wherewith thou hast been comforted.

MEDITATION: My soul waits upon the Lord.
BIBLE SELECTIONS: Isa. 40; 1st Thess. 5:11.
ASTOR LECTURES: Page 144, 2nd par.; Page 147, 1st par.

August 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!

Digitized by Google

BIBLE SELECTIONS: Gal. 6:2; 1st Thess. 5:14; 1st Peter 3:8, 9.
ASTOR LECTURES: Page 122, 1st and 2nd pars.

August the twenty-first.

Jesus was intolerant of hypocrisy. There is something akin to malignancy in the meanness of hypocrisy which Shakespeare alludes to where he speaks of one who "daub'd his vice with show of virtue." There is no illustration which so poignantly illustrates Jesus' attitude towards hypocrisy as the barren fig-tree. As the leaves *precede* the fruit, when Jesus found "nothing thereon but leaves only," His rebuke of the hypocrisy as illustrated by the tree, caused it to wither away. As Christians let us flee hypocrisy.

MEDITATION: Cleanse me Oh Lord, that I may be clean.
BIBLE SELECTIONS: Job 15:34; Luke 6:42, 43, 44.
ASTOR LECTURES: Page 97, 1st par.

August the twenty-second.

Order is Heaven's first law. When Jesus left the sepulchre, He left it in order. The cloths in which He was bound were in the sepulchre, while the napkin "that was about His head was folded" and put "in a place by itself."

Confusion is the author of uproar. Order, instead, demonstrates the rule of right and the eternal fitness of things, in which there is neither great nor small, and where the "atoms march in tune." Let us cultivate orderliness!

MEDITATION: "My mind is an orderly tabernacle."
BIBLE SELECTIONS: John 20: 1 to 7.
ASTOR LECTURES: Page 271, third par.; Page 79, first par.

August the Twenty-third.

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The greatest men in history are those who have instinctively realized that they were bigger than that which opposed them. The Alps were not impossible to Napoleon nor heavenly symphonies possible to a deaf Beethoven. The things which make men great are those things which strengthen their spiritual muscles through exercise. Be a good soldier and meet the trials which come as a conqueror, for in the proportion as you meet them victoriously you are emulating the example of your Heavenly King.

MEDITATION: My God hath given me the victory.
BIBLE SELECTIONS: 2nd Timothy 1:7; 1st Cor. 6:18.
ASTOR LECTURES: Page 183, 1st and 2nd pars.

August the twenty-fourth.

Fear is the mist that hides the verities of being, the vapor out of which all the ugly shapes have been made to which man has given names. Be it pain, loss, accident or death, man is a prey to the things which he fears, for consciously or unconsciously fear is always registered in a so-called physical disturbance. By the agency of fear, existence becomes "a feverish dream of stagnant woe." Why, then, resort to fear when it is through the overcoming of the tendency to be afraid that the very winds of heaven are harnessed and the sea is made calm? The shapes which terrified us shrink and come to naught when we take refuge in the knowledge that God only reigns.

MEDITATION: God is in all and is made manifest through all.
BIBLE SELECTIONS: 1st John 4:18; Isa. 35:4; Isa. 41:10.
ASTOR LECTURES: Page 139, 1st par.

August the twenty-fifth.

There is a temple that might be symbolized by a "handful of pearls in a goblet of emeralds," for it seems so infinitesimal and withal so perfect in arrangement, and in tone so harmonious! Its walls and foundations are of precious stones, and its very 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

Digitized by Google

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, Oh God.
BIBLE SELECTIONS: Jude 20:20; John 21:17.
ASTOR LECTURES: Page 273 to end of chapter.

August the twenty-sixth.

Spirit is the origin of Being; it is the *all* 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 express the Love of God.
BIBLE SELECTIONS: 1st John 3:1-4; Rom. 8:5, 14.
ASTOR LECTURES: Page 321, 1st par.

August the twenty-seventh.

The origin of a person or thing determines its qualities. Mind is omnipotent, omnipresent and omniscient. Your source is in Mind, and, therefore, your attributes are of the qualities of Mind. You possess unlimited, resistless power to manifest goodness and loving kindness. Your presence is embraced in the eternal presence of Mind; therefore, you are never absent from Mind. 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 Mind, 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 Mind.

MEDITATION: I am one with the Father.
BIBLE SELECTIONS: Psalms 8:3-7; 139:7-16.
ASTOR LECTURES: Page 324; 2nd par.

August the twenty-eighth.

Lift up thy gates, O Heart, and open wide thy windows so that the substance of Spirit may flow through the very interstices of the most minute particles of thy being; that thou mayest be quickened into newness of life by the luminousness of divinity so rich in the potency to impart the consciousness of peace, harmony and joy to every fibre of thy being. And close neither the gates nor the windows until thou has sent a portion of the blessing which thou has received back into the etheric sea whence it came, to uplift the mind and quicken the body of other of God's children. It is not enough to be sustained; thou must also sustain thy brother with the comfort wherewith thou hast been comforted.

MEDITATION: My soul waits upon the Lord.
BIBLE SELECTIONS: Isa. 40; 1st Thess. 5:11.
ASTOR LECTURES: Page 144, 2nd par.; Page 147, 1st par.

August 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!

Digitized by Google

Thus, affliction is the furnace in which personal loss is transformed into universal gain. Hence, we should rejoice in our petty griefs, knowing that nothing can harm us which works for the edification of the whole of which we are a part. Let us be glad then, if

"The hand of God, and not in vain,
Has touched us with the fire of pain."

MEDITATION: I will hold fast to Him in pleasure or in pain.
BIBLE SELECTIONS: Isa. 48:10; 11 Cor. 7:10.
ASTOR LECTURES: Page 181, 3rd par.

August the thirtieth.

It is said that Love is the root of creation; therefore, it is an eternal symbol of the divine presence on earth. To love is to 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 people,

"Quench, O quench not that flame!
It is the breath of your being;
It is the essence of His presense!"

MEDITATION: I am the expression of God's infinite Love.
BIBLE SELECTIONS: 1st John 4:7, 8.
ASTOR LECTURES: Page 104, 2nd par.; Page 108, 1st par.

August the thirty-first.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

When two magnets are brought together, the opposite poles repel each other, but those which are alike attract. So it is with faith. Your faith creates a receptacle which is to contain that which you, consciously or unconsciously, have been preparing to receive. Your faith in God has not been sufficient to perceive Him as the only Reality, so sin, disease, and poverty have been given an abiding place in your mind, and consequently manifest in your body. When your faith in God as the only Good, is constant, then you will be creating vessels which can be filled only by substance of like quality, and as your consciousness is purified of all belief in any other reality, you will be rising above the plane on which sin, disease, and poverty are able to manifest, and so be a lamp set on a hill to the world that your faith in Good is that which gives you the victory to overcome the world. Have faith in Good, thou child of God; It is the only Reality, and through its practice, thou shalt overcome the world.

MEDITATION: God is supreme.
BIBLE SELECTIONS: Heb. 11:1 to 3; Heb. 11:6.
ASTOR LECTURES: Page 102.

DIVINITY

WE are a part of all there is,
A part of all that shall be,
Yea, e'en a part of all the past,
We have shared in common destiny.

The flower of field, the winged bird,
The boundless depths of sea,
The caressing breeze, the raging storm,
Are one with you and me.

No atom in this world of ours,
But with God's force is blending,
We vessels are—God's energy
To mould by thought its sending.

And mind of man should never dwell,
On thought of separation,
No place exists where God is not,
Our life His plan's fruition.

Shall we for love and life attune?
The power of choice is given,
No discord, sorrow can abide,
Where human will is riven.

God's mighty power in our midst
Can be reached by meditation,
That you and I may learn the Truth,
Our at-one-ment with creation.

Digitized by Google

THE GLEANER

A MAGAZINE DEVOTED TO THE STUDY OF TRUTH AND
ITS APPLICATION TO THE NEEDS OF THE INDIVIDUAL

W. JOHN MURRAY
Editor

Vol. 15 SEPTEMBER, 1924 No. 11

TABLE OF CONTENTS

The Gift of Love ..... *Mrs. M. M. Painter* 399
After Death—What? ..... *W. John Murray* 399
Science and Religion ..... *Egbert Van Alen* 408
Good-Bye ..... *Ralph Waldo Emerson* 412
The Apocalypse ..... *Daniele Cortis* 413
Rejoice Evermore ..... *John Bell Lowthian* 418
Hope ..... *Jessie Mae Pollard* 421
Christo-Telepathy ..... *Dr. George W. Tomkins* 425
The Petrified Fern ..... *Mary L. Bolles Branch* 426
Children's Page (The Fiddler) ..... *Lieze G. Beach* 427
The Holy Shadow ..... *Anonymous* 429
A Message from Mr. Murray 430
Love ..... *Archbishop Trench* 432
Daily Lessons with Meditations and Correlative Readings 443

Copyright, 1924, by Divine Science Publishing Co., Inc. 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, $2.50. Single Copy, 25 Cents

PUBLISHED MONTHLY
BY
THE DIVINE SCIENCE PUBLISHING COMPANY, Inc.
113 West Eighty-seventh Street, New York City

Digitized by Google

Editions of the GLEANER are proportioned closely to their certain sale. Late comers are, of necessity, often disappointed. We ask NEW READERS, therefore, either to subscribe now or to leave a definite order with any of our Centers

---

If you wish to send a sample copy of the GLEANER to a friend, forward address to our Office and we will send one copy free of charge.

THE GLEANER ANNOUNCES FOR OCTOBER

PRAYER AND PREPARATION.

The new form of literature, indicative of the rapidly growing interest of the race in spiritual things, powerfully illustrated by.....*W. John Murray*

LOVE.

Love, the universal solvent, beautifully portrayed, with keen spiritual insight, by a valued contributor.....*Egbert Van Alen*

THE VALUE OF DISCRIMINATION.

The inestimable value of Discrimination and its place in spiritual life, masterfully portrayed by the GLEANER'S Editor.

W. John Murray

CHARACTER.

The character of David, like the precious diamond, perfectly cut and flawless. By.....*Jessie Mae Pollard*

THE LAW OF CORRESPONDENCE.

The Law of Correspondence in its relation to things physical and metaphysical explained, so that the reader may achieve the perception that "There is Nothing True but God."

W. John Murray

"GLEANER" SUBSCRIPTION BLANK

THE DIVINE SCIENCE PUBLISHING CO., INC.,
113 West 87th Street, New York, N. Y.

GENTLEMEN: Enclosed find $2.50 for 12 months' subscription to the GLEANER, beginning ....., 192.....

Name .....

Street .....

City .....State.....

Signature .....

Additional Names

....

....

Foreign postage .60 cents extra Canadian postage .25 cents extra

Change of address must be received two weeks in advance and must give former as well as new address.

Digitized by Google

THE GLEANER

Vol. 15 SEPTEMBER, 1924 No. 11

"THE GIFT OF LOVE"

"It is in loving, not in being loved, the heart is blest;
It is in giving, not in seeking gifts, we find our quest.
If thou art hungry, lacking heavenly food, give hope and cheer;
If thou art sad and would be comforted, stay sorrow's tear.
Whatever be thy longing or thy need, that do thou give;
So shall *thy* soul be fed, and thou indeed shalt truly live."

AFTER DEATH—WHAT?

(Waldorf Lectures)

In view of the great controversy which has gone on all over the world, as a result of Sir Oliver Lodge's lectures on the subject of *Spiritism,* it is fitting that we pay some attention to the subject, and this in the spirit of fairness, lest we refuse to investigate that which might shed light on an otherwise obscure problem.

It is foolish for us to declare that there is nothing at all in Spiritism, just as foolish as it is for those who know very little about it to declare that there is everything in it, and this, I think, is just where humanity stands today: there are, on the one side, those who scoff at it and declare there is nothing at all in it, and on the other side there are those who declare there is everything in the world in it.

Equally brilliant minds have ranged themselves on the opposite sides of this very important subject, so much so that we find men like Mr. Rinn, for many years identified with the Metropolitan Psychical Research Society in New York, and at one time one of the most devout believers in spiritualistic phenomena, placing with the Psychical Research Society a check for Five thousand dollars as a challenge to Sir Oliver Lodge to prove, by any reliable evidence whatsoever, the possibility of spirit communication.

If it were some one other than Mr. Rinn who has been so long identified with the movement and who for many years believed in spirit communication, who now seeks to explain it on other, and what seem to him more rational grounds, we might feel it was just some person who knew nothing at all of the subject and was opposed to it on general principles. But what Mr. Rinn is seeking is some definite proof of spirit communication other than those so-called proofs so far brought forth by Sir Oliver Lodge, Sir Conan Doyle, William Crookes, and others, regarding, as does Mr. Rinn, all these evidences as so much infantile testimony. He does not repudiate (any more than any other rational man in the world would dare to repudiate) the phenomena

Digitized by Google

of spiritism, for there are phenomena, and there are many other ways of explaining them than by boldly and unqualifiedly declaring that these communications do come from discarnate and disembodied spirits.

Then over against Mr. Rinn's objection to spiritism on such grounds as he feels are well established, at least to his own consciousness, there is Bishop W., of Durham, who comes out in his own pulpit flatly in favor of spirit communication though openly declaring he has never yet had sufficient evidence to warrant him in declaring it has already taken place. He claims, as so many of us will claim, the authority of the Scripture, where a Samuel might appear to a Saul at the bidding of a medium, or where Jesus might appear to another Saul on the road to Damascus, or where One, perhaps, might appear to a Joan of Arc. For there are innumerable instances all through the Old and New Testaments to indicate the possibility of spirit communication, but whether they are of sufficient worth or value to warrant us in placing too much reliance upon is a question, because over against it all, on the other side, there are other conditions which have to be taken into very serious consideration.

Over against these two contending armies—the one for spirit communication, and the other against it, there is that vast army of people who frankly declare they *don't know.* They are willing to be convinced, because, after all, it is a very important thing to the grief-stricken mothers of today, mothers whose children were stricken down in the flower of their early manhood, mothers who, like the first mother who lost her first baby, naturally cry out in all the despair of their souls for the answer to the very important question, "AFTER DEATH, WHAT?" And what more natural than that a bereaved mother should ask, "Where is my child?" "Does he continue to exist as a separate and distinct personality or has he become swallowed up in the Great Universal and thus lost his identity?" or "Is that indeed the last of him? Where is my child?" "If the soul continues to exist is it possible for me to know it for certain? Is it possible for me to communicate with him by any means whatsoever, scriptural or unscriptural, religious or otherwise?" Because mothers, at such times, are not considering what is and what is not scriptural and are not at such times considering what is and what is not religious. Mothers are considering, at such times, their great loss and, moreover, greater than their loss, the great possibility of the destruction of the individuality of that which cost them so much to bring into the place where nations warring against nations came to tear from their sacred maternal breasts the offspring of their own flesh and blood to offer it on the altar of bestiality and unparalleled brutality.

These are questions which mothers only can ask, consequently there are so many here, in London and everywhere, men and women who essay to communicate with their dead, or call up the modern Samuels in order to speak to the modern Sauls, going in great crowds; and to what end? If you believe Sir Oliver Lodge you believe they derive much comfort. If you believe the psycho-analysts, students of mental disorders, the physicians and nurses in charge of sanitariums and rest-cures, you believe that the little comfort they derived in the beginning is more than offset by the awful consequences which all too frequently follow.

And we still stand, you and I, simply free, neither opposed to nor in favor of this peculiar doctrine, wondering what it all means, asking fearlessly and asking honestly what there really is in it all, because, if it is possible to communicate with the dead, then we want to know it, *but we want to communicate with the same dead.*

Communications are received through mediums from all over the country, purporting to have come from loved ones on another plane of consciousness. Some

Digitized by Google

of these communications were indifferently written and some very badly? others were fairly well written. Such as received these messages naturally read them, because they wanted messages from their loved ones. But they want messages that are something superior to anything which any living person can give them; messages of such a character as came to Saul on the road to Damascus, messages that will cause the scales to fall from their eyes and enable them to see Truth more clearly than they possibly can see it independently of any spirit communication. We want messages that are going to increase our power to heal the sick, comfort the sorrowing, relieve the distressed and obviate the necessity of dying. Personally, I want a message that will equip me with greater power, understanding and wisdom than I can possibly gain by any other means whatsoever.

But so far I have not seen in any single communication, well written or otherwise, either sent to me personally or in those which have come to Sir Oliver Lodge or others, anything that indicates to me that what was conveyed from the other side is superior in any degree to anything that is already published by those living entities who have for their special delight the setting forth of God's sacred Truth.

I have read from cover to cover the book "Raymond." Much of it is infantile, to my way of thinking. Much of it would belittle the intellect of Raymond, who, his father tells us, was a bright, generous youth. And it seems so frequently, if we can judge of communications coming from the other side, that there is a lack of intellect; that a communication coming, for instance, from a man like Crookes, is not at all in such language as Crookes would have used when here. Moreover, he does not convey to the minds of his friends, who are really earnestly seeking more light upon the topics which they shared with him, any greater light on those subjects—indeed he refrains from speaking of them at all. Most of the communications are very commonplace communications, in fact such communications as might take place between two persons who just met for a few moments without sufficient length of time for an opportunity to converse upon anything intelligible, and merely passed the ordinary customary salutations of the day.

These are some of the communications that have come to me. I know that Patience Worth has written some remarkable things—and Patience Worth believes they come to her largely through the "Ouija" board; but there are other explanations of it than this. Mr. Rinn would explain this phenomena by declaring that when Mrs. Curran sits down to the "Ouija" board she at once detaches herself, so to speak, from herself, and merges herself with the great voices which have charged the atmosphere of the world from time immemorial; that no particular spirit has taken possession of Mrs. Curran at that moment, but she is simply an open channel through which the great sub-conscious mind of the universe flows in unconscious interpretation. And this is the great interpretation given by so many.

The question in my mind however is whether or not we have any right to try to peep into the world of discarnate spirits. The Bible warns us against it. We are warned against it largely because of the effects upon the individual: warned against it largely because of the fact that there is nothing that can be gained by it that cannot be gained by a careful perusal of the scriptures and a devout meditation upon the One Supreme Spirit.

Spiritism is not new. It has always come to the world at times of great distress and always in answer to the question "After Death, what?" Then, when the excitement dies down, the interest in spiritism dies down with it. We are not here to denounce spiritism. We are here to inquire what the world is inquiring—"After Death, what?"

Do our loved ones desire to communi-

Digitized by Google

cate with us? Undoubtedly. Are we in a position to receive their communications? That is a question. Desiring to communicate, what can they tell us? Take some of the communications: they acquaint us, first of all, with the great fact, "I am not dead." That is very consoling. There can be nothing more consoling to a mother than to be informed through a medium that her child is not dead. But did she believe her child was? Is the mother not a Christian? Then has she not been fed upon the belief in immortality? Does she not know as well as she knows anything that immortality is a truth? Did not Jesus come to "bring immortality to light?" Does she need further evidence of it? Of course she does. She needs ocular evidence of it. Nothing would so thoroughly convince her as the reappearance of her child in the room with all its fleshly embodiments, even though it disappeared one moment later. Those things have taken place. We don't doubt it. But we do doubt our right to continually peep into the other world out of morbid curiosity, and most frequently without any satisfactory results.

Again, there is another very important question: If it is not somewhat of an injustice to Samuel himself for Saul to call him up? Samuel indeed indicates that Saul has disturbed him. But over against this, those that believe most profoundly in spirit communication and spirit manifestations inform me that those spirits who today are being called up are not disturbed—they are men and women of nobler minds; they simply say "We desire to come back to you; you don't disturb us nor agitate us when you call us; we are simply waiting on the great threshold to be called; and we can only come back to you in the degree of your importunity; we want to be called back and tell what is taking place."

Then they are asked what is taking place, and the things they tell us are taking place, so far as I have been able to observe, are very similar to those things that are taking place on this plane of consciousness.

Some time ago I was called to treat the wife of a judge who for nearly thirty years had been in persistent communication with her only child who had passed away in his fourth year. She was brought to me because the physicians had not been able to do anything for her. She was so nervous, so distraught, so discouraged, so apprehensive, suffering with a constant twitching of the fingers and a clutching of her hands that had worn furrows in her palms where the nails had pressed against them. She was worn to a shadow, almost, and all because the most expert mediums in America had not been able to put her in contact again with her child, after the medium through whom she had always been able before to communicate with her boy had passed away, leaving her desolate, solitary and alone. No other medium could get into communication with her child. She was there in all her loneliness. She told me her story, how, during the thirty years since her boy had passed away, she had watched his growth in the spirit world, how he had told her of the school he was going to, the studies and lessons he was taking up and the arts he was acquiring. After she had told me the whole story there was just one picture in my mind, and that was that the things she told me were identical with the things that happen here: he was studying arithmetic, languages, botany, zoology, music, art, and so on; but not one word during the whole period of her recital of her experience did she tell me concerning his spiritual growth. It was all about such things as he might easily have done if he had lived here instead of there for those thirty years.

Now it may be that the change is not so very radical after all. It may be that conditions are exactly the same there as they are here and that after death man neither improves nor retrogrades. It may be that there is no change whatever save the change which comes to a man who opens his eyes for the first time on a new scene and discovers that, instead of being dead, he is not dead at all!

Digitized by Google

Is it the only change that comes to the awakened soul? Because, if it is, then it is radically a very different condition from that which we have been taught to believe.

There are three classes of people in the world who hold three different views concerning the after-death condition of things. One class says, After death, that is the last of you. Another says, After death is the Judgment; and if, after death, you are judged according to the deeds done in the flesh, instead of death being the last of you, it is really only the beginning of you from the eternal point of view, and you are wafted on angels' wings to the great judgment seat there to be tried according to your good or ill deeds on this plane of consciousness; if you have done good you hear those wonderful and acceptable words, "Come unto me all ye blessed and enter into the joy of your Lord." That is the invitation to those who have done good in the world; but to those who have done ill the words are spoken, "Depart from me ye cursed into everlasting fire."

The man who does not believe in life after death and the man who does and is still very orthodox in his feeling, simply feels that the soul stands before the great judgment seat of the Infinite Intelligence, there to be judged according to his deeds, and if he has done good he is gathered into Abraham's bosom, and if he has done ill, into everlasting fire. And that, of course, is a terrible thing.

A woman once went to Robert Ingersoll (who believed that), and said, "I have been to my minister and have been to another minister, because I have lost my boy who was never converted to the church, and I can get no consolation from my church because my boy, not being converted, was not fit to be ushered into the great kingdom prepared for them that love Him, and I cannot bear, as the mother of that boy, to think he has heard those dreadful words, "Depart from me, ye cursed, into everlasting fire." I don't want to say that my boy is good enough to be ushered into the solemn hall of the kingdom, but I do say he wasn't bad enough to be given over to eternal damnation."

Robert Ingersoll said, "My dear woman, I must say to you that I know very little about God, but one thing I do want to know about God is, if there be a God (and I can not accept the God of the churches), but if there be a God, one thing I want to know about God is that he is as good to his children as I want to be to mine."

Then they say that Robert Ingersoll was a godless man! Oh, no! He simply could not accept the orthodox God, the God of hate and vengeance and unforgiveness; he wanted a God of Love, which the theology of the day could not supply for him and so Ingersoll preferred to die without a God of hate than not to have his God of Love!

So you and I find there are three states of consciousness concerning this great question, "After Death, what?"

One is—There is nothing after death.

Another is—There is the judgment.

And the other is the Catholic idea of purgatory—an intolerable idea to most of us, because, perhaps, we don't understand it. But, my dear friends, just as intolerable is it that man should end at death. It is intolerable to me that there are these two extremes. Say there is a man not yet ready for the kingdom of God; then there is not one other place or condition or state to which he can be sent! That is equally intolerable as that after death there is nothing at all. So I can agree with the idea of purgatory, though not with the Catholic idea of it. I can agree with the idea of a middle state, and in Divine Science we have arrived at this one belief, (of course we cannot prove it, but what can we prove after death?).

Even the very belief in immortality is the instinctive thinking of the soul, but there is nothing demonstrable about it. It is where Faith takes precedence over sight, where Hope takes precedence of a certain intellectual conviction that there is anything after death. Hope clings to

Digitized by Google

the idea that immortality is a fact, though so far nothing has proved it. You may say the resurrection of Jesus proved immortality. Not at all. His life did, if anything did. His resurrection, we are told by various writers, was more or less uncertain. We believe in the Resurrection but that fact does not necessarily prove the immortality of man, which is a truth, notwithstanding it has not yet been proved intellectually and so must be accepted spiritually.

Now, I say that Purgatory is a belief and a comforting belief, though I do not hold the same view of Purgatory as the Catholics do; but I do hold the view that after death there is a state of purification, a state of progression, a state of unfoldment. I believe that because I believe the word of Jesus, The Christ, when he said, "In my Father's house there are many mansions. If it were not so I would have told you. I go to prepare a place for you." This is what proves to me the immortality of man, not the resurrection of Jesus. Jesus says distinctly, "I go to prepare a place for you that where I am there you may be also. And whither I go you know, and the way you know." And it is the way of unfoldment, of spiritual evolution, of development, of growth, of probation, of purification after death, as before.

What is death, after all, to those of us who are thinking at all deeply? It is merely the crossing over the threshold from one room into another, as a child goes from one grade in school to another grade in school, where the lessons are a trifle higher than those learned in the first grade and the lessons learned in the first grade become the foundation and principles of the lessons to be learned in the next grade.

So it is that, "after death" is but a new room in the Father's house. And the question in my mind is, if, after our friends have crossed from one room into another, we are justified in continually calling them back out of an idle sense of morbid curiosity, or simply that we want to learn something that is transpiring in the other room?

It is just as foolish for me to call my child, or my children back into this plane of consciousness as it would be for a child in the first grade, in the kindergarten, to be calling an older brother from the room into which he had advanced back into the room in the kindergarten, disturbing him in his study of the problems in his advanced stage of progress. "Loose him and let him go," because his progress is there. The progress of those who have gone on must not be interfered with by our curiosity.

Again, there is the question of the materialization of spirits, which always causes me to think a little more soberly than I might otherwise think an atavistic idea. If our loved ones who are fallen asleep in what we call death, have awakened, as we hope they have, to first of all the glorious conviction that there is no death, then to the next conviction that there is growth and expansion there as there is here; if our loved ones have opened their eyes to a new order where progress and expansion and development are as certain according to law as progress, expansion and development are certain according to law on this plane, why should we desire to call them back?

Again, may it not be possible that we are seeking the impossible? I am reminded sometimes of the folly of it all when I think of the caterpillar crying to another caterpillar who has gone through the chrysalis stage of its development and evolution and become a beautiful butterfly, to come back and become a caterpillar again, just in order to prove that it was once a caterpillar and for the mere purpose of fraternizing with the other caterpillars! What a selfish thing for the one caterpillar to do, to desire the evolved caterpillar to reconvert itself back to a caterpillar again just to prove that it survived! Or a tadpole—who would want a frog that had become transformed from the tadpole stage to become transformed back into a tadpole

Digitized by Google

and compelled to wallow in the mud and slime of the river-bed again?

If we believe that the crossing of the threshold is a crossing from our present limited conception to the limitless conception of things, why should we caterpillars and tadpoles call out to the butterflies and frogs and desire to bring them back and hinder their progress and developement merely to satisfy our own morbid curiosity? Cannot we accept the belief that the same progress, expansion and development are taking place in their world as are taking place in ours? Cannot we believe that, when the mortal has put on immortality that immortality has no desire to arrest its own expansion in order merely to fraternize with mortality again? Would it be fair that immortality should?

If there are communications that have come to us, I am satisfied with some of the most progressive spiritualists in the world that those communications do not come back to us from the butterfly but that, instead, they come back to us from the worm in the cocoon, they come back to us from those who still linger in the atmosphere that is neither spiritual nor grossly material, from the mentalities of those who have not yet found themselves and who have not risen to their high estate and become convinced of their spiritual indestructibility.

Why seek communications from such? Why not loose them and let them go? Why not let them unfold? Why ponder over communications from "Ouija-boards" which give no clear idea of the eternal realities but merely the same kind of teaching as when we talk man to man, woman to woman or child to child.

It is not that I deny the phenomena of spiritism. It is not that I say, after death there is nothing. It is not that I believe that after death is the judgment, which causes one to go immediately to God or equally immediately to the devil. It is not that I believe that after death there is progression, unfoldment and evolution and any attempt on our part to interfere with that development is a sin.

"Loose them and let them go." And know, above all things, that if they desire to communicate with us it will not be by means of ouija-boards nor through packs of cards nor any other mechanical media whatever, but through the eternal channel of communication, unsought by us, perhaps. So let us become receptive. Let us spiritualize our minds. Let us know surely that the soul of our loved one, when it departs this plane of consciousness, gradually expands and evolves towards a higher degree of perfection. The tadpole after its transformation takes its departure from the slime and mud, gradually works up from the water until it places its forepart upon the soil and gradually evolves until it becomes a denizen of two worlds at one time, earth and air, and water, always working away from materiality and not seeking to come back.

No wonder Samuel complained to Saul, "Why disturbest thou me"? And "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that speak and mutter," should not the people seek unto their God? Why not seek the highest? If our loved ones are seeking to communicate anything to us at all it is by purely spiritual means and not by any mechanical media whatever, for the great longing of their souls is that we "come up hither and ascend up on high and lead captivity captive and commune with God."

I believe in purgatory, not everlasting fire. I believe in a progressive state of unfoldment there as here. It awakens me to my duty. And what is my duty? My duty is so to live that when the great event comes I shall be able to look it in the face calmly and boldly and not be afraid of it and know that it is merely a door through which I am to pass into a larger view of things and that according to my life here I will be fit and prepared to meet them there, if I have so lived; if I have so lived as they live there, I shall be prepared to meet them, other-

Digitized by Google

wise I shall be obliged to lag behind them and nothing I can do will enable me to catch up with them.

Purgatory—is it a provision of the wisdom of the world? Is it an answer to the question of the ages? Is it a repudiation of the idea that man is done for when he is dead? Is it equally a repudiation of the idea of those two great extremes? It furnishes us with the possibility of overcoming our weaknesses—moral and physical weaknesses.

Shall we have our same maladies after we die that we had before? said one. Shall we, when we awake, awake with the consciousness of pain similar to that which we had before we fell asleep in death? Is death a little longer sleep than the ordinary sleep, a little longer lapse of consciousness than the ordinary lapse of consciousness?

And when we awake, instead of in our rooms, or in a hospital cot as the case is sometimes, shall we awaken to scenes all unfamiliar? That I cannot say. That I do not know. But one thing I do believe is that death is a sleep a little longer than the sleep that comes over one when one is stricken on the street or in one's own room, and the awakening will take place and I do believe that the first thing that will come to us when we awake will be a sort of bewildered condition of thought, that we shall look about and we shall say, "I thought I was dead. I was sure I was dead; I felt myself going out into space, but I am not dead."

Beautiful stories have been written to illustrate this state of mind. I remember a story which I read in London last year ——a very short one, if you will permit me to relate it. There is a little touch of humor in it but there is much that is helpful.

It is that of a young man, very rich, with a beautiful wife and two lovely children, who gave up his lovely country home and went to live in London, where he became a prey to temptation and lost his sense of righteousness. After a time his religious nature reasserted itself and he became ashamed of himself and went to his partner in vice and told her that their relations could no longer continue; that he must go home to his honorable wife before she suspected his infidelity. This was arranged and he went back to the country and there he found his wife as she had always been, with her children, and found his friend Jack dancing attendance upon the children, as kind and brotherly to his wife as he had always been, though not a brother, just a friend of his and a friend of his wife and the lover of his babies. He found the scene just as it was before he went away. He found his welcome just as glad as though he had never gone from home and he was just as happy as though he had never been away. And after dinner he played and sang and Jack played with the babies until they went to bed and then they sat and talked and smoked. And he naturally rejoiced that the dark cloud of his sinfulness had passed, perfectly happy in the conviction that his wife knew nothing at all about it, and she acting as though she knew nothing at all, there was no cause for him to suspect that she knew anything at all about it.

And that evening, after his wife had retired, he felt that he must speak to his friend and he talked to Jack of his strange conversion and he said, "You are the only person, outside of that other partner in my sin, who knows all about it, and I have come back to give myself to Mary and the children and, above all things, to God . . " And it was a wonderful evening.

On the following day he and Jack went out hunting. He was a remarkable shot and loved hunting; so did Jack. And, coming home after their good day's shooting, in coming through a hedge he was carrying his rifle in a position in which no good hunter usually does, but for some reason in this instance he did so, and presently Jack heard the report of the gun and turning about found his friend lying on the ground bleeding profusely from a hole in his side. He knew he could do nothing then except rush

Digitized by Google

back to the garden and get a motor-car and take him quickly to the hospital.

Our friend lingered for two days and at the end of the second day he passed away. And the story goes on to say that he was so perfectly happy during all the hours of his illness after the accident; he felt that he had closed the chapter of his sinful life and had entered upon a new order of thought and therefore could fall asleep in death with a certain degree of composure. And his wife sat by his bedside and talked to him and read to him and presently he felt himself going. He looked about the room and everything was disappearing.

Then the next chapter reveals our friend looking down upon his own cot and seeing his wife doing something to his face, which he presently discovered was the closing of his eyelids and the placing of some little things upon them which he presently discovered to be coins. Then he saw his wife draw the sheet up over his head and, turning about, he saw his friend Jack enter the door of the room, (and this is the humorous part, but it ought not to obliterate everything else from our minds), he saw his wife put her arms about Jack's neck and say, "Now we are free."

Now this story was told to illustrate the idea that death sometimes gives freedom to the living. But there is a point in it, and that is that there is a possibility of the mind of man, when liberated by its own consent from its own body, being able to look forth during a brief period before it ascends to loftier heights, even upon its own body, because at once it could have taken another body, similar to that which it left behind; and in this other body, (its ethereal body, as Sir Oliver Lodge calls it), go on to its own state of development.

Now the idea back of this is the preservation of the individuality. After death, what? Unfoldment, progress, advancement. This is the thought I want to leave with you. It has been with me for years. I may be as much misguided as others have been but I don't like to think — — — "After death, nothing." I don't like to think the two great extremes. But I do like to think — "After death, Opportunity." And there are two things I believe we take with us after death — Character and Capacity—and all the intellectual strength we have built up during our thirty or forty or fifty years, and all the capacity for culture, for refinement, for expression, we take with us; and because of this, your after-death experience is a glorified workshop. We do not sink into ineptitude, into failure, into inactivity, suddenly bereft of our bodies so that we are floating specks in a sea of identity.

The death-change comes.
Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the king's,
Larger than this we leave and lovelier.
And then in shadowy glimpses, disconnect,
The story, flower-like, closes thus its leaves.
The will of God is all in all. He makes,
* * * * remakes, for His own pleasure, all.

Of course this is just a dream, but everything concerning After Death is a dream to most of us.

And though there are so many doors which lead to death, there are an equal number opening into mansions in the Father's House.

FAR away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead. —*Louisa May Alcott.*

THE eyes of men converse as much as their tongues, with the advantage, that the ocular dialect needs no dictionary, but is understood all the world over.
—*Emerson.*

Digitized by Google

wise I shall be obliged to lag behind them and nothing I can do will enable me to catch up with them.

Purgatory—is it a provision of the wisdom of the world? Is it an answer to the question of the ages? Is it a repudiation of the idea that man is done for when he is dead? Is it equally a repudiation of the idea of those two great extremes? It furnishes us with the possibility of overcoming our weaknesses—moral and physical weaknesses.

Shall we have our same maladies after we die that we had before? said one. Shall we, when we awake, awake with the consciousness of pain similar to that which we had before we fell asleep in death? Is death a little longer sleep than the ordinary sleep, a little longer lapse of consciousness than the ordinary lapse of consciousness?

And when we awake, instead of in our rooms, or in a hospital cot as the case is sometimes, shall we awaken to scenes all unfamiliar? That I cannot say. That I do not know. But one thing I do believe is that death is a sleep a little longer than the sleep that comes over one when one is stricken on the street or in one's own room, and the awakening will take place and I do believe that the first thing that will come to us when we awake will be a sort of bewildered condition of thought, that we shall look about and we shall say, "I thought I was dead. I was sure I was dead; I felt myself going out into space, but I am not dead."

Beautiful stories have been written to illustrate this state of mind. I remember a story which I read in London last year ——a very short one, if you will permit me to relate it. There is a little touch of humor in it but there is much that is helpful.

It is that of a young man, very rich, with a beautiful wife and two lovely children, who gave up his lovely country home and went to live in London, where he became a prey to temptation and lost his sense of righteousness. After a time his religious nature reasserted itself and he became ashamed of himself and went to his partner in vice and told her that their relations could no longer continue; that he must go home to his honorable wife before she suspected his infidelity. This was arranged and he went back to the country and there he found his wife as she had always been, with her children, and found his friend Jack dancing attendance upon the children, as kind and brotherly to his wife as he had always been, though not a brother, just a friend of his and a friend of his wife and the lover of his babies. He found the scene just as it was before he went away. He found his welcome just as glad as though he had never gone from home and he was just as happy as though he had never been away. And after dinner he played and sang and Jack played with the babies until they went to bed and then they sat and talked and smoked. And he naturally rejoiced that the dark cloud of his sinfulness had passed, perfectly happy in the conviction that his wife knew nothing at all about it, and she acting as though she knew nothing at all, there was no cause for him to suspect that she knew anything at all about it.

And that evening, after his wife had retired, he felt that he must speak to his friend and he talked to Jack of his strange conversion and he said, "You are the only person, outside of that other partner in my sin, who knows all about it, and I have come back to give myself to Mary and the children and, above all things, to God . . " And it was a wonderful evening.

On the following day he and Jack went out hunting. He was a remarkable shot and loved hunting; so did Jack. And, coming home after their good day's shooting, in coming through a hedge he was carrying his rifle in a position in which no good hunter usually does, but for some reason in this instance he did so, and presently Jack heard the report of the gun and turning about found his friend lying on the ground bleeding profusely from a hole in his side. He knew he could do nothing then except rush

Digitized by Google

back to the garden and get a motor-car and take him quickly to the hospital.

Our friend lingered for two days and at the end of the second day he passed away. And the story goes on to say that he was so perfectly happy during all the hours of his illness after the accident; he felt that he had closed the chapter of his sinful life and had entered upon a new order of thought and therefore could fall asleep in death with a certain degree of composure. And his wife sat by his bedside and talked to him and read to him and presently he felt himself going. He looked about the room and everything was disappearing.

Then the next chapter reveals our friend looking down upon his own cot and seeing his wife doing something to his face, which he presently discovered was the closing of his eyelids and the placing of some little things upon them which he presently discovered to be coins. Then he saw his wife draw the sheet up over his head and, turning about, he saw his friend Jack enter the door of the room, (and this is the humorous part, but it ought not to obliterate everything else from our minds), he saw his wife put her arms about Jack's neck and say, "Now we are free."

Now this story was told to illustrate the idea that death sometimes gives freedom to the living. But there is a point in it, and that is that there is a possibility of the mind of man, when liberated by its own consent from its own body, being able to look forth during a brief period before it ascends to loftier heights, even upon its own body, because at once it could have taken another body, similar to that which it left behind; and in this other body, (its ethereal body, as Sir Oliver Lodge calls it), go on to its own state of development.

Now the idea back of this is the preservation of the individuality. After death, what? Unfoldment, progress, advancement. This is the thought I want to leave with you. It has been with me for years. I may be as much misguided as others have been but I don't like to think — — — "After death, nothing." I don't like to think the two great extremes. But I do like to think — "After death, Opportunity." And there are two things I believe we take with us after death — Character and Capacity—and all the intellectual strength we have built up during our thirty or forty or fifty years, and all the capacity for culture, for refinement, for expression, we take with us; and because of this, your after-death experience is a glorified workshop. We do not sink into ineptitude, into failure, into inactivity, suddenly bereft of our bodies so that we are floating specks in a sea of identity.

The death-change comes.
Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the king's,
Larger than this we leave and lovelier.
And then in shadowy glimpses, disconnect,
The story, flower-like, closes thus its leaves.
The will of God is all in all. He makes,
* * * * remakes, for His own pleasure, all.

Of course this is just a dream, but everything concerning After Death is a dream to most of us.

And though there are so many doors which lead to death, there are an equal number opening into mansions in the Father's House.

FAR away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead. —*Louisa May Alcott.*

THE eyes of men converse as much as their tongues, with the advantage, that the ocular dialect needs no dictionary, but is understood all the world over.
—*Emerson.*

Digitized by Google

SCIENCE AND RELIGION

Reprinted by request.

IN the Latin Quarter in Paris, there was a place where all the clay that was used by the different sculptors in the neighborhood was mixed. Intending to make a statue, the artist would go to the wholesale dealer in clay, and purchasing the required amount, would take it to his studio and commence to model. It was all one clay, mixed in the same place, and by the same person, but one artist would mould the clay into a statue of Venus, another would model Hercules, while some other artist would shape his clay into a model of the President of France. Each one took the clay, made out of the same substance, and moulded it into an entirely different object, no two making the same design out of the same substance, and this because no two sculptors had the same thought model, and thought is the architect of all visible shape.

In the beginning Science and Religion were one, and had their origin in God, for "all things were made by Him" and "whatsoever God doeth it shall be forever." Nothing can be added, nor anything taken from Being, but like the sculptors and the clay, men have taken their *interpretations* of the life, which is God, and given to it various translations, some of which have glorified God, while others have done violence to His name.

Thus it happened that while in the beginning Science and Religion were one, later, as men changed their thought model, they became estranged, and finally took lines of absolute divergence. Science founded on principle worked accordingly and succeeded.

Religion, so called, cut away from her anchor, drifted on the barren shore of theology and was wrecked. Theology founded purely on hypotheses, ultimately split up into as many factions, as there were individuals to advance theories, and were willing to support them with their lives. Thus in the course of time, the God who is one, to whom nothing can be added, assumed different proportions in the thought of men, and each modeled a creator after his own thought. In the image and likeness of himself he formed his maker, and soon the world was peopled with strange gods and stranger organizations.

On one thing all these theologians agreed, and that was, that *their God* was good, and those individuals succeeded who best mirrored the character of Him, (whom *they all* agreed must be good,) in spite of the fact that the lives of the most powerful orthodoxians (if you may judge a tree by its fruit) proclaimed Him to be unutterably bad.

Those movements proved most successful, which incorporated in organization the unity denied to their philosophy.

Then it was discovered by some orthodox promoters that there were too many small companies for the financial benefit of the larger. Why not incorporate them into one, or if they were unwilling to join forces, blot them out. The plan was acted upon, and such as would not consolidate were dissolved, and the earth wept tears of blood for her saints. The notion was wrong; the method infinitely worse, but the results were inevitable. "God is one," "and as He is, so are we in *this world*," hence men could not forever delude themselves into believing in Gods many. The time was at hand for thinkers, and so here and there an isolated man began to use the intelligence bestowed upon him by an Allwise Father. Orthodoxy was not religion. Religion could not exist without a first cause. If it had a cause, that cause must be God. One cause must include within itself both cause and effect. Therefore it must be an infinite Cause. Reasoning from the basis of a first great Cause, led to marvelous discoveries and strange discrepencies. The scientist

Digitized by Google

founded his calculations on a single premise. Orthodoxy had nothing single; it was a multiple of hypotheses.

The scientist based his deductions on the infallibility of *one*. The cipher was in itself valueless, and the only value the cipher could possibly have depended entirely upon its relation toward the one.

The church had mistaken the product of her own ignorance for cause, and according to the degree of her *ignorance* had endowed her conception of the creator with intelligence. Finally, in the desperation of an isolated soul, all preconceived theories vanquished, and our Augustine saw through a glass darkly that God was the only cause, but he did not see that Evil was not an effect of that cause, and he "died not having received the promises." But it was not in vain, for Augustine had discovered the necessity of retracing the steps of his fathers, and other brave souls echoed his desire and the journey from theology to religion was begun in earnest, and continues even unto the present time. Today the theory is as perfect as its demonstration is imperfect. Tomorrow will see the fulfillment of yesterday, and God will be worshipped, not in word but in *deed* and in truth, even as Jesus worshipped Him.

Orthodoxy must give place to religion, creed succumb to Christ, and words be consolidated into works. Today, men have come to realize that science is preeminently religious, and religion absolutely scientific, otherwise it is not susceptible of demonstration. The teaching of Jesus Christ was not the idle vaporing of one man over nineteen hundred years ago, but was the scientific basis from which may be deduced the same results today by *all* men.

Religion is as capable of logical or practical results, in *reforming* the sinner and *healing* the sick, as is the science of numbers, and it requires on the part of the religionist the same thing necessary to the mathematician's success—namely, an understanding of the principle.

This statement involves the question as to whether or not purity is essential to metaphysical healing. Some students affirm that if a *principle* underlies metaphysics, its application is independent of every consideration, other than an intellectual knowledge of the invisible cause from which the visible effort proceeds.

The principle of mathematics inheres in numbers, therefore without numbers it would be impossible to *demonstrate* the principle. The principle of metaphysics is operative through conditions of wholeness or a state of completeness, without which it is impossible to prove the principle. "If we can raise one ton of corn, we know that we can raise a billion tons if we will but multiply those conditions which we found successful in producing the single ton," says one, and this logic is especially applicable to the condition essential to metaphysical healing. To heal the sick by a purely metaphysical process, the *quality* of healing depends entirely on the amount of wholeness possessed by the individual through whose efficacy the divine principle is being projected into visible manifestation.

If possessed of but a minor degree of spiritual completeness, metaphysicians need not be surprised if their efforts meet with but partial results. To be able to heal a physical sarcoma requires a peculiar degree of wholeness, but to be able to rid the patient of a mental cancer requires a greater degree of spiritual development, in that the metaphysician's success in healing depends entirely upon the integrity of his own life. The true metaphysician differs from the students of other schools of healing. His remedy, unlike that of the physician, is *within* rather than external to, his own being. This, because the divine method of cure is exactly the same process as that by which so-called creation was ushered into existence. It was simply *expressed through* God. John says, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All

Digitized by Google

things were made by Him, and without Him was not anything made."

Aaron Martin Crane has beautifully explained this passage by telling us that the meaning of the word Logos (translated "word") signifies all possible methods by which thought can be expressed, and not only does it mean thoughts and their expressions, but the *ideas in the mind* before they were expressed. Therefore the word includes mind and its ideas as well as the expressions of those ideas, and the results. Hence "All things that ever have been or ever will be throughout the entire future must have existed with Him and in Him always." Therefore the phrase "God said" means, *God expressed through himself*. So man, when he is the instrument by which his less enlightened brethren are liberated, expresses through his *conscious realization,* the fact of man's unity with God, and this realization is the process by which the latent spark of divinity that invests all humanity with some degree of spirituality, is fanned into a living flame, which radiates through his being, bearing health on its wings. Similar to that is the process of heat concentration, by which the rays of the sun are caused to pass through a limited surface of glass, thus producing sufficient concentrated heat to generate a blaze in whatever inflammable substance is placed at a proper distance beneath the glass. The sun may be said to represent Divinity; the glass or medium of the sun's expression to the metaphysician, while the patient's consciousness may be likened to the substance focussed upon. There is, however, an objection to the simile in that glass is a *reflector* rather than a *conductor* of heat, hence because of its opacity, it is not necessarily affected by what it reflects. Man, however, being an *expressor* and not a *reflector* of Divinity *is* affected by what he expresses in such a way that he becomes like unto it.

A reflector is necessarily outside of that which it reflects, while man, living and moving and having his being *in* God, can not be separated from his own being. On the other hand, as an effect is not necessarily conscious of its cause, the fact that the spirit of God dwells in man, does not necessarily influence the life of man for wholeness. His life is only affected proportionately as he realizes and consciously assimilates the truth of Being.

Hence, if we would give much, we must acquire more. The live wire is necessary to the transmission of electricity and the more live the wire, the more electricity passes through it. This is analogous to the life of the metaphysician. The more of the life which is Christ, possessed by him, the greater the power he radiates. Virtue is life giving, and it is stimulating. Purity means "the life abundant"; hence the metaphysician must be pure in thought and deed, or else the power to transmit life will not make its abode with him. "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 with him." The metaphysician should embody a manifestation of divinity to the patient. He should be an open and positive channel, which he can not be if he indulges in evil thoughts and seeks to employ agencies that are negative. Wholeness is an attribute of spiritual perfection, a condition which demands mental, moral and physical soundness, wherein is the realization that "All good things are ours."

"Nor soul helps flesh, more now, than flesh helps soul."

The so-called physical is begotten of the mental. What a man thinks, that he becomes. Then to change the result, logic demands that we deal with the cause. Mind representing the Potter, the so-called physical, the clay, it would seem logical that in order to change the constituents of the latter, we should appeal to the former. Hence it is that metaphysics rather than physics is the medicine of the metaphysician, and we cannot give what we do not possess.

Again there are those who think to heal, who totally ignoring the cause, deal only with the effect, and by causing a pa-

Digitized by Google

tient to lose temporarily his own identity, change his attitude towards his disease, thereby affording temporary relief. True healing, however, is not at the expense of one's identity. Rather, is it just the opposite, for to be conscious for an instant of one's divine individuality would banish all discord, simultaneously with the realization of Oneness.

There are many physical palliatives, but there is only one method of healing, and that is the one employed by impulsive Peter, who when he had liberated the palsied Aeneas proclaimed: "Aeneas, Jesus Christ maketh thee whole," and he said well, for by no lesser method is it possible for wholeness to be bestowed upon the sons of man.

Fellowship with Christ is necessary to the realization of the indwelling spirit of Truth. "Behold I make all things new." Righteousness is the seal of spiritual regeneration. If our mental horizon is darkened with thoughts of doubt and fear, we cannot have perfect companionship with Him in whom is neither distrust nor apprehension. "If we say that we have fellowship with him, and walk in darkness we lie and do not the truth." Righteousness is essential to freedom from wrong, and it is a state demanding conformity to spiritual law. The seed is the truth, and the only soil in which it will develop is that of an upright heart. If we sow with Christ, our seed must be of the character which will bring into manifestation the fruits of gentleness and goodness and peace. Any other kind of seed is necessarily scattered, because the inevitable end of sin is annihilation, produced through disintegration. Sin is a species of hybridization. This because it is the offspring of the union of two distinct species of thought, and all compounds are spurious. Of the union of Fear and Selfishness, all of the seeming myriad varieties of evil are begotten, but unlike Good, which is the result of The One, it can never produce life. Self reproduction is a distinctive characteristic of Divinity. Self knowledge is necessary to propagation. Whatever is the result of hybridity is at the expense of *Being,* for actual hybrids are sterile. Sin is negative, hence there are no degrees of sin. This is a hard saying, but it is a veritable truth, reasoning from the point of view of absolutism.

Sin means to *miss* the mark. It does not matter, therefore, how near you come to the mark, in that you have *missed it,* you have not attained to it. According to this, the murderer is no worse than the evil-thinker, nor is the sorcerer more wicked than the liar. Therefore when John designated those whose works were to be destroyed, he headed the list with "Fearful" and ended it with the "Liars." There is food for thought contained in the eighth verse of the 21st chapter of Revelation. Ignorance is the cause of which every sin is but an effect. Then, in order to stop sinning, it is necessary to become enlightened.

Sin is a seeming effect without existence in Cause, therefore it is destructable, and is not a fact of Being. It behooves us therefore to "press towards the mark for the prize of high calling of God in Christ Jesus." "No man might buy or sell, save he that had the mark" is illustrative of the fact that unless one has first attained to the mark of the high calling of pure vision he can not arouse consciousness of divinity and healing depends upon being able to image in ones brethren the divinity of which he is a full and complete expression. Then one must hold fast ones vision until it becomes a reality in the consciousness of the patient, from whence it becomes externalized in fact in his form, completing the fulfillment of the idea, which is expression.

The metaphysician must realize that it is the Father working through him that establishes every good and every perfect gift. "My Father worketh hitherto and I work" indicates that that which God has wrought in the invisible idea in "the fullness of manhood of the stature in Christ Jesus" must be projected into the visible man. Co-operation with Divinity alone enables man to do this. Like the

Digitized by Google

cipher, upon his relation to the One depends his value.

The motive on the part of one who is seeking to lead others into a wholesome activity, into perfect living, must be entirely unselfish. He must remember that God is impersonal, and recalling the words of Jesus, "I and my Father are one," know that of himself he can do nothing. That which he has objectified in his patient is but the finished work of God, which has become visible through man. This knowledge enabled Jesus to say "of myself I can do nothing."

St. Augustine said, "Thou hast made us for Thyself, and our souls can find no rest, until they find it in Thee." As is the centre, so will be the circumference, or as the fountain is, so will be the stream. "The same fountain can not send forth sweet and bitter waters." "Greater works than these shall ye do," said Jesus to His disciples, *"if ye* keep my commandments," and again, "We know that we know Him *if* we keep his commandments," and "To *know* . . . . rather consists in opening out a way whence the imprisoned splendour may escape, than effecting entry for a light supposed to be Without." All of life is a search for the Holy Grail" of character, for a consciousness of the divine.

Righteousness facilitates the quest. Holy living is begotten of right thinking, for thought is an infallible creator. In order to liberate others, we must be free ourselves, and where slavery to sin exists there is no freedom. Conformity to the law of Christ is the only liberator. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death," and "Life is love and love is God." "One God that ever lives and loves. One life, one law, one element," which is the essence that is God, the substance of which is externalized in man.

GOOD-BYE

GOOD-BYE, proud world! I'm going home:
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.

Good-Bye to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-bye, proud World! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone,—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Where arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

—*Emerson.*

Digitized by Google

THE APOCALYPSE

By Daniele Cortis

Translated from the Italian: By Sara Van Alen Murray

Reprinted by request.

Chapters 13 to 18.

(Continued)

THE FUTURE

THE legend of the Antichrist is an ancient prophecy to the effect that in the centuries yet to be born, *a something* would arise which would contend fiercely against the Christ doctrine of peace and good will on earth. The Jews borrowed the legend from the Babylonians who in turn had borrowed it from their more ancient ancestors. For more than six thousand years this legend has filtered through the literature of all nations as the fragmentary survival of a tradition shrouded in mystery. The figure of the prophecy has differed according to the prejudice of the prophet, but all have been unanimous in declaring that in the train of the Antichrist would follow such carnage and devastation as had not been known since the beginning of the world. The legend found its way into the New Testament through St. John, while in exile on the island of Patmos. The prisoner of Domitian had a vision in which the Antichrist appeared to him in a definite shape. The nineteenth century breathed the breath of life into the shape that the lonely exile saw, and from the ashes of a traditional myth, the Antichrist arose, in the August of 1914, and manifested itself as Commercial Jealousy. St. John described himself as standing on the seashore when the Antichrist appeared to him in the shape of "a beast" which rose *"up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy."* The sea, from which the beast arose, symbolizes an age rancorous and inconsistent, in which the monarchs are intoxicated with power.

The seven heads represent the seven kingdoms which impersonal evil masking as man will endeavor to conquer. The ten horns signify ten rulers and the ten crowns upon the horns are the ten possessions which comprise the realm of an individual monarch having the most commercial supremacy. The blasphemy of *the "beast" itself lies in the fact that in its* arrogance it will consider itself equal with God.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat and great authority."

The leopard has a spotted skin and is a cruel, carnivorous beast, very swift at the course. Like the leopard, the mask which this impersonal evil will assume as the Antichrist *will be that he was marked from his birth.* He will be cruel and without conscience, and will strike as lightning to devastate the earth.

The feet symbolize the Antichrist as powerful to trample the faithful, while with his mouth he will boast of himself vaingloriously.

The power and the authority of the Antichrist will have been inherited from an unrighteous ancestor.* In A. D. 68, on the ninth of June, Nero was followed and killed by senatorial spies. A public funeral was held, and the emperor's remains were placed in a mausoleum. Notwithstanding this, the oriental provinces of the Roman empire gave credence to

*Frederick I.

Digitized by Google

the rumor that Nero was alive and hidden somewhere. From 68 to 89, several false Neros arose adding weight to the evidence in the imagination of the populace that the emperor had risen from the dead.

Nero has reappeared today in the form of the emperor who, impersonating impersonal evil, would imitate the cruelty which characterized the Neronian reign.

The verse—

> "And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast,"

describes John's vision of the deeds which characterized the supposedly dead Nero, reincarnated in the Antichrist.

The fifth and sixth verses represent this personification as blaspheming, because he will encourage his subjects to believe that he is a servant of God who is an accomplice in the carrying on of a great human massacre. He will blaspheme the tabernacle of God by entering therein to ask God's co-operation in the extension of ruthless murder and wanton destruction.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." This beast is the symbol of a lesser nation* which arises to support the Antichrist in his attempt to rule the world by force of war, but "who feigns to help those nations allied against the Antichrist. The *"horns like a lamb"* symbolize the pretended Christianity of this kingdom, which, while it feigns to worship Christ, loans itself to the service of the Antichrist. From the head of this nation will proceed words of such subtlety and cunning that he will easily subvert the allied nations in great numbers to believe in the sincerity of his co-operation against iniquitous warfare to subjugate the earth to the infamous ends of the Antichrist, but meanwhile he will be working to aid the Antichrist.

The thirteenth, fourteenth and fifteenth verses describe the apparent success of the Antichrist in destroying the lives of such as oppose him.

"And he causeth all both small and great, rich and poor, free and bound, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name." It was the Roman soldiers who wore the sign of their general in their hands. The soldiers of the Antichrist will bear his sign on their caps.

Jesus prophesied that in the days of the Antichrist, mankind would see the abomination of desolation, and the Master said: "Then let them that be in the low places flee into the mountains. Let him which is on the housetop not come down to take anything out of his house; neither let him who is in the field return back to take his clothes. And woe unto them that are with child and to them that give such in those days—for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be . . . . Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers' places."*

The eighteenth verse explains that the Antichrist will appear as a man. The twentieth verse sees the image of the man in an emperor, and realizes that *"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."* It is thus that error is self-destructive. The Antichrist is the personification of evil calling itself

*Austria.

*This is an exact representation of the manner of flight of the refugees from the invaded territories. At the enemies' approach, no matter where they were, "on housetops or in fields," they fled from the on-coming hosts with but one idea—to escape the terror which menaced them.

Digitized by Google

good. It is evil simulating good; temporal power counterfeiting divine authority; *mortal man* feigning to be the Son of God. It is error hastening to its final doom, in order that all the nations may see the Son of man—coming with power and glory.

The fourteenth chapter of the Apocalypse reveals the Christ surrounded by a great company of Saints. *"And I heard a voice from heaven as the voice of many waters."* This is the perfect unity of sound which contains all the sweetest harmonies of a heavenly harp and symbolizes the union of chastity and purity. The new song is the song of peace which none may learn who voluntarily bear a sword to wrest from others what God has bestowed upon them.

The fourth verse describes those, married or unmarried, who represent the most noble-minded of the fold of the Good Shepherd; those who bear the cross of Jesus looking forward to the crown of Christ; those who follow their Lord wherever He goeth, be it up the lonely hills of Calvary or out the door of the tomb.

"No guile was found in the mouths of these, for they had faith only in God."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue and people." This is the angel of Christ's presence; the truth which realizes harmony as the only reality and God as the only creator and the earth as the Lord's and the fullness thereof.

The eighth verse announces the fall of the Antichrist with those of his princes who have drunk the poisoned wine of self-deification. The next three verses depict the agony of disappointment which will overwhelm the Antichrist and those of his subjects when they realize their defeat through the triumph of justice. "The beast" represents usurped power, and his mark is devastation through warfare. *"The dead which lie in the Lord"* are such as are alive to Truth and lay down their earthly life in obedience to that which they believe to be the highest call of duty.

"And I looked and behold a white cloud, and upon the cloud sat one like unto the Son of man having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, 'Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.' And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

The white cloud is a symbol of death of which Christ is the supreme ruler. Plato has advanced the theory that in the beginning God created all human souls and accompanied each soul with his star. At death the souls mount from sky to sky, until at last each finds repose in his own world. The sickle symbolizes judgment. The harvest of the earth is human life. In the world war, the harvest which death will reap is the life which will be sacrificed to the ambition of kings; and the judgment of divinity will decree that, as the souls of these martyrs, "seeming to return unto their stars," have left this sense of existence on the battlefield, they will enter into a fuller realization of life in the realm governed by justice. These are they who were bound on earth, but who will be free in the larger sense of life to serve the Prince of Peace.

The seventeenth and eighteenth verses depict other abuses of war. *"The clusters of the vine"* are the lives such as shone on earth like stars—and are lost to us through war.

"And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the wine-press of the wrath of God." It is thus that through war with its tragedy of nameless terrors and indescribable horrors, "gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: The treaders shall tread out no wine in their presses:" for war has "made their vintage shouting to cease."

Digitized by Google

It would be impossible to depict a more striking or realistic picture of the fruits of war than Isaiah has delineated in these few graphic lines. But it is well to remember that the winepress of suffering is "trodden *without* the city" of God, and therefore, when the smoke of earthly battles shall have cleared away, we shall see the everlasting peace of God. The phrase *"and blood came out of the wine-press"* is a prophecy of the immensity of human devastation that will characterize the war which the Antichrist will rage, *"even unto the horses' bridles; by a space of a thousand and six hundred furlongs."* These phrases *literally describe* the height and the area covered by the martyrs of war in the conflict with the Antichrist. "But call to remembrance," says the great apostle of suffering, "that these have in heaven a better and an enduring substance."

The fifteenth and sixteenth chapters are prophecies of the various plagues that are a feature of the warfare wrought by the Antichrist. The wrath of God is a symbol which is as unreal, as false as the supposition that anger would be possible to Him who "is too pure to behold iniquity."

The "sea of glass" "mingled with fire" contrary to the "sea of glass like unto crystal" represents the fragile and perishable character of material things. It is the "fire" of affliction that reveals this fact, and it is after it is revealed that mankind has "gotten the victory" over the senses and can sing the song of Moses: "The Lord is my strength and song, and he is become my salvation: he is my God. . . . . and in the greatness of thine excellency thou hast overthrown them that rose up against thee—can "stand on the sea of glass" or prove his dominion over negative conditions. This is the Hymn of Victory, as against the hymn of hate.

The seven angels are those who stood before the throne of God. The seventh verse depicts one of the evangelists as giving to the seven angels the means by which error will destroy itself; for then will humanity be able to understand the deepest secrets of Divinity.

The grievous sore is a symbol of the famine that will fall on the realm of the Antichrist and hunger will do "what sorrow could not do."

The third verse depicts the sea as a weapon of death in the hands of the Antichrist, and the rivers as dyed with the blood of the martyrs.

The ninth verse is a manifestation of the intolerable heat which will add to the torments of war. *"And men were scorched with great heat, and blasphemed the name of God."*

The tenth verse symbolizes the added suffering that will fall with its blight on the realm of the Antichrist. *"And they gnawed their tongues for pain and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."* It is thus ignorance would charge to the account of God the consequence of sin, instead of ceasing to sin and thereby remitting the penalty due to ignorance.

The twelfth verse symbolizes the divine aid that will assist the side of justice by a neutral country's entrance into war,* not against an empire but against false imperialism which supposedly opposes civilization.

The unclean spirits like frogs, are the brutalities that will be adopted by the armies of the Antichrist and his supporters. These are the spirits of devils — these ghosts of war which come as thieves in the night. The Armageddon was a way over which the caravans and military expeditions coming from Philistine and Egyptian shores passed; it was the theatre of a series of disasters. Many princes died there, and because of this, the place has been cited as a typical example of national mourning. Armageddon is a symbol of the zone of war in which the Antichrist will suffer his defeat.

The seventeenth verse depicts that defeat, and the eighteenth testifies to the upheaval that will take place before the

*The United States of America.

Digitized by Google

hell of war will be driven to self-destruction.

The nineteenth verse symbolizes the division that will be made of the empire of the Antichrist, which is the price "the beast" must pay for the "fierceness of his wrath."

The twentieth verse symbolizes the destruction of his nation. "And there fell upon men a great hail out of heaven." In Constantinople in the year 404, hailstones fell, some of which weighed eight pounds, causing great and exceeding damage. The last verse in this chapter symbolizes that the empire of the Antichrist will be crushed.

The seventeenth chapter is the key which opens the thirteenth. Many interpreters believe Pagan Rome to be the woman described in this chapter. It has been said of Rome that she was "the landlady of all the filth and of all the vice," but St. John's vision was a *contest* not of a *person;* and she with whom all the kings of the earth *"have mingled dishonorably and with whom the inhabitants of the earth have been made drunk"* with the wine of lust in War! The woman who subsists by rapine and cruelty, arrayed in stolen magnificence, decked with the fruits of her plundering, and holding in her hand a chalice filled with abominations is War.

She is the mother of all the abominations of the earth, who has drunk to intoxication of "the blood of the saints and the martyrs of Jesus." John was indeed amazed to see so wanton a mistress admired and sought after by princely lovers. The beast *"that was and is not and yet is,"* is the Antichrist who courts war, for he seems to be a beast, and he is not what he seems, because in reality he is an idea of God, hidden in the mystery of iniquity. The seven heads are seven thrones upon which have sat Roman rulers.

The tenth verse "And there are seven kings, five are fallen" represents the kings of Belgium, Servia, Montenegro, Roumania and Greece. "And one *is*" (the Czar of Russia)—and the other is not yet come; and when he cometh he must continue a short space." This is symbolical of the short reign of the Czar's brother, who reigned before his time had come, because the rightful ruler abdicated the throne and thrust it upon his brother. This is the nation whose crowned heads, while feigning to aid in the cause of civilization, were really sympathizing and aiding the Antichrist. *"And he exercised all the power of the first* beast" or Antichrist, which goes to say that the Russian Emperor exercised the same corrupt methods of warfare and the same lying smoothness of deception.

The eleventh verse depicts the emperor who is enacting the role of the Antichrist in the twentieth century.

The fifteenth verse is a symbol of the present age.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh (consume her substance) *and burn her with fire."* They are the ten nations forced into conflict with the Antichrist: *"for God hath put in their hearts to fulfill his will, and to agree, and give their kingdoms unto the beast until the words of God shall be fulfilled."* In the last verse of this chapter, according to the original text, we read, *"And the woman that thou hast seen is that great city which has the Emperor over the Kings of the earth!"* Was not the World War the age of the Antichrist? *(To be continued.)*

Digitized by Google

It would be impossible to depict a more striking or realistic picture of the fruits of war than Isaiah has delineated in these few graphic lines. But it is well to remember that the winepress of suffering is "trodden *without* the city" of God, and therefore, when the smoke of earthly battles shall have cleared away, we shall see the everlasting peace of God. The phrase *"and blood came out of the wine-press"* is a prophecy of the immensity of human devastation that will characterize the war which the Antichrist will rage, *"even unto the horses' bridles; by a space of a thousand and six hundred furlongs."* These phrases *literally describe* the height and the area covered by the martyrs of war in the conflict with the Antichrist. "But call to remembrance," says the great apostle of suffering, "that these have in heaven a better and an enduring substance."

The fifteenth and sixteenth chapters are prophecies of the various plagues that are a feature of the warfare wrought by the Antichrist. The wrath of God is a symbol which is as unreal, as false as the supposition that anger would be possible to Him who "is too pure to behold iniquity."

The "sea of glass" "mingled with fire" contrary to the "sea of glass like unto crystal" represents the fragile and perishable character of material things. It is the "fire" of affliction that reveals this fact, and it is after it is revealed that mankind has "gotten the victory" over the senses and can sing the song of Moses: "The Lord is my strength and song, and he is become my salvation: he is my God. . . . . and in the greatness of thine excellency thou hast overthrown them that rose up against thee—can "stand on the sea of glass" or prove his dominion over negative conditions. This is the Hymn of Victory, as against the hymn of hate.

The seven angels are those who stood before the throne of God. The seventh verse depicts one of the evangelists as giving to the seven angels the means by which error will destroy itself; for then will humanity be able to understand the deepest secrets of Divinity.

The grievous sore is a symbol of the famine that will fall on the realm of the Antichrist and hunger will do "what sorrow could not do."

The third verse depicts the sea as a weapon of death in the hands of the Antichrist, and the rivers as dyed with the blood of the martyrs.

The ninth verse is a manifestation of the intolerable heat which will add to the torments of war. *"And men were scorched with great heat, and blasphemed the name of God."*

The tenth verse symbolizes the added suffering that will fall with its blight on the realm of the Antichrist. *"And they gnawed their tongues for pain and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."* It is thus ignorance would charge to the account of God the consequence of sin, instead of ceasing to sin and thereby remitting the penalty due to ignorance.

The twelfth verse symbolizes the divine aid that will assist the side of justice by a neutral country's entrance into war,* not against an empire but against false imperialism which supposedly opposes civilization.

The unclean spirits like frogs, are the brutalities that will be adopted by the armies of the Antichrist and his supporters. These are the spirits of devils — these ghosts of war which come as thieves in the night. The Armageddon was a way over which the caravans and military expeditions coming from Philistine and Egyptian shores passed; it was the theatre of a series of disasters. Many princes died there, and because of this, the place has been cited as a typical example of national mourning. Armageddon is a symbol of the zone of war in which the Antichrist will suffer his defeat.

The seventeenth verse depicts that defeat, and the eighteenth testifies to the upheaval that will take place before the

*The United States of America.

Digitized by Google

hell of war will be driven to self-destruction.

The nineteenth verse symbolizes the division that will be made of the empire of the Antichrist, which is the price "the beast" must pay for the "fierceness of his wrath."

The twentieth verse symbolizes the destruction of his nation. "And there fell upon men a great hail out of heaven." In Constantinople in the year 404, hailstones fell, some of which weighed eight pounds, causing great and exceeding damage. The last verse in this chapter symbolizes that the empire of the Antichrist will be crushed.

The seventeenth chapter is the key which opens the thirteenth. Many interpreters believe Pagan Rome to be the woman described in this chapter. It has been said of Rome that she was "the landlady of all the filth and of all the vice," but St. John's vision was a *contest* not of a *person;* and she with whom all the kings of the earth *"have mingled dishonorably and with whom the inhabitants of the earth have been made drunk"* with the wine of lust in War! The woman who subsists by rapine and cruelty, arrayed in stolen magnificence, decked with the fruits of her plundering, and holding in her hand a chalice filled with abominations is War.

She is the mother of all the abominations of the earth, who has drunk to intoxication of "the blood of the saints and the martyrs of Jesus." John was indeed amazed to see so wanton a mistress admired and sought after by princely lovers. The beast *"that was and is not and yet is,"* is the Antichrist who courts war, for he seems to be a beast, and he is not what he seems, because in reality he is an idea of God, hidden in the mystery of iniquity. The seven heads are seven thrones upon which have sat Roman rulers.

The tenth verse "And there are seven kings, five are fallen" represents the kings of Belgium, Servia, Montenegro, Roumania and Greece. "And one *is*" (the Czar of Russia)—and the other is not yet come; and when he cometh he must continue a short space." This is symbolical of the short reign of the Czar's brother, who reigned before his time had come, because the rightful ruler abdicated the throne and thrust it upon his brother. This is the nation whose crowned heads, while feigning to aid in the cause of civilization, were really sympathizing and aiding the Antichrist. *"And he exercised all the power of the first* beast" or Antichrist, which goes to say that the Russian Emperor exercised the same corrupt methods of warfare and the same lying smoothness of deception.

The eleventh verse depicts the emperor who is enacting the role of the Antichrist in the twentieth century.

The fifteenth verse is a symbol of the present age.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh (consume her substance) *and burn her with fire."* They are the ten nations forced into conflict with the Antichrist: *"for God hath put in their hearts to fulfill his will, and to agree, and give their kingdoms unto the beast until the words of God shall be fulfilled."* In the last verse of this chapter, according to the original text, we read, *"And the woman that thou hast seen is that great city which has the Emperor over the Kings of the earth!"* Was not the World War the age of the Antichrist? *(To be continued.)*

Digitized by Google

It would be impossible to depict a more striking or realistic picture of the fruits of war than Isaiah has delineated in these few graphic lines. But it is well to remember that the winepress of suffering is "trodden *without* the city" of God, and therefore, when the smoke of earthly battles shall have cleared away, we shall see the everlasting peace of God. The phrase *"and blood came out of the wine-press"* is a prophecy of the immensity of human devastation that will characterize the war which the Antichrist will rage, *"even unto the horses' bridles; by a space of a thousand and six hundred furlongs."* These phrases *literally describe* the height and the area covered by the martyrs of war in the conflict with the Antichrist. "But call to remembrance," says the great apostle of suffering, "that these have in heaven a better and an enduring substance."

The fifteenth and sixteenth chapters are prophecies of the various plagues that are a feature of the warfare wrought by the Antichrist. The wrath of God is a symbol which is as unreal, as false as the supposition that anger would be possible to Him who "is too pure to behold iniquity."

The "sea of glass" "mingled with fire" contrary to the "sea of glass like unto crystal" represents the fragile and perishable character of material things. It is the "fire" of affliction that reveals this fact, and it is after it is revealed that mankind has "gotten the victory" over the senses and can sing the song of Moses: "The Lord is my strength and song, and he is become my salvation: he is my God. . . . . and in the greatness of thine excellency thou hast overthrown them that rose up against thee—can "stand on the sea of glass" or prove his dominion over negative conditions. This is the Hymn of Victory, as against the hymn of hate.

The seven angels are those who stood before the throne of God. The seventh verse depicts one of the evangelists as giving to the seven angels the means by which error will destroy itself; for then will humanity be able to understand the deepest secrets of Divinity.

The grievous sore is a symbol of the famine that will fall on the realm of the Antichrist and hunger will do "what sorrow could not do."

The third verse depicts the sea as a weapon of death in the hands of the Antichrist, and the rivers as dyed with the blood of the martyrs.

The ninth verse is a manifestation of the intolerable heat which will add to the torments of war. *"And men were scorched with great heat, and blasphemed the name of God."*

The tenth verse symbolizes the added suffering that will fall with its blight on the realm of the Antichrist. *"And they gnawed their tongues for pain and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."* It is thus ignorance would charge to the account of God the consequence of sin, instead of ceasing to sin and thereby remitting the penalty due to ignorance.

The twelfth verse symbolizes the divine aid that will assist the side of justice by a neutral country's entrance into war,* not against an empire but against false imperialism which supposedly opposes civilization.

The unclean spirits like frogs, are the brutalities that will be adopted by the armies of the Antichrist and his supporters. These are the spirits of devils — these ghosts of war which come as thieves in the night. The Armageddon was a way over which the caravans and military expeditions coming from Philistine and Egyptian shores passed; it was the theatre of a series of disasters. Many princes died there, and because of this, the place has been cited as a typical example of national mourning. Armageddon is a symbol of the zone of war in which the Antichrist will suffer his defeat.

The seventeenth verse depicts that defeat, and the eighteenth testifies to the upheaval that will take place before the

*The United States of America.

Digitized by Google

hell of war will be driven to self-destruction.

The nineteenth verse symbolizes the division that will be made of the empire of the Antichrist, which is the price "the beast" must pay for the "fierceness of his wrath."

The twentieth verse symbolizes the destruction of his nation. "And there fell upon men a great hail out of heaven." In Constantinople in the year 404, hailstones fell, some of which weighed eight pounds, causing great and exceeding damage. The last verse in this chapter symbolizes that the empire of the Antichrist will be crushed.

The seventeenth chapter is the key which opens the thirteenth. Many interpreters believe Pagan Rome to be the woman described in this chapter. It has been said of Rome that she was "the landlady of all the filth and of all the vice," but St. John's vision was a *contest* not of a *person;* and she with whom all the kings of the earth *"have mingled dishonorably and with whom the inhabitants of the earth have been made drunk"* with the wine of lust in War! The woman who subsists by rapine and cruelty, arrayed in stolen magnificence, decked with the fruits of her plundering, and holding in her hand a chalice filled with abominations is War.

She is the mother of all the abominations of the earth, who has drunk to intoxication of "the blood of the saints and the martyrs of Jesus." John was indeed amazed to see so wanton a mistress admired and sought after by princely lovers. The beast *"that was and is not and yet is,"* is the Antichrist who courts war, for he seems to be a beast, and he is not what he seems, because in reality he is an idea of God, hidden in the mystery of iniquity. The seven heads are seven thrones upon which have sat Roman rulers.

The tenth verse "And there are seven kings, five are fallen" represents the kings of Belgium, Servia, Montenegro, Roumania and Greece. "And one *is*" (the Czar of Russia)—and the other is not yet come; and when he cometh he must continue a short space." This is symbolical of the short reign of the Czar's brother, who reigned before his time had come, because the rightful ruler abdicated the throne and thrust it upon his brother. This is the nation whose crowned heads, while feigning to aid in the cause of civilization, were really sympathizing and aiding the Antichrist. *"And he exercised all the power of the first* beast" or Antichrist, which goes to say that the Russian Emperor exercised the same corrupt methods of warfare and the same lying smoothness of deception.

The eleventh verse depicts the emperor who is enacting the role of the Antichrist in the twentieth century.

The fifteenth verse is a symbol of the present age.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh (consume her substance) *and burn her with fire."* They are the ten nations forced into conflict with the Antichrist: *"for God hath put in their hearts to fulfill his will, and to agree, and give their kingdoms unto the beast until the words of God shall be fulfilled."* In the last verse of this chapter, according to the original text, we read, *"And the woman that thou hast seen is that great city which has the Emperor over the Kings of the earth!"* Was not the World War the age of the Antichrist? *(To be continued.)*

Digitized by Google

"REJOICE EVERMORE"

IMAGINE a city upon a hill overlooking the surrounding country. Overhead, the beautiful blue of heaven's canopy greets the eye. At the foot of the hill lies a valley in smiling repose, and wending its way through this depression is a silver stream. If the inhabitants look out from their dwellings and gaze upwards, it is into illimitable space filled with endless possibilities, or glancing down, their eyes rest upon the beauty of the country at their feet.

There are several entrances to this city, and travelers are coming to it from all directions. Some have started by the road of Belief, only to find it a slippery path, for Belief—like a runaway steed, is more likely to take one in a wrong direction, than in the right one. To be sure, this road is easy of access, for it is an assurance of a thing, on other than demonstrable evidence. It has, however, a dual nature, and is as strong in its evidence of wrong as of right. For instance, it is recorded of a certain man that when he was assured that the dog which had bitten him *was not* mad, this man, believed to be dying of hydrophobia caused by the bite of the animal, was healed of the disease. While on the other hand it is an established fact that during the cholera epidemic in the South, a practical joker caused a guest to believe that just before his arrival at the hotel, a man who had the cholera had expired in the same bed which he was occupying. The result of this false belief was that the guest died of a *fear,* which the physicians mistook for the dread disease.

Hence those traveling by the route of belief look agitated and unsettled, and finally the trail becomes so indistinct that they are compelled to seek the broader road of Trust. This road is better for them because they know *in what* they confide, but they yet see that while trust is a more certain road, in that it requires a practical dependence on *something,* it yet is like an investment, depending as to results, entirely on the *value* of the thing invested or trusted in. A tedious trip on this road brings them to a place near the river where the road seems to join an indistinct trail, reminding them vaguely of the path they had left in order to enter the road. Here they reach the broad river of Faith—which is the union of Belief and Trust. Faith is a divinely wrought, loving, and hearty reliance upon a Supreme Being and a sail upon this peaceful river brings the traveller to the foot of the hill upon the summit of which stands the City of Intuition.

St. Paul said "Faith is the substance of things *hoped* for, the evidence of things not seen." Faith is to Hope what breath is to man, for it is the vital part, the life of substance, the heart and soul of being. Having once entered the broad road of Hope, the City of Intuition, which lies so close to the Kingdom of God, is soon reached, and in this quiet resting place the travellers understand why the command has been given to "Rejoice evermore." They are to rejoice *in Hope,* for Hope is the entrance to Life eternal. It is the faculty that gives anticipation of success and happiness; hence Hope is to humanity, what steam is to machinery, it is the power that stimulates action, without which there would be no results.

Hope is therefore the mainspring of motion, or the soul of enterprise. It is also the balm of Life—and more than *all* these. Hope is the healer of sorrow. It has been said "While there is Life there is hope," but the truth is that while there is Hope—there is Life—for death is but a temporary suspension of Hope. The valley of the shadow reminds one of the caves in the rocks on an ocean beach. These caves have but one entrance, and form a sort of semi-circle into which you enter and grope through, only to find yourself emerging at the very point where you went in, and unto the same strip of beach. So death is but a cave on the beach of the ocean of Hope—and when we shall have groped through the experience in darkness and despair we shall

Digitized by Google

enter into the light and elation of life eternal. The life which God is.

Example being more potent than precept, Jesus set the example of rejoicing, for we are told that when the seventy returned saying: "Lord, even the devils are subject unto us through thy name," that "in that hour Jesus rejoiced in spirit."

Jesus commanded that men should rejoice. He told the disciples and the multitudes, that when reviled and persecuted, and all manner of evil was spoken of them *falsely,* that they should "rejoice and be exceeding glad," for their reward would be great, and that persecution was the price that all must pay, who voiced a truth, new to the time in which it was spoken. Persecution was the sign of a new unfoldment of Truth. Of old, men reviled everything they did not understand, and they do the same thing to-day. Ignorance is darkness—and darkness is always opposed to light.

Again Jesus made rejoicing the sign by which those who loved him should be known. He said: "If ye loved me ye *would* rejoice." What wonder then that Paul reiterated the Master's command, and that his voice rang forth in these words:—"Rejoice evermore." And why not be joyful? Is there any reason why men and women should not be glad, and is there not every propriety in their so doing? Some may not agree with this, and will give many arguments to prove the impossibility of continual rejoicing. And yet when we come to examine everything from all points of view, we shall see that there is nothing under the sun that can deprive us of the right to be glad, while everything on earth calls for rejoicing. "What!" says one, "rejoice, when on every hand sin, sickness and death greet your eyes? It would be heartless to be cheerful under all circumstances—Why, only this morning I read in the paper of a woman who was found starving, and in a Christian land at that —and I am expected to delight in such a calamity."

Over the woman's misery—*certainly not*—but *rejoice in your divinely bestowed powers* to minister to her necessities. Rejoice in that you are never so poor or miserable that you cannot find some one you can assist if with nothing more substantial than a smile of encouragement.

Experience is the school of Life. It has been said that cloistered virtues do not count for much, therefore it is necessary that all great souls serve their apprenticeship of difficulty. Difficulty is subservant to Hope, and, as comets are brought to light by eclipses, so virtues are brought to light by calamity.

Genius is a child of Hope, and the cases are not infrequent where inventiveness like iron struck by flint, needed but the sharp and sudden blow of adversity to bring out the divine spark. There are natures which blossom and ripen amidst trials, which would moulder and decay in an atmosphere of ease and comfort. Therefore—Rejoice in tribulation—rejoice evermore—for it is an *opportunity to overcome,* and the Kingdom of God is entered alone by those who *have overcome.* Overcome *what,* do you ask? Why *everything* which is opposed to *absolute dominion,* and by government I do not mean a half-hearted despotism over a few things, and a complete subjection to others. A rich man who would be in subjection to poverty if it suddenly came upon him, has not dominion. He merely has a sort of double subordination being not only in subjection to poverty—but also in subjection to the wealth which prevents indigency. Could such a man be expected to rejoice if he awoke one morning to find himself beggared? Certainly. His fetters have fallen from him, he is no longer a slave to wealth, but stands a free man, ready to embrace the opportunity Hope has always in readiness for free men.

Poverty drove Horace to poetry, and introduced him to Varius and Virgil. Virgil caused him to know Maecenas, and the friendship of this man led to Horace becoming, by general consent, the greatest poet of his time. His wealth of gold might have enriched him for life, but the abundance of his ideas endowed the populace forever. Is the cause which gave birth to a larger usefulness anything

Digitized by Google

"REJOICE EVERMORE"

IMAGINE a city upon a hill overlooking the surrounding country. Overhead, the beautiful blue of heaven's canopy greets the eye. At the foot of the hill lies a valley in smiling repose, and wending its way through this depression is a silver stream. If the inhabitants look out from their dwellings and gaze upwards, it is into illimitable space filled with endless possibilities, or glancing down, their eyes rest upon the beauty of the country at their feet.

There are several entrances to this city, and travelers are coming to it from all directions. Some have started by the road of Belief, only to find it a slippery path, for Belief—like a runaway steed, is more likely to take one in a wrong direction, than in the right one. To be sure, this road is easy of access, for it is an assurance of a thing, on other than demonstrable evidence. It has, however, a dual nature, and is as strong in its evidence of wrong as of right. For instance, it is recorded of a certain man that when he was assured that the dog which had bitten him *was not* mad, this man, believed to be dying of hydrophobia caused by the bite of the animal, was healed of the disease. While on the other hand it is an established fact that during the cholera epidemic in the South, a practical joker caused a guest to believe that just before his arrival at the hotel, a man who had the cholera had expired in the same bed which he was occupying. The result of this false belief was that the guest died of a *fear,* which the physicians mistook for the dread disease.

Hence those traveling by the route of belief look agitated and unsettled, and finally the trail becomes so indistinct that they are compelled to seek the broader road of Trust. This road is better for them because they know *in what* they confide, but they yet see that while trust is a more certain road, in that it requires a practical dependence on *something,* it yet is like an investment, depending as to results, entirely on the *value* of the thing invested or trusted in. A tedious trip on this road brings them to a place near the river where the road seems to join an indistinct trail, reminding them vaguely of the path they had left in order to enter the road. Here they reach the broad river of Faith—which is the union of Belief and Trust. Faith is a divinely wrought, loving, and hearty reliance upon a Supreme Being and a sail upon this peaceful river brings the traveller to the foot of the hill upon the summit of which stands the City of Intuition.

St. Paul said "Faith is the substance of things *hoped* for, the evidence of things not seen." Faith is to Hope what breath is to man, for it is the vital part, the life of substance, the heart and soul of being. Having once entered the broad road of Hope, the City of Intuition, which lies so close to the Kingdom of God, is soon reached, and in this quiet resting place the travellers understand why the command has been given to "Rejoice evermore." They are to rejoice *in Hope,* for Hope is the entrance to Life eternal. It is the faculty that gives anticipation of success and happiness; hence Hope is to humanity, what steam is to machinery, it is the power that stimulates action, without which there would be no results.

Hope is therefore the mainspring of motion, or the soul of enterprise. It is also the balm of Life—and more than *all* these. Hope is the healer of sorrow. It has been said "While there is Life there is hope," but the truth is that while there is Hope—there is Life—for death is but a temporary suspension of Hope. The valley of the shadow reminds one of the caves in the rocks on an ocean beach. These caves have but one entrance, and form a sort of semi-circle into which you enter and grope through, only to find yourself emerging at the very point where you went in, and unto the same strip of beach. So death is but a cave on the beach of the ocean of Hope—and when we shall have groped through the experience in darkness and despair we shall

Digitized by Google

enter into the light and elation of life eternal. The life which God is.

Example being more potent than precept, Jesus set the example of rejoicing, for we are told that when the seventy returned saying: "Lord, even the devils are subject unto us through thy name," that "in that hour Jesus rejoiced in spirit."

Jesus commanded that men should rejoice. He told the disciples and the multitudes, that when reviled and persecuted, and all manner of evil was spoken of them *falsely,* that they should "rejoice and be exceeding glad," for their reward would be great, and that persecution was the price that all must pay, who voiced a truth, new to the time in which it was spoken. Persecution was the sign of a new unfoldment of Truth. Of old, men reviled everything they did not understand, and they do the same thing to-day. Ignorance is darkness—and darkness is always opposed to light.

Again Jesus made rejoicing the sign by which those who loved him should be known. He said: "If ye loved me ye *would* rejoice." What wonder then that Paul reiterated the Master's command, and that his voice rang forth in these words:—"Rejoice evermore." And why not be joyful? Is there any reason why men and women should not be glad, and is there not every propriety in their so doing? Some may not agree with this, and will give many arguments to prove the impossibility of continual rejoicing. And yet when we come to examine everything from all points of view, we shall see that there is nothing under the sun that can deprive us of the right to be glad, while everything on earth calls for rejoicing. "What!" says one, "rejoice, when on every hand sin, sickness and death greet your eyes? It would be heartless to be cheerful under all circumstances—Why, only this morning I read in the paper of a woman who was found starving, and in a Christian land at that —and I am expected to delight in such a calamity."

Over the woman's misery—*certainly not*—but *rejoice in your divinely bestowed powers* to minister to her necessities. Rejoice in that you are never so poor or miserable that you cannot find some one you can assist if with nothing more substantial than a smile of encouragement.

Experience is the school of Life. It has been said that cloistered virtues do not count for much, therefore it is necessary that all great souls serve their apprenticeship of difficulty. Difficulty is subservant to Hope, and, as comets are brought to light by eclipses, so virtues are brought to light by calamity.

Genius is a child of Hope, and the cases are not infrequent where inventiveness like iron struck by flint, needed but the sharp and sudden blow of adversity to bring out the divine spark. There are natures which blossom and ripen amidst trials, which would moulder and decay in an atmosphere of ease and comfort. Therefore—Rejoice in tribulation—rejoice evermore—for it is an *opportunity to overcome,* and the Kingdom of God is entered alone by those who *have overcome.* Overcome *what,* do you ask? Why *everything* which is opposed to *absolute dominion,* and by government I do not mean a half-hearted despotism over a few things, and a complete subjection to others. A rich man who would be in subjection to poverty if it suddenly came upon him, has not dominion. He merely has a sort of double subordination being not only in subjection to poverty—but also in subjection to the wealth which prevents indigency. Could such a man be expected to rejoice if he awoke one morning to find himself beggared? Certainly. His fetters have fallen from him, he is no longer a slave to wealth, but stands a free man, ready to embrace the opportunity Hope has always in readiness for free men.

Poverty drove Horace to poetry, and introduced him to Varius and Virgil. Virgil caused him to know Maecenas, and the friendship of this man led to Horace becoming, by general consent, the greatest poet of his time. His wealth of gold might have enriched him for life, but the abundance of his ideas endowed the populace forever. Is the cause which gave birth to a larger usefulness anything

Digitized by Google

but a cause for rejoicing? Again I say: Rejoice.

Perhaps you are in the world of art, where the theatre is your field of labor. Perhaps you have written a play or acted a character and you have failed—miserably failed. Is that cause for rejoicing?

As yourself—Talma, the greatest of actors, was hissed off the stage, and yet he no doubt owed to his first failure his final success. Occasionally a man succeeds through success, but the majority of humans succeed through failure. Not a few of the greatest characters in history passed into fame through doors of bafflement and defeat which thwarted and circumvented their first efforts. It is failure in one direction that forces the far-seeing student to apply himself in another.

Goldsmith was unable to pass his examination as a surgeon, but he wrote "The Vicar of Wakefield." Was not the thing cause for rejoicing which led him away from the necessity of mutilating men's forms and enabled him instead to mold their minds?

Perhaps you are alone in the world, and if you are, rejoice, in that solitude gives endless opportunities. Luther translated the Bible in prison, and wrote the famous tracts with which he inundated Germany; and John Bunyan wrote "Pilgrim's Progress" in jail.

You may wonder how you can be happy when you are haunted by the "Sound of a voice that is stilled." Perhaps a little child has blossomed on this plane of consciousness only, to unfold its loveliness on a larger sense of life, but has it not been promised that in the Father's house there are "many mansions" (or states of consciousness)? Surely there can not be a mansion in the Father's house which is out of reach of its Infinite owner—nor could there be one tiny lamb in the most remote sheepfold of the Great Shepherd out of reach of His loving care. To be sure there are troubles which are mitigated by change of scene, and these are easier to forget; and again there are sorrows which every fresh occurrence causes to bleed afresh, and we will grant that the passing of a little child belongs to the latter class. Notwithstanding this fact, should we mourn because a loan has been recalled, or rejoice and thank God for the precious benediction of the chastening gift during the time it was left in our not always intelligent care?

Ian MacClaren has beautifully said on this subject that "A young child with Christ does more to illuminate the other world than all the books that ever have been written, and it has often come to pass that at the touch of this unseen hand, hard and skeptical men have arisen and set their faces toward God, for the hope of seeing again a golden head on which the sun was ever shining."

Even God, we are told, rejoiced in His own handiwork, but he, for whom all things were made, in the great Universe of Love, sorrows, and is sad.

David tells us that "He maketh the storm a calm, so that the waves thereof are still, then they (the waves) are glad because they are still."

Early did David discover that "the heavens declare His righteousness" and the earth rejoiced in the fullness of her wonderful stores.

Isaiah explains that even the trees rejoice in proof of which "the leaves clap their hands," and man made after the pattern of God, oftimes rejoiceth not.

David's soul was wrung because of the sorrow of men. Tenderly he appeals to them and sets before them all the wonderful works of God.

Isaiah unfolded to men's consciousness, the Father's great, tender love, in beautiful similes. He speaks of Him, as the Shepherd, and of us as the sheep of His pasture. Then he tells us that the Great Shepherd "shall feed his flock like a shepherd—that "He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young."

Could a better picture of loving Fatherhood and motherhood be drawn than this?

David urged the people to praise God and rejoice. He told them what God was to *him*. That unless God had been his help, his "soul had almost dwelt in

Digitized by Google

silence." Showing the watchful Shepherd's care, even to the most minute circumstance of life, he adds that even when his "foot slippeth, Thy mercy, O God, held me up."

Surely we too, can sing unto the Lord a "new song," and instead of asking for a further proof of God's abundant love, let us show forth more of that which we already have, and have enjoyed all the years of our life. If our hearts be filled with murmuring, we cannot add to a vessel already full. Then let us empty our consciousness of the sense of sorrow instead of grieving; let us rejoice and be glad, with exceeding joy.

Sorrow is a negative condition, and therefore is in subjection to the positive quality of joy.

If once we overcome grief and our consciousness is filled with joy, we are no longer subject to sorrow, for the positive quality is immune from attack by the negative.

The river of joy, like all other waters, must have an outlet, and the minds of men are the natural means of progress; therefore, let our hearts be full of joy, and out of this abundance the mouth will speak praises. Then the voice of sorrow will no longer be heard in the land, and the "Peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

HOPE

AMONG the winged creatures that grace the sky, none have occupied so extensive a place in legend, folk-lore, and poetic as well as religious symbolism, as the dove. Besides having been woven into the pagan worship of Europe, it occupied a prominent place in early Christian art. To the Jews, from time immemorial, it was a type of innocence, and since the Olympian age it has always been associated with natural affection, or the love that proceeds from purity and simplicity of heart. For this reason, it has a part in marriage scenes, and naturally found its way into the pictures of the Madonna and Child, as well as into those of the Saints, contributed to art by the early painters. Thus, because of the symbolism of the dove, you will find that this bird appears in most of the early representations of scenes in the life of the Saviour.

John, desiring to depict the innocence and purity of the "Lamb of God," describes the scene after the baptism of Jesus as the "Spirit of God descending like a dove, and it abode upon him," meaning not only the descent upon this man of a purity great enough to redeem the world, but a purity that was to abide with him throughout all ages, and which would radiate through him and dispel the dark spots in human consciousness where sin had laid its heavy bright, even as the light that pours through the transparent pane uncovers the beauty of scenes that have long lain enshrouded in darkness.

From the commencement of the Nazarene's ministry until the apparent cessation of his marvelous living, the dove has been intertwined with his history. Legend tells us that at the crucifixion, as the sun was setting upon His wonderful career, to rise in all its radiance upon His glorious resurrection, a dove perched near the cross upon which Jesus was expiring. There it lingered, wailing its sorrow in long, low notes as if to soften His suffering. And is it not possible that the horror of that hour should pierce even the heart of a dumb creature?

The Principle that the Christ manifested was as much the Saviour of its least idea as it was of the greatest. And might not the birds of the air, and the beasts of the field, have realized in a degree their identity with the source of their being?

Who shall deny them a recognition of

Digitized by Google

Him who careth for them? That the dove's symbolical life was so closely allied to the life of the Nazarene is not strange when we come to understand somewhat of the nature of the bird. It has been considered a mystic, poetic being, half celestial, half earthly. It is indigenous to no country, and forms a part of no especial latitude, but flies over ocean and mountain heights and across continents at will. In this respect it symbolizes the Saviour's far-reaching ministry. Then, also, it is a bird of gentleness and quiet, sweetly singing in low, calm notes in the morning and evening tide.

Thus is the gentleness of the character of the lowly Nazarene depicted by a dove, as well as the sweetness of His character is typified by the cheerfulness of its singing, in the ebb of life's flow as well as at its full tide. Among birds or animals, no creature can approach to the dignified gentleness of the dove. It is the bird of innocence and avoids every scene and place of possible harm. It disturbs no one, costs no one anything, but dwells in desert places and leafy shades, in quiet seclusion.

The dove is the bird of love. Its tenderness for its mate is most romantic and intensely loyal. Its enjoyment is found alone in the tender love it gives and receives. When it sings, its song is filled with an affectionate ring which instantly attracts its fellows in the neighboring bushes, and they always respond to it with the same warmth of cordiality it expresses. It was regarded as a bird of holiness, and was used in sacrificial offerings among the Hebrews.

Last of all, it was the holy bird of hope that, during the universal deluge and the destruction of the world, appeared to Noah with the green olive branch in its mouth, to announce the good news that there was a prospect of life for the Creator's fair creation.

The spirit of gentleness, melancholy, innocence, love, holiness and hope is symbolized by the dove; hence, in the shape of a dove, the grace of God lighted on the head of the baptized Messiah in the holy stream of Jordan, and in that spirit of gentleness Jesus preached and acted as long as He lived among men.

We have said that FAITH is the sunrise of the soul, but hope is the evening star whose pale white light illumines the darkness of despair after finite life's sun has set, and prevents the darkness from obscuring our vision until the night is past and the sun of eternal life has risen in our consciousness.

Then shall we see a "pure river of water of life clear as crystal proceeding out of the throne of God, and there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever."

Hope is the bread of life and the child of faith. Faith may die, and man's bodily life go on without it, but when hope dies life departs, for without hope no man can live. Hope is to life what the sun is to its rays; it is the source of life. It bears us up when the noonday's sun of sorrow beats down upon us. When we walk in the valley of the shadow; or, mayhap, linger in its gloom —still, hope sustains and leads us on until the night is over and daybreak appears.

Paul likens hope to a Saviour when he says: "We are saved by hope."—Rom. 8:25; and Peter commands that we gird up the loins of our minds, to be sober and hope unto the end for the grace that is to be brought unto us at the revelation of Jesus Christ.—I. Peter 1:13.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:26. Not a tide had ever gone out in the life of Jesus that did not bear on its bosom a message of love and peace to the ocean of humanity for which He labored. Neither had a tide returned that did not bear on its wings treachery and cruelty. Friends had forsaken Him; His own had received Him not, and, finally, he had been betrayed to death for thirty miserable pieces of silver by one whom He had only blessed. Yet Jesus entered the garden of His doom with the words of a hymn falling from His lips. What was the mighty power that sustained and bore Him aloft on its wings under cir-

Digitized by Google

cumstances which would have frozen the words on the lips of other men and left them limp and weak? Hope was the infinite power that changed His ignominy into glory and converted a cruel crucifixion into a glorious resurrection. If hope could do that for one Son of God, it an do it for all of His children, for God is impartial in the bestowals He makes upon all the sons and daughters of men.

Again, while hope is the idea of faith, hope and faith are inseparable, and when these qualities abide in the human consciousness, an impregnable defense is laid which no condition of mortality can overcome. Jesus suffered many things at the hands of the multitude, but perhaps the darkest thing that overshadowed His life, finally enveloping Him in its gloom, was His betrayal. Who of you can fail to appreciate the poignant anguish of David's pathetic utterance, when he says: "If it had been an enemy that reproached me, then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was *thou, a man, my equal,* my guide and mine acquaintance. We took sweet counsel together and walked into the *house of God in company.*"—Psalm. 55:12 to 14.

Who will not agree with Byron, that what predominates in the memory of the past is hope baffled? And what heart has ever known a richer hope and one also that has less often come to fruition, than a perfect friendship? How often it has happened in the affairs of business men that a man is betrayed by his best friend. Husbands are dishonored and their wives led astray by their friends, and how often we hear these words between low moans of anguish and outbursts of bitter tears: "I could have borne it better if it had not come through my friend." All griefs are single except those which are brought to us through our friends, and they are twin sorrows. This because we are not only called upon to bury the dear love which has deserted us, or mourn the thing we have lost; but also we are left to sit up with the cold corpse of the love that has robbed us of our own. Well, in depicting the anguish through which the character would ripen in order to yield its luscious fruit, were we called upon to remember that friends will betray.

The man or the woman who can look out upon the ocean of humanity, knowing that a trust has never been betrayed by them, is blessed indeed. May the great Principle of Love, with healing in its wings, come to the rescue of him who has betrayed a friend. All other anguish knows hope, but the remorse which this kind brings forth is hopeless. Hope is the mother of Courage, and courage does not necessarily mean a physical thing. The courage that never knows the reward of honor and titles, or laurels, sometimes steeped in the blood of a fellow-being, is the real fearlessness. It is the courage that can say *"No"* to the serpent of suggestion; the "No" which must be said if we would resist temptation.

It is moral courage which characterizes the highest order of humanity; that which is brave enough to seek to live and to speak the truth. Courage that will be just if it costs one all he has; for courage is to all the other virtues out of which character is builded what a wall is to a besieged city—it keeps the precious jewels of character secure and prevents that from entering in which would degrade or tarnish. The hope out of which courage is born is responsible for the fine gold of character. The courage that knows when to be silent is as great as that which knows when to speak the Truth.

"Everywhere," says Heine, "that a great soul gives utterance to its thoughts there is a Golgotha." But he forgets to add that where a crucifixion has not taken place a Saviour has never been born. It is the cross out of which the crown is evolved; and he that would wear a crown of rejoicing, let him not avoid its birthplace.

It is related of Alexander the Great that when he succeeded to a certain throne he distributed among his friends the greater part of the estates which his

Digitized by Google

father had left him, and when asked by Perdiccas what he had reserved for himself, he answered: "The greatest possession of all—Hope."

Lord Byron unhesitatingly said that if it were not for hope, the future would be in hell. In other words, hope is the great centre from which radiates all action, and without it nothing could exist. According to Samuel Smiles, perhaps the least courageous man in history was Shakespeare. It is a remarkable circumstance that this great dramatist, in the course of his writings, copiously illustrated all other gifts, affections, and virtues; but the passages are very rare in which hope is mentioned, and then it is usually in a despairing or despondent tone, as when he says: "The miserable hath no other medicine, but only hope." But Thales, the philosopher, wisely said: "Even those who have nothing else have hope," and where hope is, misery can not long remain. All great deeds that love has accomplished were inspired by hope. Even sorrow and anxiety cannot withstand its healing balm.

As the vultures hover about their unfortunate prey on the prairies, wailing hungrily for the moment in which to seize them, so anxiety stalks abroad in the land, waiting for the opportunity in which to clutch the minds of men and make them prisoners of fear. Yet as a load of buck shot sent into the air from a gun frightens the foul bird from his expected victim, so just a faint glimmer of hope dissipates sorrow and anxiety. Again, as the sunlight in the woods coaxes out of the damp, dark earth tender and beautiful plants, so hope beguiles from the dark recesses of the mind golden opportunities, opaque to anything less potent than hope.

Watch a mother among the feathered creatures; see how she finds something to feed upon, and calls her brood. Instantly you see the tiny soft balls of yellow and brown fluff tumbling out and running from all directions in response to the mother's call to investigate her find. If you could hear the call of hope when it falls on the ear of mankind, so you would see a myriad flock of helpful impartations and joyous expectation leaping at her calling to feast upon the golden opportunities that she always has in reserve for her followers. Hope is a mighty General, and her battles are won without loss of men. She conquers by the force of right, rather than by the energy of evil. Hope is indeed the "helmet of salvation."

Peter tells us that we must "be sober, and hope to the end," and then we shall see the glory of the Lord, who is *our* Father and the Father of our Lord, Jesus Christ.

Suppose, says some one, that we hope—and hope in vain. That we do not obtain the fruition of our desire—and suppose that is so. Suppose we do not receive what we hope for. What then? Then we are told:

"There is a peace that cometh after sorrow
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.
A peace which lives not now in joy's excesses,
Nor in the happy life of love secure;
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.
A peace there is in sacrifice secluded,
A life subdued, from will and passion free.
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane."

And, surely, if after unfulfilled hope comes *such* a peace, Hope is indeed the author of the "peace that passeth understanding."

EVERY inmost aspiration is God's angel undefiled—
And in every "Oh, my father," slumbers deep a
"Here, my child." —*Tholuck.*

Digitized by Google

CHRISTO-TELEPATHY

Free Mental Healing

CHRISTO-TELEPATHY antedates all other healing arts and sciences, especially those pertaining to and dated within the Christian era.

Creative Spirit comprehends Omniscience, Omnipotence and Omnipresence within itself. It is the Truth which is Life and the Life which is Truth,—Infinite Cause, Source, Sustainer and Upholder of His image and likeness, MAN, —which was, is, and ever will be perfect,—as the Christ witnessed the Father make him perfect and pronounced him "very good."

"In the beginning was the Word and the Word was with God, and the Word was God." "God hath spoken unto us by His son . . . . by Whom He made the worlds." "Christ was before all things and by Him all things consist." Hence, the Christ being with God in the beginning, He preceded "all that was made." Therefore, Christopathy or the Christ Healing modus was and is to do "Whatsoever He seeth the Father do." Consequently, Spirit bringeth to our remembrance whatsoever the Father did in producing offspring of His own Spirit Nature, spiritual.

As Jesus told the woman at the well, "God is Spirit," and Peter in his epistle calls us "partakers of the Divine nature," therefore, God could only make MAN like Himself, Spirit. The Parent Mind is inadequately realized because we have not sufficiently esteemed our relation to God, nor our responsibility of sonship. John, in his epistle, exclaims, "Behold what manner of Love the Father hath bestowed upon us that we should be *called* the sons of God." Our version mistakenly omits the Greek word which translated, is the joyous exclamation, 'And we are' ". Or as our Bibles state, "Ye are my witnesses and so is the Holy Spirit," also "As He is, so are we in this world." Christopathy, the Christ-Healing, is actually seeing and doing God's work and making men and women God-like.

The Christ, our Exemplar, absolutely ignored the cloud of mist which arose from the earth and all its attendant and implied "mist" and "microbes" which have since covered the earth. Nothing retarded or checked His perception of God's work, neither should it ours. For God worketh in us both to will (purpose) and do (demonstrate) of His good pleasure, bringing many sons to glory." This is the will of God, even your sanctification, hence we must be perfect.

Telepathy originated with God. "He sent His word and healed them and delivered them out of all their destruction." Psalm 107:20. And Jesus sent His thought and healed the young man dying in the Centurion's home, upon request, "the self-same hour." Radio-like, the Christ-Healing message, reached its destination, *instanter.* As when the universal, ever-present Love of the Father, like the atmosphere or accentuated electro radio current, the moment it is reached by any word, song, music or message, *it is at its destination and does its work.* He says, "Before they call, I will answer them and while they are yet speaking I will hear." This is the encouragement we have for instant Christ-healing!

This it has been our privilege to do, in India, Australia, Europe, Canada and many of these United States, over a period of nearly thirty years. "It has always triumphed in Christ, who maketh manifest the savor of his knowledge by us in every place." II Cor. 2:24.

As our Blessed Master "was made perfect through suffering," so we had to be disciplined to "make us mete for His work." We were in a helpless condition with wrists twisted and knees rigid doubled on chest, when we were medically sentenced, "Nothing can heal him."

Digitized by Google

During seven weeks of starvation, through lock-jaw,—not receiving the slightest nourishment meanwhile; the eminent physicians and tireless nurses said our vitality had gone, now we would "have to go" and Sunday midnight was set for our demise. Only one more look into the Psalms and "I shall not die but live and declare the works of the Lord" (118:17) revolutionized funeral arrangements, and instead of being taken home in a coffin, we were assisted on to the centre table of the hospital ward, where the bedridden could see one whom, as they said, "God Himself had surely healed," tell the mighty story during the three weeks convalescence of "God's saving health." (Psalms 67)

Since then God has graciously used us to do His work and "nothing is impossible with God." Let us prove it!

THE PETRIFIED FERN

In a valley, centuries ago,
Grew a little fern-leaf, green and slender,
Veining delicate and fibres tender;
Waving when the wind crept down so low,
Rushes tall, and moss, and grass grew round it,
Drops of dew stole in by night, and crowned it,
But no foot of man e'er trod that way;
Earth was young, and keeping holiday
Monster fish swam the silent main,
Stately forests waved their giant branches,
Mountains hurled their snowy avalanches,
Mammoth creatures stalked across the plain;
Nature revelled in grand mysteries,
But the little fern was not of these,
Did not number with the hills and trees;
Only grew and waved its wild sweet way,
No one came to note it day by day.

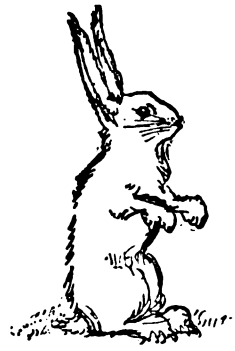
Earth, one time, put on a frolic mood,
Heaved the rocks and changed the mighty motion
Of the deep strong currents of the ocean;
Moved the plain and shook the haughty wood,
Crushed the little fern in soft moist clay,—
Covered it, and hid it safe away.
O, the long, long centuries since that day!
O, the changes! O, life's bitter cost,
Since that useless little fern was lost!
Useless? Lost? There came a thoughtful man
Searching Nature's secrets, far and deep;
From a fissure in a rocky steep
He withdrew a stone, o'er which there ran
Fairy pencillings, a quaint design,
Veinings, leafage, fibres clear and fine.
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us, the last day.

If you want your neighbor to know what the Christ spirit will do for him, let him see what it has done for you.

—*Henry Ward Beecher.*

"Let us fill urns with rose-leaves in our May,
And hive the thrifty sweetness for December."

Digitized by Google



Children's Page



THE FIDDLER

ONE OF GRIMM'S FAIRY TALES

Interpreted in the Light of Divine Science

ONCE upon a time a fiddler was travelling through a forest. Presently he said to himself, "I have all the time and space in this forest that I want, so I will draw to myself a good companion for this journey." So taking his violin he fiddled until the whole forest echoed his music.

That fiddler is YOU, travelling through life, and the fiddle through which he sent out all sorts of tunes is your mind, from which you send out all sorts of thoughts. And just as he had the power to attract to himself a companion with his music, so you have the power to attract to yourself anything you want, through your thought.

Every time you think, your thought waves float out into space around you, to draw to you the thing which is like your thought, just as the sound waves from the musician's fiddle echoed through the wood.

Presently a big wolf came crashing through the underbrush. "Ah, here comes a wolf!" said the fiddler, "And a wolf is not what I want for a companion." You see a wolf is a symbol of greediness and the tune the musician played was the sort of a thought that drew to him the thing that he did not like and the thing that, if he made a companion of it on his journey through life, would devour him.

Then the wolf came nearer and said, "Oh, you wonderful fiddler, how beautifully you play! Will you teach me?" You see, a thought which has taken shape, multiplies itself and in turn draws to itself other thoughts just like it, and that is the reason why the wolf wanted to learn to play the fiddle.

But the musician was wise, and answered, "It is easily learned but you must do exactly as I tell you."

"Very well," replied the wolf, "I will obey you as a schoolboy does his teacher."

So the musician took the wolf with him and after a little while they came to an old oak tree which was hollow and split in the middle. "Look here," said the fiddler, "If you wish to learn how to fiddle, put your paws in this crack." The wolf obeyed. Then the musician quickly wedged both the wolf's fore feet into the cleft of the tree, so that he was held fast. "Wait there until I come again," said the fiddler and went on his journey.

In so doing the musician checked this ugly thought and kept it from devouring him, just as you do when you refuse to carry in your mind unpleasant thoughts, but he had not wholly got rid of it, for as we shall see he had only imprisoned it for the time being.

Having disposed of the wolf temporarily, the fiddler said to himself, "I have plenty of time and space in this forest," just as you always have plenty of time and space in the forest of your mind to think any thought you want. "I will draw to myself another companion," so taking his fiddle, he played another tune.

Presently a fox came slinking through the wood, which proves that this time the fiddler must have indulged in a thought of disloyalty or treachery, because that is what the fox stands for. "Ah," he said,

Digitized by Google

"Here comes a fox which is not what I want for a companion." You see the musician had not yet learned that what we meet on our journey through life is exactly what we draw to ourselves by the thoughts we think.

Then the fox, licking his chops, looked at the musician and said, "Oh, you wonderful musician, how do you make such beautiful music? Can you teach me to play like that?"

"It is easily learned," answered the fiddler, "but you must do everything I tell you."

"I will obey you as a schoolboy does his teacher," answered the fox.

"Very well," said the musician, as they came to a hazel tree. "Do as I say." So saying he bent the bough of the tree down and bound the fox to it. Then he let it bounce back, taking the fox, barking and yapping, up into the topmost branches.

Content that the fox was safely out of the way, he called, "Wait there until I come again," and went on his journey. But, as was the case with the wolf, he had not completely lost the fox or the ugly thought of treachery; he had only put it aside for the moment, where it was likely to bob up on his path of life at any time. He had not learned that to rid himself of an unhappy thought entirely, he must face it and realize that it has no power over him, then play a tune or think a thought that is happy and beautiful, so there will be no room in his mind for anything else.

So he went on his journey and said to himself, "I have all the time and space I want in this forest; I will fetch me another companion." Then he took his fiddle and made another tune, and as the fiddler is YOU, remember he thought another thought, and those thought waves floated out into space and echoed through the wood. This time they brought him a rabbit.

"Ah," said the fiddler, "a hare! I don't want him," because, you see, a hare symbolizes a thought that just hops, skips and jumps all over the lot and never gets anywhere.

"Oh, you wonderful musician," said the hare, 'how do you make such beautiful music? Can you teach me?"

"It is soon learned," replied the fiddler, "only do as I tell you."

"I will obey you as a schoolboy does his teacher," answered the hare.

So they went on till they came to an aspen tree, then the fiddler tied a string to the rabbit's neck and fastened the other end to the tree.

"Now, my saucy little rabbit, run twenty times around the tree," commanded the fiddler. The hare obeyed and each time he ran around the tree, the twine wound itself about the tree also, until the hare found himself bound fast, as prisoner. "Wait until I come again," called the musician as he went on his way.

Meanwhile the wolf had been pulling and dragging at the tree until he had freed himself and, full of determination to overtake the fiddler, bounded after him.

As the fox saw the wolf dashing along he began to groan and bark, shouting out to him, "Brother wolf, come and rescue me, so that I may go after the musician who has left me thus!" So pulling down the branch, the wolf rescued the fox and together they pursued the musician.

On their way they came upon the hare, securely tied to the aspen tree and setting him free, they all started out in pursuit of the fiddler.

Remember, these three little animals are the three thoughts that the musician attracted to himself, and having only imprisoned them, instead of putting them entirely out of his mind, they now banded together once more to plague him.

Meanwhile the fiddler had played another tune or thought another thought, this time a beautiful one. The happy notes came to ears of a woodcutter, who is the symbol of a fine, beautiful, constructive thought and with his axe under his arm he came to hear the music.

"At last I have found the right companion," said the musician, "for I have desired a man, a perfect thought of God, and not a wild beast." Then he played so beautifully and delightfully that the

Digitized by Google

woodcutter was enchanted and his heart beat for joy, just as when you think beautiful and happy thoughts, you and everybody around you are happy.

Then the wolf, the fox and the hare sending out thought waves of love and beauty, the wolf, the fox and the hare sneaked up, intending to overpower him. The woodcutter seeing their intention, raised his axe, which does not mean a real axe at all but the powerful word of TRUTH, and said, "Who wishes to harm the musician must look out for himself."

Then the wolf,the fox and the hare knew that they had no more power over the musician and slunk away, because the musician had learned to play only beautiful tunes, which were his beautiful thoughts, and having learned that the ugly thoughts disappeared forever, never to bother him again.

So the fiddler played one more beautiful tune of gratitude to the woodcutter and went on his way rejoicing.

THE HOLY SHADOW

LONG, long ago there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so Godly.

He simply went about his daily life diffusing virtue as the star diffuses light or the flower perfume without even being aware of it. Two words summed up his day, he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance and charity. The angels said to God, "Oh Lord, grant him the gift of miracles." God replied, "I consent, ask what he wishes." So they said to the saint, "Should you like the touch of your hands to heal the sick?" "No," answered the saint, "I would rather God should do that." "Should you like to convert guilty souls, and bring back wandering hearts to the right path?" "No, that is the mission of angels; I pray, I do not convert." "Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?" "No," replied the saint, "If men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire then?" cried the angels. "What can I wish for?" asked the saint smiling, "that God give me His grace, with that should I not have everything?" But the angels insisted, "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint—"that I may do a great deal of good, without ever knowing it." The angels were greatly perplexed. They took counsel together and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass, when the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles.

Little by little they came even to forget his name and called him only, "The Holy Shadow."

Digitized by Google

A MESSAGE FROM MR. MURRAY

To my many friends and readers of THE GLEANER:

MUZZANO-BIELLA, ITALY.
JULY 26th, 1924.

When I left New York it seemed as it always seems when I leave it, a sense of regret on one side and the realization on the other side that it is best for all of us that a change should take place occasionally. It is with spiritual things as with material, the menu must be changed if the appetite is to be appeased.

The joy that I experience when word comes to me that Mr. Morgan is meeting with such encouragement from our people and that our people are receiving their spiritual nutriment with such keen satisfaction is great. It is the same food differently prepared and differently served and all the more acceptable because of this.

Almost as soon as I arrived at my quiet little place in the Italian Alps I commenced to send post-cards to those whose names and addresses I was provided with before I left my office in New York. I had no idea what it would mean in terms of time and work and now after four weeks of writing about a hundred cards a day I find I must abandon it for this general word of love which will reach more than if I wrote all summer the same number each day. I have been writing almost every day. Gladly would I continue this until all those who have gone through class with me at various times and in various places had been reached by that convenient point of contact, the picture post-card, but our Students alone outnumber our Congregation at the Waldorf and so in order to reach those whose names are not on our Student list and whom my love turns to just the same, this means of communication is the only one left open to me.

As I sit in the quiet of my little garden my mind naturally turns in the direction of those in America and elsewhere who are interested in that Divine Science which when understood robs human experience of those disagreeable features which makes for an unhappiness which Divine Love does not intend humanity to be subject to. It is in gardens and solitary places that the soul seems to find it easiest to commune with the Over-Soul and hence we can understand why Jesus sought such places.

When Emerson says that the hardest task in the world is "to think" I fancy he means that one must get away from the familiar haunts of men in order to be alone with the Source of all men and therefore to feel in solitude what can never be felt in society.

"The more I am with men, the less I am a man," said Thomas á Kempis, meaning by this that the more we detach ourselves from the finite, the more we come into touch with the Infinite. This is not an argument in favor of *shunning* society for all time, as much as it is a warning against *seeking* society at all times. He who is not happy unless he has a man to talk to, will never know the bliss of walking and *talking* with God as Enoch did.

Man is great not because of his power of acquisitiveness, but because of his capacity to understand God, and this capacity is increased not by his rude jostling of his neighbors in the marketplaces of the world but by his determined and systematic seasons of Silence.

In the pursuit of wealth we give up much that is eternal and gain only that which we must give up again. A man's real abundance does not consist in what he owns of this world's goods but in what he knows of Truth, therefore if what he *has* is the result of what he *is*, he can never lose what he has, hence he has no occasion for fear.

The real history of man is the history

Digitized by Google

of the soul seeking its union with That from which it *seems* to be separated and if in its wanderings it makes mistakes and pays the penalties for its mistakes, it must not be inferred that it will never find itself in the Self of all for its separation is merely apparent and not real. We are like men seeking the atmosphere as a something from which we have become detached, when, as a matter of fact, we are in and cannot escape from it.

The rise and fall of empires is as nothing by comparison with the elevations and depressions of one thinking being, for the rise and fall of empires is nothing more nor less than the accentuated and accumulated externalization of interior individual and collective states of consciousness. Our poverty is colossal until we find ourselves for this is the great requirement without which all else is of no avail.

Through all the complexities of modern life the One in us is ever seeking to express Itself and nothing but worldly distractions and sense gratifications can delay its appearance in us as the eternal and changeless Reality of ourselves and every one else.

He who makes materiality his goal and object must not be surprised if sickness and misfortune attend him as a shadow follows a man who walks with his back to the sun. When Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," he was laying down the only principle by which man can enter into the possession of that which makes for peace without perplexity. Such seekers shall find, and their visible prosperity will be the outward and visible sign of an inward and invisible state of soul.

The reason why fortunes come and go is because of the instability of the mind and its consequent incapacity to hold thought to the Real. When a man points to his worldly riches as the "substance of things hoped for" he is like a child playing with shadows in the mistaken belief that they are substantial entities.

Not to be able to see *ourselves* because of our personal surroundings is a calamity, for it makes for limitation and limitation shuts out the heavenly vision and the heavenly vision is that which makes us see the Real back of the apparent, the substance back of the shadow.

We are not to *despise* things as the ascetic despises them, we are merely not to *worship* them for then the creature is given the place in our affections which only the Creator should occupy, and this is the real origin of evil.

"Only those of tranquil minds, and none else, can attain abiding joy, by realizing within their souls the Being who manifests one essence in a multiplicity of forms," says the Upanishad.

Bewildered by multiplicity of forms, the western mind finds it difficult to concentrate on the One Essence and so it loses its true perspective and the result is spiritual astigmatism or that form of double-mindedness which James the Apostle declares to be "unstable in all its ways." The double-minded man or that man who is not yet aware of his divinity is a rope with two ends neither end of which is attached to anything. At one end of the rope there is contact with the earth but not inseverable connection. At the other end there is unity with the All but not *conscious* unity and hence the necessity of being "born again."

This being "born again" is neither physical nor intellectual rather is it the intuitive perception of a relationship to the Infinite which none of our senses, individual or collective, can substantiate and yet a relationship which is as fixed and eternal as is the relationship of light to the sun. So long as a man is ignorant of his real nature he mistakes contact for connexion and thus binds himself to that which cannot possibly hold him. When a man says he is the slave of sin or the victim of circumstances he betrays his ignorance of what he actually is and according to his words or false belief it will be done unto him.

The discovery of the Self *in* the self does not lessen man's capacities, it simply destroys whatever prevents the Self from

Digitized by Google

expressing Itself *through* the self. It is as when the dust is removed from the window-pane and the light shines through what it could not shine through before or as when the smoky lamp chimney is cleaned and polished that the light becomes more brilliant, so when ignorance gives place to enlightenment the Son of God shines through the son of man.

This is what I have wanted to say to you since I commenced with an apology for not being able to write to each and every one of you separately, that our greatest happiness consists in knowing the Truth about ourselves so that we shall no longer continue to identify ourselves with that from which we must separate ourselves.

The revelation of the Universal in the particular is not seen so much in the starry heavens or in the earth's beauties as it is seen in the soul of him who "adores his own Perfect" which is the Perfect of all. Emerson gives us some idea of this when he says, "From within or from behind, a light shines through us upon things and makes us aware that *we* are nothing, but the *light* is all. A man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knee bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love, and the blindness of the 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."

LOVE

LOVE found me in the wilderness, at cost
Of painful quests when I myself God lost.

Love on its shoulders joyfully did lay
Me, weary with the greatness of my way.

Love lit the lamp and swept the house all round,
Till the lost money in the end was found.

T'was Love whose quick and ever watchful eye
The wanderer's first step homeward did espy.

From its own wardrobe Love gave word to bring
What things I needed—shoes and robe and ring.
Love threatens that it may not strike; and still
Unheeded, strikes that so it may not kill.

The bond servant of Love alone is free.
All other freedom is but slavery.

Once o'er this painful earth a man did move,
The man of griefs *because* the man of Love.

Nothing is true but Love, nor aught of worth;
Love is the incense which doth sweeten earth.

O, merchant of heaven's mart for heavenly ware
Love is the only coin which passes there.

The wine of Love can be obtained of none,
Save Him who trod the winepress all alone.

Digitized by Google

DAILY LESSONS WITH MEDITATIONS AND CORRELATIVE READINGS

September the first.

"A mightier hope abolishes despair," says Emerson, and the reason why that is so is elsewhere explained by the same writer, where he tells that there is no "hope so bright but it is the beginning of its own fulfillment."

The displacement of fears with hope makes for the realization of the thing hoped for.

This is why hope has been likened to the sun, which, as we journey towards it, casts the shadow of the thing we feared behind us.

"Know then, whatever cheerful and serene
Supports the mind, supports the body too;
Hence, the most vital movement mortals feel
Is hope, the balm and lifeblood of the soul."

MEDITATION: "Divine Love is my Guide and Stay, my Strength and my Deliverer."

BIBLE SELECTIONS: Ps. 16:9; Romans 8:24; Jer. 17:7.

ASTOR LECTURES: Page 102, last par. to first on page 105.

September the second.

Most of us seem to be 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. In reality it is hypocrisy in pious masquerade. A person who harbors such a memory is similar to one who professes to be a Divine Scientist while keeping a shelf covered with pills and powders awaiting an emergency.

Be sincere, if not 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 offense? Were you always wholly loving and unselfish? Did you nag? Did you withhold a word of commendation? Forgive and forget both the offense and your own part in it.

MEDITATION: "I forget all that God is not."

BIBLE SELECTIONS: Luke 17:3, 4. I Cor. 13:4 to 7. Ps. 86:5.

ASTOR LECTURES: Page 97, first par.

September the third.

There is an old proverb which says, "God comes to us without bells." Not so the monster, Ignorance, who sends a legion of devils in the shape of doubt and mistrust to herald his approach. Let us remember the manner in which God approaches in moments of distress, when we are tempted to think that we are not accomplishing anything. It is in the Silence that His Angels of Intelligence flow to us in waves of healing thought which enable us to realize His presence and power in our so-called "physical" being.

MEDITATION: "We live and move and have our being in God."

BIBLE SELECTIONS: Psalm 46:10; Psalm 72:19.

ASTOR LECTURES: Page 155, first par.

September the fourth.

To the degree that the rainbow contains within itself all the grades of light, so man contains within himself all the power of Spirit. So long as he permits himself to believe in the immortality of mind and the mortality of matter, he will be a 'house divided against himself' and confusion will ensue. When he recognizes that his body is merely an extension of his mind, then he will control his body by regulating his mind, and harmony will be the result.

MEDITATION: "The power of the Spirit is expressed through me."

BIBLE SELECTIONS: Matt. 12:25; I Cor. 1:13 (first clause).

ASTOR LECTURES: Page 139; second par.

September the fifth.

No teaching of Divine Science, if put into practice, is more important or more pregnant with results than the injunction "Be still and know that I am God." To absorb an impartation like this is to gain a lasting power in, or stimulus to right and purposeful actions.

The realization that God is the omnipresent source assures us of our supply.

Digitized by Google

Let us, therefore, place our dependence upon God and nothing else. Let us constantly invoke this power of realization, and repose and serenity of mind will be the result.

MEDITATION: "My power is from God."
BIBLE SELECTIONS: Psalm 46.
ASTOR LECTURES: Page 261; third par.

September the sixth.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Job asks where shall wisdom be found and where is the place of understanding. Eventually he came to the conclusion that the only way to show understanding was to depart from evil. To him believing in evil was an evidence that one was in the congregation of the dead. The living dead are indeed to be pitied, for they miss the fulness of living joy in this world and have not yet succeeded to a plane of consciousness which will enable them to have a large hope for the future. As the Lord of Love is not to be feared, in the accepted sense of the word, we will have to search in Proverbs to find that the definition of "fearing the Lord" is "to hate evil." Let us cultivate an understanding spirit, so that we may no longer be classified among the dead.

MEDITATION: "God is my understanding."
BIBLE SELECTIONS: Job 28; 12 to 28.
ASTOR LECTURES: Page 122; first par.; Page 245; second 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 who presume to love God prove their hatred to their fellows. That which God is He has decreed that man shall become and in the unity of this one life. He who pours forth all sorts of bitter epithets upon his fellow man curses all, even God Himself. Jesus replaced all the laws of the prophets with one single commandment: "Thou shalt love the Lord thy God . . . . . and thy neighbor as thyself."

On the recognition of the universality of brotherhood rests the destiny of the race.

MEDITATION: "All life is one life."
BIBLE SELECTIONS: Matt. 5:43 to 48.
ASTOR LECTURES: Page 104, second par.

September the eighth

"A friend loveth at all times and a brother is born to adversity."

Have you ever realized that the trees are, as Markham has said, "A testament of Brotherhood"? Among these denizens of the forest there is no concerted effort to control the air, the moisture or the sunlight. Each tree takes only that which is necessary for its individual expression of life. Neither do the trees worry about the traditional "rainy day": they live life joyously and fully in the eternal now. Suppose we try to emulate the trees and live and let live fully, unto the glory of God.

MEDITATION: "I and the Father are one."
BIBLE SELECTIONS: Proverbs 14:31, Gal. 5:13 to 15.
ASTOR LECTURES: Page 105, 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 principle by which that law might be applied. He 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. It is not the number of years we live which counts but the manner in which those years are spent that transforms the iron chain of existence into the rosary of life.

MEDITATION: "God is the life of all that which lives."
BIBLE SELECTIONS: Ps. 18:31. James 1:21 to 25.
ASTOR LECTURES: Page 85, last par.

September the tenth.

The words of the mouth and the meditations of the heart do not always coincide, albeit it is supposed to be "out of the abundance of the heart the mouth speaketh." It is so easy for some people to preach one thing and to live another,

Digitized by Google

as demonstrated by the fact that we preach unity and practise separateness. We exhort others to live in peace and love, while we ourselves are slaves to our prejudice and are ruled by selfishness. Where is the unity which we preach? Are we not "one body in Christ and every one members one of another?" It is what we live not what we preach which bears the heart of a man to the throne of God.

MEDITATION: "We are all one in Christ Jesus."

BIBLE SELECTIONS: II Cor. 4:1, 2. Gal. 3:26 to 28. Eph. 2; 19 to 22.

ASTOR LECTURES: Page 86, last par.

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 creatures, 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.

MEDITATION: "God is my strength in Whom there is no weakness."

BIBLE SELECTIONS: Joel 3:10; Job 37:22; Ps. 147:5.

ASTOR LECTURES: Page 165, first par.

September the twelfth.

In every activity of life, he who demonstrates his capacity to endure is the one who receives the prize. The very fact that the way is hard bears testimony to the fact that the path will not be smooth until we overcome our difficulties, which can only be done by the application of the intelligent understanding that it is God Who works with us, both to will and to do. All things come to him who waits *patiently* on the Lord, for the reason of that one's knowledge that "he that endureth to the end shall be saved." It is this application of Divine wisdom to the affairs of every day which subdues the world, by overcoming the obstacle which must otherwise conquer us.

MEDITATION: "My power to endure cometh from God."

BIBLE SELECTIONS: John 16:33; Romans 8:18, 19; I Peter 1:13 to 18.

ASTOR LECTURES: Page 83, first and second pars.

September the thirteenth.

What is the spirit of the ages?

"Nothing but the spirit of you all,
Wherein the Ages are reflected."

Now is the accepted time: it is the all of time.

"There was never any more inception than there is now,
Nor any more youth or age than there is now,
And there will never be any more perfection than there is now,
Nor any more heaven or hell than there is now."

In the NOW you have all of eternity, the whole of opportunity and the sum of potentiality, for in it you have the gift of God, which is the power of thought.

MEDITATION: "The All is manifest in the Now."

BIBLE SELECTIONS: Rev. 12:10; I John, 2:8; I John, 3:2.

ASTOR LECTURES: Page 337; last line to end of par.

September the fourteenth.

"So God created man in His own image."

Can you conceive of a nobler pattern? And how has man progressed along his destined way? Has he "bettered his instruction?" Has he not in his turn, created a God after his own faulty image and endowed Him with attributes that are anything but true or complimentary to his Maker? A God who 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 evolve for himself a conception of a God who will

Digitized by Google

be worthy to express the Love and Law of the universe, and have none of the limitations, 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: "God is my Greatness."
BIBLE SELECTIONS: I John 3:1 to 21.
ASTOR LECTURES: Page 280, second par.

September the fifteenth.

The life of Jesus proves the divinity of man and the existence of Love. None came to Him for comfort that did not find it; none was weary that did not find rest; none was sick that could not be healed. Jesus 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, His confidence in the ultimate triumph of Divine Love never wavered. Are you true to that command of the Master to love one another? Are you so filled with the spirit of Divine Love that the welfare of another is as dear to you as your own? Your crown of life may be preceded by a crown of thorns, but if you follow the Light of Divine Love you, too, will become a saviour of men.

MEDITATION: "The Love of God unites me with all Life."
BIBLE SELECTIONS: Heb. 13:1, 19, 20, 21.
ASTOR LECTURES: Page 156, 2nd par. Page 157; 2nd par.

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. 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 view, conceive and execute the remedy. The world does not accept kindly 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: "God is the eternal remedy."
BIBLE SELECTIONS: James 2:5, 6, 7, 8, 9, 10.
ASTOR LECTURES: Page 165. 1st par.

September the seventeenth.

Some of us are gifted with eyesight which surpasses that of the eagle when we wish to detect flaws in the geneology or character of our fellows. If we always realized how such judgment and such pronouncements reflect upon ourselves, we would neither utter them nor indulge in the contemplation of them. Is it not likely that we detect easily what is most familiar to ourselves? Are our minds stayed on 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 toward the plane 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: "Love is without flaw."
BIBLE SELECTIONS: Matt. 7:1 to 6; 7 to 13.
ASTOR LECTURES: Page 283, 2nd 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 to the Inner Chamber, has placed you in a different light among your fellows. It is not enough to be hearers of the Word only; you must be *doers*, to the end that you may be an ex-

Digitized by Google

ample for those who are watching your footsteps. It is no credit to do good because it will bring good. You must do good because it is God's way of lifting other souls to the consciousness of Divine Guidance and Sonship. Teach by doing; it is the most effective method.

MEDITATION: "My life is proved by my work."

BIBLE SELECTIONS: Jas. 1:23 to end of chapter.

ASTOR LECTURES: Page 147, 1st 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 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 our 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: "Dwelling on the real, lifts me above the unreal."

BIBLE SELECTIONS: John 12:32, 44, 45 to end of chapter.

ASTOR LECTURES: Page 124, 1st par.

September the twentieth.

The doctrine that repentance is necessary to salvation is by no means new. It is the discovery that if man must repent in order to be saved, that which is new is, that he must sin in order to repent! It is this false interpretation of scripture which honorably distinguishes the so-called atheist or the man whose integrity is so well founded that he can not stoop to the plane necessary to the conception of an all-wise God making such un-wise laws. What does repentance mean? Substitute the word "forsaken" for "repentance," and it will be possible to better understand the teaching of the Nazarene.

MEDITATION: "Sin is forgiven when it is forsaken."

BIBLE SELECTIONS: Mark 2:3 to 10.

ASTOR LECTURES: Page 144, second par. Page 108, first par.

September the twenty-first.

Prejudice is a kind of soul-sickness which colors everything with the hue of the disease and, like the eye of jaundice, to it everything appears yellow. The weaker the judgment, the stronger the prejudice, and it is doubtful if anything is stronger than human prejudice. The mob is ruled by prejudice; the rabble judges what it sees and it does see according to its prejudice. Prejudice acts upon the reason as a poisonous gas upon an individual. It is an emanation of ignorance which, like a fog, dims the brightest and obscures the best of all the good and glorious truth that surrounds us. Let us fast from prejudice.

MEDITATION: "There is no prejudice in my mind."

BIBLE SELECTIONS: Matt. 17:21.

ASTOR LECTURES: Page 50, first par. Page 51, second par.

September the twenty-second.

Today presents unnumbered opportunities to prove your divinity. Have you a cross? Take it up and it will become a crown. Jesus overcame his cross by proving its unreality. He picked it up and lo, it became a crown. Do likewise, by denying yourself your human right to fret because of evil-doers. By so doing you establish your divine right to overcome evil through the power of mind. Refuse to accept the verdict of pain. Realize your God-given dominion over it, and Power from on High will be given to you to overcome its appearance, regardless of the shape it has assumed. ONLY GOD IS—nothing is true but God.

MEDITATION: "In the eternal Now is the all of opportunity."

BIBLE SELECTION: Psalm 145.

ASTOR LECTURES: Page 98, first par.

Digitized by Google

September the twenty-third.

Self-interest has been spoken of as "the leprosy of the ages' which attacks us from infancy, causing young heads to calculate before knowing how to reflect. Selfishness detracts from nobility, the essence of which is forgetfulness of self. Have you ever seen a beautiful flowering bush beaten into the earth by a storm until all its bloom was destroyed? Just so selfishness destroys whatever it enters into. There is no more striking example of this than in the case of Jacob who took advantage of the fact that his brother was dying of hunger to rob Laban of his birthright.

MEDITATION: "There is no selfishness in Love."

BIBLE SELECTIONS: Gen. 25:27 to 34; John 13:3 to 6.

ASTOR LECTURES: Page 137, first par.

September the twenty-fourth.

Renan asked: "When will it be worthwhile to live? It will be worth-while to live when we realize that existence is an opportunity to live in "the house not made with hands" to the glory of God; and what is a house not made with hands if it is not a house made with mind? It is thus that the house of your earthly tabernacle may decay without disturbing you, for you have a house eternal in the sky of thought; a house that is restored at will. Existence is merely an aim to discover life, and it may cease, but the loom of life is interminable and the design it was weaving when the sun of existence goes down today will be on the loom when the sun comes up to-morrow—the design which is perfection, perfection of mind and soul and body.

MEDITATION: "God is the all of perfection."

BIBLE SELECTIONS: Acts 17:23; Romans 14:8; Romans 12:1.

ASTOR LECTURES: Page 337, first par.

September the twenty-fifth.

Today is the Lord's Day. That is why we must dedicate it to constructive thinking by avoiding negative discussions. It is said that the years of the wise man are lengthened by his ideas, as those of a fool are shortened by his passions. See to it that your ideas are patterns by which you are to fashion the things that you are to have in your life. Your thoughts shape your existence. Make it beautiful by closing the door of your mind against the intrusion of any thought unworthy of the Son of God, that your conversation may be acceptable to God.

MEDITATION: "My mind is closed to all that is negative."

BIBLE SELECTIONS: Matt. 12:36; Eph. 6.17; James 3:2.

ASTOR LECTURES: Page 90; second par.

September the twenty-sixth.

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 where man appears co-existent with God.

MEDITATION: "MY SELF is the self of the universe."

BIBLE SELECTIONS: John 1:4, 5:24; James 2:8; I John 3:16; Col. 3:3.

ASTOR LECTURES: Page 144; second and third paragraphs.

September the twenty-seventh.

Beecher has likened Love to the River of Life flowing through the world and he cautions the inhabitants thereof not to think that they know Love because they have stood at "the little, trickling rill, the first small fountain." Not untiil one has left the shore of self and waded out into the middle of the River of Life, in service to humanity, has he tasted the joy of the Love which is service. Jesus, the Christ, served His disciples after His Resurrection—so great was His love of humanity.

MEDITATION: "Love is the bread of Life."

BIBLE SELECTION: John 21.

ASTOR LECTURES: Page 107, first and second paragraphs.

Digitized by Google

September the twenty-eighth.

There is but one Kingdom of Heaven, and that is within the hearts of man. There is but one door, and that is the Christ door. We may as well try to conceal from the earth 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 in 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 kingdom of heaven is within me."

BIBLE SELECTIONS: Matt. 7:14; John 14:6 to 12.

ASTOR LECTURES: Page 146, 2nd par.; Page 151, 2nd paragraph.

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: "Christ is my example."

BIBLE SELECTIONS: Jas. 1:22 to 25; John 13:15.

ASTOR LECTURES: Page 170, third par.; Page 191, second paragraph.

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" or his heritage, but had nodded drowsily outside the temple, while all the feast was prepared within. Is it not the hour for us to enter into our "place"?

MEDITATION: "Peace and joy are my heritage."

BIBLE SELECTIONS: Romans 8:16 to 18; Psalms 91:1.

ASTOR LECTURES: Page 89, second paragraph; Page 70, second paragraph.

"THINK on it—the God Who has bestrung the stars upon His essence, making a shine of them twixt night and day—that God who flung from His hand creation as man casteth a toy or a child bloweth a bubble—that God, in His magnitude, in His awesome power, stopped an instant and uttered thee and me forever."—*Patience Worth.*

WHO waits until the winds shall silent keep,
Will never have the ready hour to sow;
Who watcheth clouds will have no time to reap.

—*Helen Hunt Jackson.*

He who will not answer to the rudder, must answer to the rocks. —*Herve.*

Digitized by Google

EULABEE DIX

SMART AFTERNOON GOWNS

58 West 57th Street Studio 1

New York City

ANNOUNCING A NEW BOOKLET By W. JOHN MURRAY

THE BASIS OF SUCCESS

The Author has given in a forceful, clear-cut and practical way the basic principles for attaining the highest Achievement and Success; for UTILIZING the HIGHER FORCES and POTENTIAL POWERS within, and for REALIZING and DIRECTING these powers constructively in overcoming all limitations, TRANSCENDING all difficulties, and meeting the obligations of life triumphantly.

Orders will be filled by October 1st—**Price 25c., Postage 4c.**

Address:

DIVINE SCIENCE PUBLISHING COMPANY, Inc.

113 West 87th Street, New York, N. Y.

Mr. Murray's Class Lectures

The Fall Course of Class Lectures in Divine Science and Practical Metaphysics, by Rev. W. John Murray, will begin on Monday evening, October 20th, at the Waldorf-Astoria Hotel, and extend over a period of six weeks, occurring every Monday and Friday evening during that time.

The Dates and Subjects are as follows:

Monday, Oct. 20—The Principle of Being.
Friday, Oct. 24—The All-Inclusive Presence.
Monday, Oct. 27—The Unassailable Power.
Friday, Oct. 31—The All-Knowing Mind.
Monday, Nov. 3—The Source of All Movement.
Friday, Nov. 7—Man and his Potentialities.
Monday, Nov. 10—How to Destroy Negative Conditions.
Friday, Nov. 14—How to Build up Positive States.
Monday, Nov. 17—The Science of Prayer.
Friday, Nov. 21—The Method of the Master.
Monday, Nov. 24—The Power of the WORD.
Friday, Nov. 28—The Eternal Fitness of Things.

Mail application for registration to Secretary, making check for $25.00—price of course—payable to W. John Murray, 113 West 87th Street, New York City.

Digitized by Google

VOLUME 15
NUMBER 11

The Gleaner

SEPTEMBER
1924



AND HIS NAME SHALL BE CALLED THE PRINCE OF PEACE

Digitized by Google

Digitized by Google

PRACTITIONERS

NEW YORK CITY AND VICINITY

MR. D. M. MURPHY, Room 1200, 347 Fifth Avenue, New York City. Tel. Ashland 6147. Office Hours: 2 to 5, except Sat. and Sund. Home Tel., Lexington 9926.

MRS. ROSALIE M. BEATTY, Elm Court, 164 22d Street, Jackson Heights, Elmhurst, L. I., N. Y. Telephone, Havemeyer 3927. Appointments: Thursdays, 1-5 P. M.

REV. GEORGE TOMKINS, 14 East 36th Street. Telephone, Lexington 3688.

MRS. ELIZABETH L. GAVITTE, Hotel Arlington. Room 810. 18 W. 25th Street, New York City. Telephone, Watkins 8960.

MRS. GEORGE F. HADLEY, Hotel Breslin, Broadway and 29th Street, New York City. Telephone, Madison Square 7000.

MRS. ADDALENA MENZEL, Hotel Gregorian, 35th St., Between Fifth Avenue and Broadway. Telephone, Fitz Roy 5530.

MRS. G. B. OWEN, 19 Arlington Place, Brooklyn, N. Y. Telephone, Decatur 10044.

MISS EVA HUNT, 250 West 121st Street, New York. Office Hours: 3 to 5, excepting Sunday. Telephone, Morningside 8522.

NEW JERSEY

MRS. ENGST, 128 Monmouth Street, Newark, N. J. Telephone, Waverley 5578-J.

MRS. ROBERT BURTON, 260 Scotland Road, South Orange, N. J. Telephone, 11-J. South Orange.

MASSACHUSETTS

MRS. ELLA J. TITUS, 41 Pequossette Road, Belmont, Mass. Telephone, 1852-M Greater Boston.

PHILADELPHIA

MRS. MARY L. S. BUTTERWORTH, Chapel of Truth, 1507 Walnut Street. Telephone, Locust 1707. Home Telephone, Spruce 2030; Home Address, 1520 Spruce Street, Philadelphia, Pa.

MR. PHILIP E. HORTON, 600 Shady Avenue, Pittsburgh, Pa.

WASHINGTON, D. C.

DIVINE SCIENCE IN WASHINGTON, Studio 812 Seventeenth Street, N. H. Sunday Service, 4 P. M., conducted by Miss Emma Gray. Noonday Healing Service, daily, by Elizabeth Read. Cordial welcome to all.

MISS LEONA FEATHERS, 731 Shepherd Street N. W. Telephone, Adams 3534. By appointment only.

BUFFALO, N. Y.

GRACE L. S. GORTON, 35 Granger Place, Buffalo, New York. Telephone, Bidwell 4493-J. Office Hours: 10 to 12 A. M.

DETROIT, MICHIGAN.

MR. ANDREW LIVINGSTONE MASSON, Apartment 8, 216 Adams Avenue East, Detroit. Michigan.

CHICAGO

MR. and MRS. FRANK G. RITCHIE, Chicago, Ill.; New Straus Building on Michigan Avenue, at Jackson Boulevard. Rooms 1812-1814. Office Hours: 10 to 4. Residence, 7517 Paxton Avenue. Telephone, South Shore 5693.

HOUSTON, TEXAS.

MRS. M. F. BORNEFELD, 3120 Caroline Street, Apartment 5, Houston, Texas. Telephone, Hadley 4626.

CAPETOWN, SOUTH AFRICA

MRS. M. J. MINSHULL, Capetown, South Africa.

Digitized by Google

Church of the Healing Christ

(DIVINE SCIENCE)

NEW YORK

Waldorf-Astoria, Fifth Ave. and Thirty-fourth Street

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.

Congregational singing. All seats are free.

On Wednesday evenings at 8:15 o'clock Mr. Murray gives Bible interpretations and short talks on Truth.

A Healing Meeting is held daily, except Sunday, between 12 and 1 o'clock at the Waldorf-Astoria Hotel.

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

SUNDAY SCHOOL—The Sunday School meets every Sunday at 11 a. m. Teachers work earnestly to instill into the minds of the children the truths of Divine Science. Have your children registered as Sunday School members and bring them with you each Sunday. We have specially prepared lessons. We earnestly desire the co-operation of the parents in our work for the children.

This Church organization is maintained entirely by voluntary contributions. Our total expenses are $32,000 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. A. R. Trimble, President
Mr. Arthur A. Michell
Mr. Charles Austin Bates
Mrs. Walton Marshall
Mrs. Byram Winters
Mr. R. C. Thompson, Vice-President
Mrs. Phillips Brooks Robinson, Secretary
1038 Park Avenue
Mr. Enno Greeff
Mr. David B. Babcock

Mr. H. R. Hosbach, Treasurer
284 Lexington Avenue

Digitized by Google

THE GLEANER

CHURCH DIRECTORY

113 WEST 87th STREET — **NEW YORK CITY**

UNITY CENTER OF TRUTH
236 South 13th Street
Philadelphia, Pa.

Responsive Service Every Sunday at 11:15 A. M.

Evening Services Every Sunday and Wednesday at 8. P. M.

Meditation 12:15 P. M. Daily

Three Hour Healing Service Every Friday 12 to 3 P. M.

Classes in TRUTH for Children Every Sunday at 11:15 A. M.

CHURCH OF THE HEALING CHRIST
(Divine Science)
Chicago

Sunday Services, 11:00 A. M.
Sunday School, 11:00 A. M.
The Blackstone Hotel.

Week-day Activities
1814 Straus Building,
312 So. Michigan Avenue
Half-Hour Meeting every week-day 12:15
Rooms open 9 to 5.
Rev. Alice R. Ritchie, D. S. D. Minister.

Beginning Friday evening, September 26th, 1924, Richard Lynch will give a course of Twelve Lessons in

SPIRITUAL HEALING

"How to Heal and be Healed"

To attend the above-mentioned course, the student must register his name with the Registrar at the Unity office, Fisk Building, 250 West 57th St., on or before September 24th. Compensation is your free-will offering.

When You Want Printing of any Kind Let Us Figure with You

G. W. DANNEMAN & CO., Inc.
Printers

154 Nassau Street, New York, N. Y.

TELEPHONE BRYANT 8428 — 2 WEST 47th ST., N. Y. ROOM 903

HARRY R. HOSBACH
(FORMERLY WITH GORHAM CO.)

Diamonds Pearls Precious Stones Jewelry and Silverware

Special attention given to the preparation of Designs for the re-arrangement of your Jewels to conform with the present Mode.

Digitized by Google



Better Babies

After a baby is old enough to eat crackers, one of the best foods for him is Wheatsworth Real Whole Wheat Crackers. These crisp, delicious crackers, made from 100% Whole Wheat and natural brown sugar, are what Nature intended for your child. They contain the health and body-building food elements that little bodies need.

Prove the goodness of Wheatsworth Crackers at our expense. Send 4 cents in stamps to cover return postage and we shall send you trial package of eleven crackers—FREE.

Wheatsworth

The WHOLE WHEAT Cracker

Made only by the F. H. BENNETT BISCUIT CO., Millers and Bakers

Digitized by Google

The VANDERBILT HOTEL

Thirty-fourth Street East
at Park Avenue
NEW YORK CITY

An Ideal Hotel with an Ideal Situation

TELEPHONE
Highland Mills 75 F4

POST OFFICE
Central Valley, N.Y.

THE GREEN HEN TEA HOUSE

Where the passer-by may
BREAKFAST, LUNCH, DINE or
Drink a Cup of Tea

A Limited Number of House Guests
Accommodated.

MISS NANNA BIGLER, Hostess

Miss Moore

INTERIOR DECORATIONS
Furniture Hangings
Carpets, Lamps and Shades

591 Lexington Ave. New York City

Telephone New Rochelle 6962

MME. LUDMILA VOJACKOVA WETCHE

Teacher of Piano

Pianist for the
Church of the Healing Christ

Accompaniste **Coach**

511 WEBSTER AVENUE
NEW ROCHELLE, N.Y.

— Precious Stones and Jewelry of —
Fineness and Beauty

Artistic Remodeling of Old Jewelry a Specialty

WEDDING GIFTS, ENGAGEMENT RINGS,
USHERS' PRESENTS

Henry Baremore Billings, Chester Billings
452 Fifth Avenue, New York City

Phone Longacre 10271 Suite 203

Digitized by Google



MISS GHEEN, *INC.*

Decoration *of* Houses

NEW YORK
444 PARK AVENUE
Plaza 8230

CHICAGO
163 EAST ONTARIO ST.
Superior 4400

BLUFF POINT CAMP

Raquette Lake, N. Y.

Adirondack Estate of the late
ROBERT J. COLLIER



An idealistic mountain retreat where all is still and awe-inspiring.

A VERITABLE GARDEN OF BEAUTY

which the God of Nature has adorned with every possible resource for ***mental, physical and spiritual uplift,*** and with all of the RECRECATIONAL features for ***health, happiness, enjoyment.***

The camp, consisting of a picturesque grouping of log cabins, club house and main lodge, has a magnificent setting of lake and mountains in the foreground—in the background are the forests primeval, with numerous trails leading to great solitudes where one can forget all cares and worries of the outer world and look through Nature's beauties, up to *Nature's God.*

BOATING—FISHING—SWIMMING *CUISINE UNEXCELLED*

Open for guests—June 15 to October 15

Information on request

ANNE THOMSON

794 North Broadway **Yonkers, New York**



AMBROSIA

REGISTERED

AN ASTRINGENT TONIC

FOR HEALING, BEAUTIFYING AND PRESERVING THE SKIN

Send for Trial Bottle, 25c

Made only by

Hinze Ambrosia Preparations Co., Inc.

19 East 59th Street, New York

Phone, Plaza 5277

Digitized by Google

THE PUBLICATIONS

of the

DIVINE SCIENCE PUBLISHING COMPANY, Inc.

May be obtained at the following

BOOK STORES, CENTERS, READING ROOMS, ETC.

BOOK TABLE OF THE CHURCH OF THE HEALING CHRIST, Waldorf-Astoria Hotel, New York City.

ENGLAND, London—The Rally, 39 Maddox St., W. I.

HAWAII, Honolulu—Metaphysical Library, 2115 McKinley St.

NEW YORK CITY—Baker and Taylor Co., 354 4th Ave.; Brentano's, 27th St. and 5th Ave.; Goodyear Metaphysical Bookshop, Inc., 25 West 42nd St.; Harmony Book Store, 51 West 50th St.; League for the Larger Life, 222 West 72nd St.; R. H. Macy & Co., Inc., Herald Square; New York Unity, Fisk Bldg., 250 West 57th St.; John Wanamaker, Broadway at 8th St.; The Westminster Press, 156 Fifth Ave.

CALIFORNIA, San Francisco—Metaphysical Library, 466 Geary St.
Sacramento—Mrs. A. E. Read, The Saquoia.

CONNECTICUT, Hartford—New Thought Society, Room D, 17 Haynes St.

COLORADO, Denver—Colorado College of Divine Science, 1819 East 14th Ave.

D. C., Washington—S. E. Read, 908 Conard Apts.

FLORIDA, Jacksonville—Unity Centre, 302 Clark Bldg.

GEORGIA, Atlanta—Miller's Book Store, Inc., 64 No. Broad St.

ILLINOIS, Chicago—Rev. A. R. Ritchie, New Straus Bldg., cor. Michigan and Jackson Blvd.

LOUISIANA, New Orleans—P. L. Brothers, Sr., 1207 Constantinople St.

MASSACHUSETTS, Boston—Home of Truth, 111 Newbury St.

MICHIGAN, Detroit—Unity Center, 3782 Woodward St.

MISSOURI, St. Louis—Rev. E. C. Hartman, 4030 Lindell Blvd.; Rev. H. H. Schroeder, 3537 Crittenden St.

NEW JERSEY, East Orange—The Divine Science and Unity Society of the Oranges, 569 Main St.

NEW YORK, Riverhead, L. I.—Mrs. N. O. Petty, Lincoln Ave.
Syracuse—M. M. Andrews, care of Syracuse Journal.

OHIO, Cincinnati—Divine Science Library, Room 57. 9-11 West Fourth St.; New Thought Temple Library, 1216 Mercantile Bldg.; Cincinnati Unity Center, Burnet House, Vine and Third Sts.
Cleveland—Cleveland Truth Center, 725 Hickox Bldg.
Newark—Mrs. M. P. Hilfinger, 286 Indiana St.

PENNSYLVANIA, Philadelphia—Chapel of Truth, 1507 Walnut St.; Mrs. H. E. H. Mason, 5315 Germantown Ave., Germantown; The Quill Book Shop, 116 South 18th St.; Unity Center of Truth, 236 South 13th St.
Pittsburgh—Mrs. O. B. Agner, 6334 Howe St.
Pittsburgh—The Thompson Shop, 901 May Building.

TEXAS, Houston—Unity Metaphysical Center, 1 New Majestic Theatre Bldg.

WASHINGTON, Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Digitized by Google

THE PUBLICATIONS

of

W. JOHN MURRAY

Send for a more extended list, if you desire to know the nature and contents of each book.

An unspeakable amount of good is accomplished by interesting a friend in any of these books, as Mr. Murray's presentation of the TRUTH is sincere, earnest, illuminating and convincing.

The Astor Lectures, paper cover	$1.00
The Astor Lectures, cloth cover	2.00
The Astor Lectures, Im. Leather	2.00
The Astor Lectures, leather	3.00
The Necessity of Law	2.50
Mental Medicine	2.00
The Realm of Reality	2.00
New Thoughts on Old Doctrines	1.00
The Sanity of Optimism	.75
Postage on the above listed books	.08

The Changeless Reality	.25	Abundance	.15
Life	.25	Making Good	.15
God The Banker	.25	Law of Supply	.15
Prayer in Divine Science	.25	How to Demonstrate	.15
The Atonement	.25	Religion and Business	.15
Self Discovery	.25	Concentration	.15
Nuggets No. 1	.25	How to Get Well	.10
Nuggets No. 2	.25	Heredity	.10
Nuggets No. 3	.25	What Think Ye of Christ	.10

Postage on the above listed booklets .02

In sending order please do not remit in currency as it is frequently lost in the mail. Remit by Check or Money Order.

THE DIVINE SCIENCE PUBLISHING CO., INC.

113 West 87th Street **New York City**

Digitized by Google