

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

OCTOBER, 1912.

No. 1

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season

and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

The Desert of Waiting.

In rare and charming manner, in a story called "In the Desert of Waiting," Miss Anna Fellows Johnson has used the old theme of the divineness of common toil,—of the ultimate moulding of the soul to finer issues through the monotony and grind of daily routine.

The scene of the story is in the Orient, and the writer has preserved the Eastern atmosphere and setting with the artist's true insight and delicacy. The plot has a fine simplicity and uniformity. It is based on the quest of one Shapur, a member of a caravan party crossing the desert, each bound for the "City of his Desire." The story is substantially this:—

A caravan once set out across the desert, laden with rich merchandise for a far distant country. The camels bore various rich treasures in their packs. Shapur's camel bore simply a great load of salt.

Each merchant's aim was to reach the City of his Desire, through the avenue of the Golden Gate. Entrance through this gate was desirable, because it meant to the merchants the opportunity to

fall in with the royal cortège going to the palace of the Rajah, and thereby to get entrance into its courtyards. Sales there, would naturally bring greater sums than would those made elsewhere, in open market.

Failure to reach the gate at this time would mean to the common vendor exclusion at all other times, hence the eagerness of the caravan travelers in their quest.

The Peter of the caravan was the impulsive and high-hearted Shapur. He would be first to arrive—would lead, and not follow. But, in the midst of the desert, disaster overtook Shapur. A great lameness fell upon his camel, unfitting it for further journey. A partial lessening and finally a complete removal of the load left the camel still unable even to rise. In their impatience to reach the goal, Shapur's companions passed on, leaving him to a vigil of many days and nights beside his camel.

Meanwhile the salt bag, which was carelessly thrown near a fountain, had been depleted of its contents, for a tiny rill of water had trickled into it, reducing it to a

liquid mass and finally washing away all but a sackful.

In great agony of spirit, Shapur rent his mantle and beat upon his breast. Deprived of his wares, further journeying seemed motiveless and senseless. In his absolute dejection of spirit, even the sustenance which was at hand—water and the fruit of the date tree—seemed valueless in his eyes.

In the bitterness of his soul he cried out, "Ah! woe is me. Of all men I am most miserable; of all dooms mine is most unjust! Why should I, with life beating strong in my veins and ambitions like a burning simoon in my breast, be left here helpless on the sands where I can achieve nothing, and make no progress toward the City of my Desire?"

But the scene soon shifted. One day a bee buzzed about him with such persistence that it aroused him from his apathy. He determined to follow the bee to its hive in quest of honey, any motivated activity seeming better to him than useless lamentation.

In his pursuit of the bee he came to the palm-trees of another oasis. Hastening his steps he found that the bee had led him to the Rose Gardens of Omar, a sage with the power of transmuting the most common things of earth into things precious and beautiful.

This sage, so much sought of countless people, had retired to a hermitage and his dwelling was now vainly sought of all men. Only the bees knew where lived the sage, and Shapur, in following the bee, was brought all unconsciously to the alchemist's home.

With charming frankness he told his story to Omar, who was touched to sympathy. He invited him to be his guest until sundown. At parting the old man, so keen to divine the thoughts of men, read Shapur's own thoughts to him in a few brief words. They had, indeed, been centered, as Omar said, upon the ease with which he, Omar, might change the remnant of salt into gold, thus permitting Shapur to go joyfully to the City of his Desire, richer for his delay.

But as Omar continued, Shapur's heart sank—

"Nay, Shapur, each man must be his own alchemist. Believe me, for thee the desert holds a greater opportunity than kings' houses could offer. Give me but thy patient service in this time of waiting, and I will share such secrets with thee that when thou dost finally win thee to the Golden Gate, it shall be with wares that shall gain for thee a royal entrance."

So Shapur went back for his

camel, and with great gentleness carrying the sack of salt on his own shoulders, brought it to the fields of Omar, where he left it browsing upon herbage near a fountain.

Upon returning to the sage, Shapur found that his work consisted in filling with rose petals a row of great stone jars. Each morning before sunrise they were to be filled with petals plucked from the myriad roses of the garden, and the petals to be covered with water from the fountain—"A task for poets," as Shapur thought.

But he had forgotten to reckon with thorns and serpents, and the body's cry for sleep during the long nights, and the fearful monotony of it all. For his task required him to stand through weary hours, stripping the rose-leaves from the calyxes, until many thousands had been dropped into the great jars. At daybreak Omar came out and commended his work, bidding him break his fast, and then to slumber, to prepare for another sleepless night.

Thus the months went by, heavy with the hopelessness of monotony. Shapur was learning no recondite mysteries, and as the monotony ate inward an agony of self-questioning set in. Was not his life being wasted in this mer-

ciless and endless chain of uninteresting days and deadly nights? Would it not have been better to have waited by the first fountain? The one thing that held him to his task was the shadowy form of his camel, kneeling outside by the fountain, which seemed always to whisper to him of patience.

Once, while bending over his jars, he saw a caravan pass by in the distance. A great sickness filled his soul to be gone—a fierce longing for the open road shook him as he pictured the joy of the trail, and the arrival at the great city. But, again looking out, he saw his faithful camel, and again it seemed to whisper, "Patience, Shapur, patience. So thou, too, shall fare forth some day to the City of thy Desire."

One day, in the waning of summer, Omar called him into a strange room, and disclosed to him the mystery of his art—the process by which the roses were distilled, and the oil floating on the tops of the vessels, gathered up. He showed him a tiny vial weighing but one rupee, into the filling of which had gone a hundred thousand roses, to make the attar contained. Omar told him it was so costly that only princes might purchase, and worth more than the entire load of salt washed away by the fountain.

With great diligence Shapur held himself to his new task, until one day, Omar, with words of sincere commendation, placed in his hands a crystal vase, sealed with a seal, and containing the rare attar.

"Wherever thou goest," said Omar, "this sweetness will open for thee a way and win for thee a welcome. Thou camest into the desert a common vendor of salt; thou shalt go forth an apostle of my alchemy. Wherever thou seest a head bowed down in some Desert of Waiting, thou shalt whisper to it, 'Patience.' Here, if thou wilt, in these arid sands thou mayest find thy gardens of Omar, and even from the daily tasks that prick the sorest, distil some precious attar to sweeten all life. So like the bee that led thee to my teaching, thou shalt lead others to hope."

Strengthened in spirits, Shapur, bearing the crystal vase, fared forth on his camel to the "City of his Desire." The Golden Gate swung wide for this student of Omar, and merchants brought their precious stones to exchange for drops of his attar. Everywhere he went he was given a royal welcome, and the sweetness of his vial seemed to heal the inner hurts of men.

Wherever he saw a heart bowed down in some Desert of Waiting,

he remained to teach Omar's alchemy, how that out of the commonest experiences of daily life may be distilled the wine of courage and life.

At his death, Shapur caused his tomb to be placed where the caravans passed, and at the crossing of the highways he had carved in stone the figure of a camel kneeling upon the sand. No traveler faring toward the City of his Desire could fail to read the inscription:

"Patience! Here, if thou wilt, on these arid sands thou mayest find thy garden of Omar, and even from thy daily tasks which prick thee sorest, distil some precious attar to bless thee and thy fellow man."

Generations came and went—generations of men with restless hearts, each faring farther westward to the City of Desire.

Some pitched their tents in the valley, but the sons of Shapur pushed far onward toward the Cities of their own Desire, always nearer the Golden Gate, which had opened so gloriously to the Shapur of old. Always the vision of the gate lured them on, burning always ahead, yet forever out of reach.

And in their quest the same strong agony fell at times upon the sons of Shapur. Some, ex-

hausted by the privations of the desert, cried out that Allah had forsaken them and railed at the fate which gave them birth.

During the long years the mountains lying within sight of the Golden Gate were shaken with earthquake shock. Hail and rain, too, chiseled the rocks, until finally they took on the form of a camel, that symbol of infinite patience far back in the old years of Shapur—a figure kneeling forever there at the “passing of the ways.”

And now, to every sad seeker on his way toward his City of Desire, his Holy Grail of vision, it whispers the old lesson learned by Shapur in his Desert of Waiting:

“Patience! Thou camest into the desert a vendor of salt; thou mayest go forth an alchemist, distilling from life’s tasks and sorrows such precious attar in thy soul, that its sweetness shall win for thee a welcome wherever thou goest, and a royal entrance into the “City of thy Desire.”

Ultimate Moldings.

“O Earth! thou hast not any wind that blows
That is not music; every weed of thine
Pressed rightly flows in aromatic wine;
And every little brown bird that doth sing
And every humble hedgerow flower that grows
Holds something greater than itself, and bears
A living Word to every living thing.
Albeit, it hold the message unawares.
All shapes and sounds have something which is not
Of them: a Spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an eternal Presence thrills
The fringes of the sunset and the hills.”—REALF.

The Folly of Fear.

"Fear Hath Torment."—JOHN 4: 18.

To state that fear hath torment is not to state anything new or uncommon. There is not a sane man, woman or child who will not agree perfectly with the statement on the basis of a purely personal experience. Who of us here has not suffered through this almost universal emotion? Who has not at some time in his life been afraid of something, of somebody, of some immediate danger or of some future calamity? How often we have feared that which has never come to pass; how often we have induced and produced that which would never have come to pass if we had not allowed our fears to run away with us. We argue that we are not responsible for our fears; that they come unsolicited and remain like unwelcome guests in spite of us. Man, the greater, is at the mercy of his own emotions. The mouse terrifies the woman, the ghost terrifies the child and the man trembles before the rent man.

Admitting that fear does make cowards of us all, the question

still remains as to which is the superior force. Is a *state* of mind superior to mind itself? To assert that a *state* of mind is bigger than mind itself is as foolish as it would be to assert that a man may be dragged from place to place by his own shoe string. We have become the victims of our own delusions, the greatest of which is that man is at the mercy of his lower instincts and feebler emotions. We have been *mis*-educated and we are paying the price of our learned ignorance. A dog was once put in a cage with a young lion, and as they grew and played together it was noticed that the dog, being older and manifesting more intelligence, would frequently chastise the little lion. This continued until the lion arrived at his full stature, while the dog remained much about the same size. They were both members of a travelling menagerie, and the lion was a source of much trouble to his keepers on account of a spasmodic bad temper. On such occasions the only

thing that could be done was to bring his old friend and playmate, and the very sight of the dog had an instantaneous effect. The dog would reprimand him in intelligible barks, and for a time all would be serene. In course of time the dog passed away and the keepers were compelled to resort to another expedient, which never failed to work. Whenever a symptom of anger would begin to manifest itself the keeper would give his familiar whistle, which in time past had always brought the dog, and at once there would be a change.

Of course, we are perfectly willing to admit the possibility of such an occurrence as this, but even while we listen we are saying within ourselves, "The lion's fear was based upon a delusion which just a little intelligence would have dissipated. At any time he could have killed the dog, were it not for his long-continued belief in the dog's superiority. Our fears—on the other hand—are based upon actual conditions over which we have no apparent control." In this way we seek to justify our fears through unwillingness to admit our cowardice. Perhaps the word cowardice is a harsh word and so we substitute the word ignorance. In the case of the lion we see the result of false belief.

Ignorant of the fact that he had outgrown the dog in strength, and clinging to the belief of his infancy he continued to the day of his death the victim of a delusion. I have no doubt it would have been quite as difficult to convince the lion that his fears were baseless as it is to convince ourselves or others. We deceive ourselves into the belief that it is danger which creates fear, when a calmer and more thoughtful view reveals the fact that it is all too frequently the case that fear creates danger. "To fly the boar before the boar pursues,

Were to incense the boar to follow us

And make pursuit where he did mean no chase."—Shakespeare.

That which we in time past regarded as mere poetry we are now seeing in the light of spiritual psychology as Law. The thing we fear most comes upon us, not because it would have come anyway, but because we attract whatever we meditate upon most persistently.

"To fear the foe, since fear oppresses strength,

Gives in your weakness strength unto your foe,

And so your follies fight against yourself."

A little understanding of Truth changes our viewpoint along so

many lines, and in nothing does it so completely change it as when it reveals the danger of fear in contradistinction to the fear of danger. The great danger of fear is that it debilitates. It unfits one to cope with the thing feared, thus giving seeming strength through our weakness to that which has no strength.

In our ignorance we give to the tiny dog of our personal experience a strength and a power which it does not possess. The "Lion of the tribe of Judah" which symbolizes moral courage is utterly subdued by the belief that man's experiences are bigger than man himself. Admitting the danger of fear, as we must, the question remains, "What is the remedy for it?" It is one thing to diagnose the disease, and quite another thing to cure it. It would be sad indeed if, after learning the cause of all diseases, we should be unable to discover a panacea. Of what value is it to discover that "fear hath torment" if we cannot overcome the torment producer? Fear, conscious or subconscious, is at the root of everything that is distressing and dis-

comforting in human experience, and the folly of attempting to dissipate the effects of fear by the use of drugs is becoming more and more apparent every day. Whiskey may give "Dutch courage," and opium may cause what is called "pipe dreams," but the last state of the man who resorts to these is worse than the first. We have looked for a cure for fear in every direction but the right one. We have resorted to everything but the right thing, and in our ignorance we have done it. We have somehow known the perniciousness of fear, and we have cried in our distress for a surcease of it, but like a stalking Nemesis it has pursued us even when we were enjoying ourselves. We fear to eat lest we suffer, we fear not to eat lest we die. We suffer if we do, and we suffer if we do not. We are sure we shall never get well if we stay in this old sick-chamber all the time, yet we fear to go out lest we catch cold.

Between the devil and the deep sea we persistently wobble and we cry, "There is no help for us in the Lord."

Fearing leads to fretting.—*Ram's Horn.*

Nervousness.

The widespread prevalence of nervous diseases, and the alarming increase of complaints that are of nervous or mental origin have been commented upon until we are obsessed with a mental specter that stalks across the world, and threatens to produce a race of neurasthenics.

It is a fad, if not the fashion, to be "a little nervous." And many there are who are sufferers from these ills and yet do not realize the nature of their difficulty, nor the causes of it except in the most superficial way, nor the way out except as they blunder on it by blind chance. It assumes every possible form, simulates every known ailment, and would, by the faithfulness with which it reproduces the symptoms of disease, deceive the most elect doctor for a while, and often all the time. Every possible reason has been assigned for this condition of affairs, and innumerable remedies have been devised for relief. Legion is the name of the nervines and pathies that have come forth to cure them all, and by one's and companies they have retired from the field. They do not seem to

have hit upon the real seat of the trouble. Among the things that count in the indictment are: The marvelous improvement in mechanical appliances; the tremendous pressure brought to bear by modern economic and social conditions; rapid transit; noises of every nerve racking kind; lack of proper rest; these and a host of other enemies to our nerves have come within our gates by the help of this Trojan horse called "modern progress." The trouble does not seem to lie in the fact of progress in these material things, but in the fact that we have not allowed the spirit of progress to move uniformly in all the departments of life. We have fired a tremendous gun, but have not provided for the recoil. The shock absorber seems to be very largely absent just when we need it most.

We have carried the ancient war canoe up to a super-dreadnaught; we have carried the war club of our ancestors up to a fifteen-inch gun that can throw a ton of steel a distance of twenty miles; we have carried the cave and dug-out residence up to a palace, and the pine knot up to a

Tungsten; the stone hammer has moved up to a steam one that can strike the blow that a thousand arms could not strike; the signal fires on the hill tops have been superseded by the wireless of today. And in fact there seems to be no field of human development in which we have stood still, save possibly one.

We are still saying our creed in the same way that we did when the world was young; we are still saying the prayers that our fathers said, often with the same old notion that we could change the purpose of God and get something by importunity that might not otherwise have come to us, when all things are now ours, and have but to be appropriated. And we are still thinking of God from the standpoint of past and dark ages, and the distance is so great that we cannot readily establish communication. We regard truth in every other realm, except religion, as germinal, but there it is regarded as a fixed quantity, and "the faith that was delivered once for all to the saints" seems becalmed with ancient and deadly inertia. And we are open to the charge, often made and firmly believed by some, that the church, which is the custodian of religion, is a drag to the chariot—a brake on the wheels of progress. That

her message has not kept pace with the world's stride, and does not operate as a shock absorber; does not bring the comfort, the solace, and the inspiration to humanity that is theirs by their right as the sons of God.

Many are figuratively looking back over their collars to some ancient mountain to hear what God said to the race in its childhood, instead of looking up and ahead to see and hear what God will say to the race in its manhood.

We know that the idea of God does not mean to one man what it means to another, and it ought sometime to be clear that the idea of God to one age does not mean what it means to another age, and there is clearly something incongruous in the effort of a man who thought that the world was square, and other equally erroneous ideas concerning the physical world, essaying to give a lasting and final definition of God to the world, or rather the incongruity is in our thinking that he could do it.

God is truth. All truth, no matter what its form or substance, is in its last analysis God making Himself known to the world. The truth relating to the nature and person of God is germinal like every other truth. It is unfolded to meet the need of every age,

"here a little and there a little." Our fathers, who marched up the hill and fought out the intellectual battles of their day, contending for what they believed to be the faith, could not in the nature of things provide a statement of faith to fit the conditions of life today of which they were totally ignorant. The adaptation of the faith to each new generation must be made by that generation for itself. To be sure, it will hold the old germ with an ever fresh unfoldment and adaptation. We need a new philosophy of life based upon a more complete and modern idea of God, by which we may be able to harmonize the conflicts and vicissitudes, the hopes and longings of life, into one rational and consistent whole. Our consciousness of God has not kept step with other progress, and our religion does not give us the comfort that we need and have a right to expect.

We do not even move forward on the great truth that our Lord taught us concerning God. Our predicament is the more serious from the fact that there is really no excuse for it. Any philosophy of life must begin with his statement of the oneness of every believer with the Father.

From that germinal truth we may unfold a scheme of life that

shall bring God's people into the realization of a wholeness that shall enable them to see the Lord, here and now. And with this new vision of our place in God's life the old specter of Nervousness will be laid.

To be sure there are other contributing factors to the nervous states of today, but if we could shake off such ideas as that one so generally held, that one action is a sacred one while another is a secular one, and in its place get the thought that no service can be secular or menial when it is done as a part of a Divine life. A house well kept is as sacred as a prayer well said. A store counter may be as sacred as a chancel rail. Then we need to learn that this body is the temple of the living God, and that we are to learn the laws of keeping it well and clean, and at least not to be ignorantly breaking them every day of our lives.

Then we need to learn what a sacred thing a human mind is, and how sensitive it is to the thoughts we feed it on, and how open it is to the effect of other people's thinking. People go about thinking thoughts that are potent and terrible engines of destruction, working havoc in themselves and spreading the contagion of their worries and fears and doubts and

hates in every direction, as a typhoid carrier spreads the deadly germs wherever he goes. Such people literally fill the air with things that are as real as the vibrating of the wireless, dark, diseased, and depressing, which pounce down upon people and infect them. We exhale fear, and evil, and worry, and doubt, and sickness as surely as a sick man exhales contagion, and we shed forth hope and love, courage, health, and faith as the sun sheds

light and heat.

And we need to know that the thought of our oneness with God and its acceptance as a real fact surrounds the believer with a spiritual and mental atmosphere that is impervious to all the shafts of malice and wickedness, and quenches all the fiery darts that the wicked may send in our direction. Rest, then, my nerves in the harmony of God's life which is at-one with mine!

The Emmanuel.

God with us. No longer on some high mountain, or in some sacred temple, nor in some far off heaven, but with us. And shall God indeed dwell on the earth and with men? Well, He has and He does. In fact, so far as we know, this is one of His chief dwelling places. "He dwelleth with you and shall be in you," said the Master. He clothed Gideon, Amasai, and Zecharia with Himself. He dwelt in the man of Nazareth. His great Apostle said, "Ye are the temple of the living God." God is then not only with us but in us. He lives out His life in us and we live out

our lives in Him, and we cannot live apart from him. Our life is inseparable from Him. In Him we live and move and have our being. In us He lives and moves and has His being—at least as much of it as we know anything about. What did the world know about God as a Father until He came and lived it out in the life and consciousness of Jesus of Nazareth? What do you know about God except what has been manifested in the life of some one in whose flesh He dwelled?

Those qualities of the Divine character such as Love, Righteousness, etc., would remain but

dreamy abstractions did not God live them out in human flesh—yours and mine. "Like as a father pitieth his children," tells how God makes Himself known to His people. We must see the Divine life incarnated in flesh to get any practical idea of what it means. When the Man of Nazareth lived His life among men it seems to have been difficult to tell just where the purely human part of His life quit and the Divine began, and possibly for the same reason that they were not able to tell the difference between the purely natural loaves and fishes and that which came as an increase by the Master's blessing, namely, that there was no discernible difference. And it seems true that one cannot tell the difference between the love of God as it was manifested in the life of Jesus, and the love of God as it is manifested in the least of the saints, for the reason that there is no difference.

St. John said that, "When He shall appear we shall be like Him," that is, when the life of God is manifested in us it will be like the life of God that was manifested in Jesus of Nazareth.

Now this likeness to, and identification of the believer with God is a favorite theme of the Scriptures. Jesus prayed that we might

realize our oneness with the Father as He had realized it. He knew that the oneness existed already, but we do not realize and manifest it as He had done and as is our privilege. St. Paul held forth this same truth in the words, "All things are yours, and ye are Christ's, and Christ is God's." And that he realized it for himself is seen in the words, "For me to live is Christ," "I live, and yet not I, but Christ liveth in me." The great question for us, as it was for him, was not when we became one with Him—we have always been that—but have we become conscious of the fact, with all that it means? For it means not only a great uplift for the spirit within, but for our bodies, and for our material conditions. Being at-one with God, we are at-one with all power, love, goodness, health, life, and prosperity. And we must begin to manifest, not weakness, and hatred, and sin, and sickness, and poverty, but these qualities of strength, and love, and wholeness, and health, and prosperity, which belong to the nature and character of God.

What right have we to go about manifesting poverty when we are at-one with Infinite riches? And for our failure to manifest success and prosperity soothe our vanity with the unctious excuse that

God is particularly well pleased with poverty. That is purely an assumption. God is the God of plenty for all his people.

What right have we to boast of "enjoying poor health" when we are at-one with the God of all health? And excuse our violation of the laws of health, and the use of rational means to restore our health, on the ground that the Lord chasteneth whom He loves, and we must be the Lord's pets, judging by the way He piles on the chastening.

When the Emmanuel came He announced as the sign of His Divine mission the fact that He was to minister to the five physical miseries of mankind, viz., "To preach the Gospel to the poor, to heal the broken-hearted, deliverance to the captive, rocovering of sight to the blind, to set at liberty them that are bruised." That is the need of the world still—to realize that God is as much interested in the material welfare of His people as He is in their spiritual welfare. And it is the great need of His church today to realize that her mission is to the physical miseries of men. For so often the children have asked for bread and we have given them a stone. And to show how blind we are to our rights as children of God and the church, the church

has been saying through the lips of her priests for 1900 years, "The body of our Lord Jesus Christ, Preserve thy body and soul unto everlasting life," and we have said and heard only the latter part of it. We have gone and received grace for our souls, because we heard *soul* and expected help for our souls, but we did not hear *body*; we were not expecting help for our bodies; and it was in accordance with our faith, that we received no health for our bodies from this great sacrament.

In like manner we have, when sick, called in the physician because we believed that in some way Providence had led to the science of modern medicine, and yet when he came we have utterly forgotten that he was the messenger of God, and we have failed to mix faith with the rational, material means that our confidence in his knowledge and experience led us to think would be useful in restoring us to health, and so we have been unfair to the doctor, because we are forgetful of the ultimate source of all health.

Or when we have remedies with known and proven potencies, and men trained and skillful in their use and application, we are asked to ignore the facts of science, and to neglect the means that God has given, and yet ex-

pect Him to heal us, we are placed in the same position as he was who was asked to hurl himself down from the pinnacle of the temple and trust the promise that he would not fall, at least that it wouldn't hurt, and some have not the wisdom to say, "Thou shalt not tempt the Lord thy God." Now it appears that sincerity in a wrong course does not prevent the laws of nature from taking effect, for the records of the coroner and the undertaker are hard to evade.

God is with us, in all that pertains to our lives. That is the full significance of EMMANUEL. He is *with* us, and *in* us, and *of* us. And this oneness is not only in

the vital principle of life, but in the varied experiences of life. He identifies Himself with us in every part of our lives. He is the salvation of His people from sin, sickness, suffering, and poverty, and every other misery to which flesh is heir, and that salvation is realized by claiming our oneness with all peace, health, and strength.

The supreme question is, are we manifesting His power, and health, and peace, and plenty? We ought to do it, and to so increase the capacity and the power of manifesting the life of God that eventually we can say, "He that hath seen me hath seen the Father also."

Joy and Duty.

"Joy is a Duty,"—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying to those whom weary tasks employ:
"Life is divine when Duty is a Joy."

Works.

"What shall *we* do that *we* might work the works of God?"

—JOHN 6: 28.

This question was asked of Jesus by the multitude who followed Him—not because they were persuaded of the truths of His doctrine, but "because they saw his miracles which he did on them that were diseased." I know a young woman who never sees a new stitch in crochet work or embroidery that she is not immediately possessed to master it—not that she intends to use it, but it is one more acquisition to her store of knowledge. We have all seen the little boy, who, fascinated by the feats of the athlete, asks "What shall I do that I might do those wonderful things?" We seem to be possessed with the passion of imitating. If we are not imitating good men we are imitating bad ones, and the spectacular seems to be more attractive than the spiritual. The unusual challenges our admiration, and consideration or dissipation follows according to our inclination.

Before we can take up this ancient question, "What shall *we*

do that *we* might work the works of God?" it will be necessary to ask another question:

What *were* the works of God referred to by the multitude?

Were they the formation of worlds, the government of the solar system or the direction of tides?

Surely, these were not the works of God referred to, for no man would be foolish enough to wish to assume such tremendous responsibilities.

When we consider the things which gave rise to this question, we find that the healing of the sick by purely spiritual means was the work that excited their curiosity and their question alike. Today, in this great country, there is an ever increasing tendency to look away from matter to mind for the healing of bodily infirmities, and because of the many cures by this drugless method, the old question is again presenting itself. When all other means have failed, and the Word of God has helped and healed us, we feel

that if *we* could be the means of bringing health and a cure to just one poor sufferer, it would be sufficient recompence for all our own past pains and privations. In our great gratitude and momentary enthusiasm, we cry, "What shall I do that I might heal the sick and reform the sinner? Tell me what to study, what meetings to attend, what system of instruction to take. I want to do for others what has been so freely done for me. Freely I have received, freely I must give." In this hour of zealous consideration for others we feel that no sacrifice could be too great to make, and then the answer of Jesus rings down the corridor of time: "If any man will know of my doctrine and do the works of God, even as I do them, let him deny himself and follow me." Ah! "there's the rub."

Here we have a short statement with a big demand included in it.

To deny personal sense and follow Divine Principle involves vastly more than has ever been involved in our old idea of self-denial.

Are we serious when we ask, "What shall *we* do that *we* might work the works of God?" Do we realize what the preliminary steps are? And, if so, are we

really willing to take them? Would we really give all we possess to heal one case of disease? If so, we can do it; for healing the sick is an art which may be acquired just as any other art may be acquired. It differs from other arts only in this, that it is a "jealous mistress."

In other arts we may serve two masters and succeed in our art, at least for a time; but in the art of healing by the power of the Spirit, no such thing is possible.

A Wagner might excel in music, a Wilde in literature, and a White in architecture; but in the Art Divine it requires the uncompromising devotion of a Jesus.

We do not think disparagingly of our men of genius when we say that the composition of a Parsifal, the writing of a De Profundis or the planning of a gothic structure are small accomplishments when compared with the restoration of sight to a blind Bartimeus.

We do not realize what we ask when we say, "What shall *I* do that *I* might work the works of God?"

One would think, to hear some people talk, that one could be equipped with power from on high by committing to memory certain statements of Being, regardless of the kind of life we live,

when, as a matter of fact, it is the kind of life we live that determines the kind of work we do.

That promise of Jesus, "The things that I do ye shall do, and greater things than these shall ye do," is as true today as it ever was; but it is as conditional now as it was when He made it. As "Faith without works is dead," being alone, so belief in Jesus without the ability to do the works of Jesus is like a cloud without rain, resulting as it must in sectarianism instead of spiritual power. When the old Scotch ferryman on the banks of Lock Lomond was asked on Monday morning by the young dominie how he liked the sermon of the day before, he said he enjoyed the words but he "didna' like the idea." The young minister had emphasized the superiority of faith over works, and the old man seemed to feel that faith and works are inseparable. The young minister quoted that verse which says, "By faith we are saved, and not by works," and this seemed to settle it until the minister stepped into the boat to be ferried across Lock Lomond—and this was the old man's opportunity to illustrate his belief. As he put the first oar in the row-lock he said to the minister, "We'll call this faith," and

beginning to pull with it, the boat began to go around in a circle. He then put the other oar in the row-lock and called it "works," and beginning to pull with it, the boat went around in the opposite direction. Then seizing both oars, he pulled to the opposite shore, and after landing him he smilingly said to the dominie, "'Twas faith and works that brought ye here the day, sir."

The combination that opens the door for others to step out of the prison-house of sin and disease is that rare combination of an intellectual knowledge of Truth and the Spiritual Life.

There are those whose intellectual knowledge of Truth is so complete and accurate that they can quote at length the best known writers on the subject of Divine Science, but they are confessedly unable to make one single demonstration for themselves or others.

There are others who have never read a line of New Thought literature, but whose morality is beyond question, whose nobility of purpose and consecration of life is of the highest character, but who are quite unable to do those works of God spoken of in the Bible.

Love's Persistency and Power.

"Love never faileth ; but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away."—I. COR. 13 : 8.

Over and above all human acquirements and accomplishments Paul the apostle puts Love.

The most pleasing oratory which has for its object the incitement of high and lofty aspirations in those who listen to it becomes sounding brass and tinkling symbol if love be lacking in the orator.

"How can I hear what you say," says Emerson, "when what you are shouts at me?"

We excuse the moral imperfections of our leaders and teachers on the ground that it is the message and not the messenger we listen to. We forgot, or perhaps we do not know, that the message of Spiritual Truth can be rendered as unintelligible through a faulty lip as through a faulty diction.

Inability to give an expression to an idea in correct language is often more confusing than enlightening, therefore, "Though I speak with the tongues of men and of

angels and have not love," I am just a noise may be pleasant but if it is not profitable, it is just noise. Back of all noise there should be harmony otherwise it distresses us. Love is the root of all harmony, and if we have not Love, then, in-harmony and unhappiness is the inevitable consequence. This fact is emphasized in our domestic relationships particularly.

Marie Corelli says somewhere that, "A girl who marries for love walks into heaven with her eyes shut, while one who marries for earthly considerations, walks into hell with her eyes open. "There are exceptions to this rule, however, because the other party to the contract may not manifest the love he should, and then unhappiness comes from lack of love on that side. The exception, however, proves the rule that Love is the root and substance of domestic peace and harmony. Poverty los-

es its sting where love holds sway, but not all the luxuries of modern life can fill the void made by the absence of love. To shower gifts and withhold love is a poor way to keep the affections of one's wife, as many an unfortunate couple can testify.

Love is universal in its adaptations and it is only when we try to limit it to ourselves that we suffer. Inverted love is a mental stiletto by which we ignorantly and unintentionally, commit mental and physical suicide. Love is like the sun in one respect, for it is only when it shines out from itself to others that it can be said to be performing its true function.

If the sun could shine in upon itself as men become self centered through self love, it would presently become self extinguished.

The true nature of man is the true nature of the sun, both exist for the purpose of expressing the highest and the best, but the sun never does what man is constantly doing, it never violates its true nature.

We often hear it said that, "There is little love in the world," and "What the world needs is more love." Really there is an abundance of love in the world, and the only misfortune is that it is not properly directed. We love things instead of thoughts, and

power instead of people. We are not lacking in love quite so much as we are lacking in wisdom to exercise it properly.

Love is a universal solvent, it will dissolve a tumor as quickly as it will dissipate a tear. That mother-love which dries the tears of her child is a small sample of that larger Love, that virtue of Love, which went out spontaneously from Jesus when the woman who had suffered for eighteen years from persistent hemorrhages touched his garment. The issue of her blood was stanchd by that same Love which stops the weeping of the child. To stop an issue of blood we need a fuller expression of Love than is needed to stop a flow of tears, but that is all that is needed. We pray for more love when we are not giving the fullest expression to the love we have. We suffer from suppression. We stifle our best and noblest, and permit our worst and most ignoble impulses to occupy the field of consciousness, and then we wonder why we develop physical diseases. We do not see the association of anger and apoplexy. We do not seem to realize that hate kills the hater, and that we die of the poison which our animosities have generated in the system, and not realizing these facts we cannot understand that

Love is the only and infallible remedy. We do not need more Love any more than we need more electricity; all we need is to *utilize* Love more freely. When electricity began to be used extensively, learned professors wrote long articles on the possibility of its exhaustion. We were told that the commercialization of this marvelous force was devitalizing the atmosphere, and that it was only a question of time when plant life and animal life would feel the awful consequences. Since that time it has been used and is now being used to *assist* plant life and to hatch chickens, and some go so far as to say that its use through mechanical devices will destroy wrinkles, restore genuine youth and produce longevity. Electricians tell us that this marvelous force is inexhaustible, that every demand that is made upon it only creates a vacuum which this ever present force hastens to fill. A wise man says: "The love we give is the love we keep," and it is easy for us to understand this if we have ever loved sincerely.

If we should say the cash we give is the cash we keep, we should have some difficulty digesting the statement, and yet there are those who can testify to the truth of this statement also. Jesus was not talking in order to hear

himself when he said: "Give, and it shall be given you; good measure, pressed down, shaken together and running over, shall men give into your bosoms: for whatsoever ye mete it shall be meted unto you again." This giving, however, must be done in the proper spirit if we would receive as much again, for back of this is a law as fixed as the law of the Medes and Persians, which rewards not according to gifts but according to godliness; not according to acts but according to motives.

Knowing this, Paul said: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." The gift without the giver is vain and insulting. What humanity needs is not pity and patronage, but love and compassion. Where these are the dominant impulses, impotent pity and self-satisfying patronage are unknown. The warming, vivifying rays of the sun of Love shine upon the just and the unjust alike. The sun shines as resplendently on the vacant lots in our cities, with their decorations of tin cans and broken bottles, as it does on our parks with all their beauties of landscape gardening; in like manner Love sheds its beneficent rays on what we call the just and

the unjust alike. Where we see differences Love sees similarities; where we seem to see diversity God sees Unity. We shall never understand what Jesus meant by His reference to the impartiality of the sun and the rain until we realize the meaning of Love's universality. When we realize that every son of man is a son of God, then, and not until then, shall we be able to preach the Gospel and heal the sick. To see our brother in the drunkard and our sister in the woman of the streets is not easy, but if we would prove it it is necessary that we *should* see them as such. It is said that on one occasion John Wesley was severely jolted by a passing drunkard, and the friend who was walking with him expected John to remonstrate, but he simply gathered himself together and then quietly remarked: "There goes John Wesley, were it not for the grace of God." John saw his weaker self in the drunkard, but he saw his stronger self in Jesus. It is easy to love nice, clean, attractive people. Some people can tolerate a nice, clean, well-behaved child; a few people can kiss and cuddle anything in the shape of a child; many people can wring out a cloth in cold water and apply it to the head of a suffering relative or friend, but it takes the limitless

love of a Father Damien to bind up the bleeding stumps of alien lepers. Such love as his does not stand on ceremony, neither is it concerned with the creed, color or character of the brother or sister in need. But such love as Father Damien's is not understood, as witness Dr. Hyde's onslaught, to which Robert Louis Stevenson replied in an open letter:

"A sickly coventionality can never understand a love that is not purely personal and limited to one's own set. We judge everything by our own standard, and if it is not a high standard we are at a loss to account for what seems strange conduct on the part of a Jesus or a Father Damien. That which we *could* not or *would* not do we cannot understand another doing, and so we ascribe mercenary motives, or worse, to those who do what we would do if we obeyed our noblest impulses. We speak of such characters as we have mentioned as fanatics, as men whose views have become distorted through dwelling too persistently on the morbid and the unwholesome and the unhealthy. Having no ideals ourselves, we regard idealists as victims of mental morphia, doing things which they would never do if they were in their right mind.

Humanity is divided into three classes: Those who never do anything for anybody but themselves and their families, those who assist when the call is most urgent and when conscience would accuse if they did not assist, and those who go out of their way to do good. We serve the law of Love in part. "But when that which is perfect is come, then that which is in part shall be done away." When Divine Love takes possession of the soul, limited human affection

is swallowed up. No longer do we say "thine" and "mine," but His, and this enables us to see the child of God where others see a sinful, sickly mortal. That which we have called love is seen to be an imperfect representation when we understand that—

"God's love is such a wondrous thing,
Most strange in all its ways;
And of all things on earth least like
What men agree to praise."

Will.

"There is no chance, no destiny, no fate
Can circumvent, can hinder or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great,
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course?
Or cause the ascending orb of day to wait?
Each well born soul must win what it deserves;
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves
Whose slightest action or inaction serves
The one great aim. Why, even death stands still
And waits an hour sometimes for such a will."

Prayer and Preparation.

"Go borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few."—II. KINGS 4: 3.

When discussing the efficacy of prayer it must be evident to us that all prayers are not equally effectual, that is, the thing or blessing prayed for is not always forthcoming. Human experience teaches us that our prayers are not always answered, and so we have concluded that whenever this is the case, it is for some wise purpose that the Infinite refuses to accede to our request. Mrs. Browning says: "An ill prayer God uses as a foolishness, to which He gives no answer." Our prayers may be earnest, but unless they are intelligent they are "vain repetitions." This does not mean that the man whose prayers are not answered is insincere; it simply means that he prays with the head—and with the heart, perhaps, but not with the understanding. Prayer is an instinct of the human mind, so much so that the most profligate sinner, in times of danger, resorts to it spontaneously. Man has been spoken of as a "praying animal" to differentiate

him from other animals. If the bad man cries out in prayer when there is nothing else he can do, the good man turns to God in prayer as naturally as the hungry baby seeks its mother's breast. But the bad man and the good man alike can tell of unanswered prayers, and we are led to question the reason for it.

The bad man prays to be healed of his drunkenness and the good man prays to be healed of his diseases, but the bad man continues to drink and the good man remains in the sick chamber. Can it be that prayer is heard at one time and not at another; or is it that God is capricious, and answers our petitions according to His moods? Why is it that the prayers of a congregation have failed to restore health and strength to one of its members, when that same member has been healed through the prayers of one spiritually minded individual? It is not the quantity but the quality of prayer that availeth much. We pray much,

we expect little; and right here we may say that the answers to our prayers are governed largely, if not entirely, by our expectations. We pray for blessings and we expect calamities, and when calamities come we are not surprised.

We pray for one thing and prepare for another, and the thing we prepare for is the thing we get according to the inevitable law of attraction. The man who expects much and prays little frequently gets much, while the man who prays much and expects little is rarely ever disappointed, for he gets little. The prayerful man wonders why his less prayerful neighbor enjoys so many of the good things of earth, and he sometimes consoles himself with the belief that the tables will be turned after death.

The average praying man sighs for heaven, and frequently fails to improve present opportunities. To prepare for future bliss by the infliction of present miseries is the method of many. This comes through the mistaken belief that the future is separate and distinct from the present, when, as a matter of fact, it is the uninterrupted *continuation* of the present.

The difference between effectual prayer and effervescent petition is the difference that lies between fearful doubt and confident

expectation. Elisha prayed for an increase of oil, and he had the widow prepare vessels "not a few." Jesus prayed for a multiplication of loaves and fishes, and he prepared the multitude for their repast by telling his disciples to "make the men sit down."

Now, in both these instances you will notice that the preparation preceded the physical appearance of the blessings, and it is always at this point that faith, the "substance of things hoped for," or confidently expected, manifests itself.

The test of faith or confident expectation is when the thing hoped for is as yet in the invisible. Anyone can have faith when his requirements are all met.

Faith is a universal gift to man, the only difficulty is that we have not yet learned to apply it scientifically. We all have faith, plenty of it, but we place it too frequently in the wrong thing. We have more faith in evil than we have in Good; more faith in matter than we have in mind; more faith in the power of man to injure than we have in the power of God to protect us. We pray for a good night's sleep, and we prepare for a bad one by placing the lamp and the book and the pill-box where we can reach them without getting up. We pray for strength to

perform our duties, forgetful of the fact that our ankle-bones will never receive strength till we stand on them. We pray for a life of usefulness, and we prepare for one of continued invalidism. We refuse to buy street clothes because we *know* we shall never need them, and so we prepare a pretty room and pretty personal adornment in which to receive our visitors. Praying for one thing and preparing for its opposite we yet do not perceive our inconsistency, and in consequence we cannot understand why our prayer is not answered. Prayer and Preparation, are as inseparable as are Faith and Works, they are the two oars of the boat, without which we make little headway. You noticed, if you paid attention to the reading of the narrative of Elisha and the poor widow, that there is no account of audible petition, even as there is no account of audible petition in the case of Jesus and the hungry multitude, and you have also noticed that the supply of oil did not stop until she ran out of vessels to receive and contain it.

Herein lies a great lesson. If we prepare at all, we place a limitation on the Divine generosity. "We can't have everything in this world," we argue, and so one brings a vessel in which to receive

the oil of prosperity, another the "oil of gladness," another the lubricating oil of a good constitution, each under the false impression that he can't have and enjoy all the Divine benefactions. By our mental attitude it would seem as if we are limiting the Infinite, when, as a matter of fact, we are merely limiting our own personal appropriation of the things of God. "God giveth not his spirit by measure," says the Bible, but He giveth to all men liberally, and when this is better understood, we shall avoid the belief in limitation as we would a pestilence.

In great drought we pray for rain, but a glaring sun and a clear sky make our prayers more or less perfunctory—we are awed by appearances.

You remember the story of the villagers, who decided, after a long, dry spell, to come together in common assembly for the purpose of praying for rain. As one farmer was leaving the house for the village church, it was noticed that one of the little girls had suddenly disappeared, and, as time was short, a hurried search was made, with the result that she was discovered on the way from the rear of the house with an umbrella in her hand. In their haste and impatience her elders began to expostulate with

her. The idea of wasting time hunting for an umbrella when it was scorching hot, and not a cloud to be seen anywhere!

Climbing into the wagon with her umbrella still tightly clutched in her hand, she defended her apparently foolish position by asking an apparently foolish question: "Ain't we going to pray for rain; and if we get it, won't we need an umbrella? To her praying elders she was foolish; to the Law she was faithful. Full of faith she expected an answer to her prayer, and she prepared to receive it.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Jesus.

Preparation for the answer to Prayer is the only evidence that we believe in the efficacy of prayer. To pray and not to prepare for the thing prayed for is a "foolish prayer," and God gives no answer because we have made no preparation for it. We must need provide more vessels if we would have more oil. To pray for abundance with the thought of limitation entrenched in consciousness is a pastime, but not a profitable one. If a few of our needs are met by what we call a "Kind Providence," we endeavor to be content. "But my God shall supply *all* your needs

according to his riches in glory by Christ Jesus." Not a few of our needs, but all our needs; and not according to our *poverty*, but according to His *riches* will that God, who is Love unfeigned, supply us, His children, if we but *prepare*. "God is able (and willing) to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II. Cor. 9:14.

The man who declares that his only desire for money is for the good he could do with it, had better take this text to heart. Let him begin now to do all the good he can with what he *has*, and God will redeem His promise to "make all grace abound toward him."

"The love we give is the love we keep." The assistance we render increases the power and the substance to render more, with less fear of pauperizing ourselves.

"Responsibilities gravitate in the direction of the man who is willing to assume them."

Prayer for increased usefulness in the world without preparation for the exercise of it is another form of "vain repetition."

In addition to our prayer for health we must assume that we have it, and this will bring it into manifestation. To assume a virtue

and live according to our assumption is to presently become the possessor of it. Therefore, when we pray, let us prepare also, and presently we shall receive the petition of our soul.

Prayer and doubt is a poor working-team, "Wherefore purify thy heart from doubtings and put on faith, and trust in God, and thou shalt receive all that thou shalt ask." Prepare. Get ready. Receive. Enjoy. Be grateful.

Gleanings.

Love watcheth, and sleeping, slumbereth not. When weary it is not tired; when straightened, it is not constrained; when frightened, it is not disturbed, but like a vivid flame, and a burning torch, it mounteth upward and securely *passeth* through all. Whosoever loveth knoweth the cry of this voice.

Religion is nothing but the faculty of Love.—BUDDHA.

The true democratic idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him without let or hindrance.—HENRY WARD BEECHER.

"Begin now the eternal life of trustful consecration and sanctified service, consciously drawing your innermost life from God."

"Nurture your mind with great thoughts; to believe in the heroic makes heroes."—DISRAELI.

The power to love,—God's greatest gift!
 Forget it not, dear heart. 'Twill lift
 The weight of burdens heaviest,
 When thou rememb'rest that the best
 He gives is thine,—thou still canst love!

—MARY PUTNAM GILMORE.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

NOVEMBER, 1912.

NO. 2

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

Into the Light.

God of the lightning's flash and thunder's roar,
Of sunsets in waste places, of the stress
Of ships lost out at sea,—the weariness
Of lovers parted to return no more,—
Behold, at evenfall
To Thee we call.

God of the lovely splendors; of the white
Fixed course of starways; of the planet's sweep
In far, wide spaces,—of the giant leap
Of crested waves, and of returning night,—
Through folded mists afar
We seek Thy star.

God of the unquiet heart, the midnight grim,
Of silent sinner in some central gloom,
Of ancient mourner by forgotten tomb,—
God of the strange remote, the mystic, dim,
From out a lonely place,
Seek we Thy face.

For lo, beyond the flux of riven things,
Beyond the farthest terror hung in night,
Somewhere inclusive Peace, encircling Light,
Broods over all, a calmness of white wings,
Influencing sun and soul
To distant goal.

That peace that each unquiet seeker finds
Somewhere at last within the buried life,
Somewhere within the clangor of the strife,
Great Master Mind, glimpsed as in many minds,
We clearly see in Thee,
Perfect Infinity.

Unfold Thou in us, perfect One that spring (light)
Within each self; in boundless Light break through
Our little blindness. We would find anew
Thee, lovely Fashioner at the heart of things,
And, finding, hold the track,
And turn not back. —M. S.

Man's Partnership With God.

"For it is God that worketh in you both to will and to do of his good pleasure."—PHIL. 2: 13.

Some one has said that every great achievement in the world is the outcome of a harmonious partnership. There are many phases of partnership in the world: some successful, some just ordinary, others calamitous. There are many men in the world who would give half they possess to be relieved of the necessities and complications growing out of certain legal contracts which have made for partnership in business. There are other phases of partnership which are extremely distressing, those phases of partnership which all true ethical instructors, and every great lover of harmony in human society is striving to cure, striving to prevent. There is no more distressing phase of painful partnership than that which we find in the marriage relation. If every great human achievement is based upon a complete and harmonious partnership, what we call today "co-

operation," in opposition to competition, then every great and beautiful phase of human life is based, naturally and necessarily, upon that higher phase of partnership.

It is not of these two phases of partnership that we wish to speak this morning, but of that very highest phase of partnership which, when once entered into, with zeal and enthusiasm, consecration and concentration on the part of the individual with the universal, brings about a cessation of those other difficulties. It makes for the abolishment of disagreement among business partners. It makes for the destruction of those little bickerings, fault-findings and criticisms which so frequently cause domestic inharmony. Any attempt to bring about harmonious relationships between business partners on a purely human basis is utterly and absolutely impossible. No one, lawyer, metaphy-

sician or priest, who is striving every day to perpetuate harmony in the world, for one moment thinks that he can bring two men together in business life whose views are totally dissimilar, whose suspicions of each other are all too frequently groundless, but, nevertheless, are suspicions. No priest and no metaphysician and no lawyer, who has any experience whatsoever in trying to patch up domestic inharmonies, and to bring about a partnership which is the most holy human partnership of the world, would for a moment think of trying to bring it about except as he brings it about by purely spiritual means. We have tried to have men in business put up with the shortcomings, the frailties, and sometimes even the dishonesty of a business partner, simply because he represented a valuable asset in the business. We recognize his shortcomings, his weaknesses, and perhaps his dishonesty; but the business requires him, and so human policy says put up with it all. But the putting up with it is the most disagreeable thing. The efficient, honest member of the firm is all too frequently broken down in health; all too frequently willing to make any sacrifice to get out of business. This same thing applies in the marriage relation. Men

are taught to put up with all sorts of indignities. Women are taught to put up with all sorts of impurities, in order that the marriage relation may continue harmonious, in order that this beautiful, and what ought to be this most exalted phase of partnership should continue. And yet we see, as priests, as lawyers, the utter impossibility of bringing out anything like harmony or happiness under such conditions. Therefore, we wish to speak this morning on the subject of Divine Partnership.

There was a time, you know, when men had a very peculiar idea about religion. It was something that you could not take into business. The moment that you began to introduce religion into your business, that moment marked the beginning of the disintegration of your business. The moment you began to introduce religious policy into your business life, you came into immediate contact and conflict with certain existing conditions which the average business man somehow, in some way, deluded himself into thinking were the most valuable assets of his business; misrepresentation, for instance—saying that a thing is linen when it is not, selling domestic goods with a brand of importation on them.

Now, there is coming today in the business world a radical change of thought—may I say, a new thought? There are those business men in the world who have come into the New Thought. I do not mean into an organization called the "New Thought," but into the new thought of God, into the new thought of man, and into the new thought of man's relation to his brother man, and these men have come to the unanimous conclusion that the only successful business in the world is that which is constructed on strictly legitimate principles. These men may not be of the "Get-Rich-Quick-Wallingford" type. They do not want to be; but they build up honorable businesses, businesses which are needed, which may be handed down to their children, and their children's children. There are such businesses in the world.

These represent a phase of what I am pleased to call the "Divine Partnership"—the determination on the part of the individual to enter into partnership with the very highest and the best in himself, his God nature, never to violate it, never to do anything in the business world that would for one single moment vitiate his divine possibilities. Success is always assured here. In that other

partnership, that partnership which I am sorry to see so much unhappiness and so much misery in; that partnership out of which should grow the most beautiful, grand and sublime thing in life, we see it entered into with a recklessness and abandon and superficialness that is simply terrifying, because of its evil consequences. Possibly a careless man and woman enter into this holy relationship with a recklessness that is appalling, and, as the years go by, and neither of them enters into a higher phase of partnership, there comes of necessity that great American institution—I say American, because it is so much more prevalent here—the divorce court. Anyone may feel that he has a right to avail himself of this institution at the slightest suggestion of unhappiness in his family, the slightest imperfection in the other person, and herein New Thought is again helpful to us. Just as it has helped the man in the old partnership to see the necessity of honesty in his business, just so it helps us in the marriage relation and in the marriage life, to be absolutely honest with each other. It helps us, above all things, to see through superficialities, to penetrate beneath surfaces, to see the glory and the grandeur and the worth of our

partner in life. It helps us to see beneath the little, petty fault-findings, and to see the character of the person, and the other immediately becomes froth, and passes off naturally, and finally disappears altogether.

We wonder if it is possible for us to enter into a real partnership with God. I think in the old way it was somewhat difficult, because we have felt somehow that God was so far removed from us; we have felt somehow that, by reason of our very smallness, and by reason of God's very bigness, that the wall of separation was so thick as to be an insurmountable obstacle. We have, to be sure, prayed for guidance. We have prayed for wisdom, and we have prayed for life, and health, and strength; but, so frequently, after our petitions have gone forth, we have felt a sense of vacancy in thought. We have felt as if our prayers have gone out into a great atmospheric void so great that, like the sound of a bell, it would be lost before it reached the ears of the Almighty.

How often we have heard the question, "How can God hear so many, and so many diverse prayers—one praying for rain, another praying for sunshine; one praying for prosperity, another praying for, or making vows of, perpetual poverty?" These prayers

are so various, and so antagonistic to each other that we have often marveled at the possibility of God hearing prayer.

The possibility of the divine partnership has not occurred to us until recently. We have not felt that in our business life we could enter into partnership with God, that we could actually take God into our confidence; that we could actually lay before Him our plans—what we call our material plans—and that these could be taken up by what Mr. Seward calls the "Senior Partner" of the concern, could be weighed and analyzed, and be returned to us for correction, or given back to us with endorsement.

This is what the larger thought of God is bringing to me, even as it is bringing to many of my business friends, the ability to enter into silent conference or communion with the Senior Partner of the concern. As a concrete example, I will cite the case of a very prominent merchant here in New York who was of one of the very oldest Presbyterian families, himself a pewholder, and a most devout member of the church, praying morning and evening, and teaching his children to do likewise; a man whose wife was a stimulus to him in spiritual matters, especially in church work. It never occurred

to him to pray until he became desperately ill. He resorted to all the other expedients which are known to the human mind, sending for the family physician, and finally consulting a well-known specialist, and then consulting one of the best known surgeons in the city of New York, because the specialist declared that an immediate operation was necessary. After his consultation with the surgeon, his family were told that, while the operation was very necessary, it would be a very hazardous undertaking, in fact, a dangerous operation, and wise surgeons who realize that are very loath to assume any personal responsibility, naturally. "We will perform the operation," they said, "but if anything happens because of the patient's heart, you must not hold us responsible." This was one of those cases. The heart would not permit of the extended use of an anesthetic, and yet the operation was necessary. He would die if he didn't, and he would die if he did. This man was requested to see a spiritual healer. That is just about the time we do consult them, when the doctor says we will die if we do not, and we will die if we do.

In an incredibly short time, in less than three months, the major malady was healed. Minor mal-

adies began to disappear, and then he began to do what he had never done before in his life. He began to do the very thing which business men of his acquaintance and of mine declare is not quite feasible in business in the present day. He began to take his new-found discovery of truth into his business life. He began to treat his employees in accordance with it. He began to make purchases in accordance with it. He began to price his goods in accordance with it, and he sent out his salesmen to do the same thing. It was a slow process, because it meant re-adjustment. The man was naturally timorous, naturally fearful, and being a member of a very large concern, and largely responsible personally for certain things that went on in the office, he was frequently called before the board of directors, and it was in this little room where the board of directors met that this man used to have some of his most painful experiences—fainting spells at any little criticism of his business management, or business honesty. Because he was unimpeachable, any little criticism of his business management so disturbed and so distressed him that they could not go on with the inquiry—with the meeting. He would have to ask to be ex-

cused, go out into the air, bathe his forehead with water—anything to get back into something like poise and equilibrium. When he used to excuse himself before to resort to these physical things, now he excused himself for entirely different purposes. Time and again he has gone into the telephone booth and called up a practitioner, and then sat down on the seat in the booth and silently realize the omnipresence of God, silently talked with the Silent Partner of the concern; took God into his confidence; realized his unity with God, his unity with all that God is. God is perpetual poise, immutable equilibrium. Man is the image and the likeness of God. Therefore, He is the reflection, or the expression, of those characteristics of Deity. Man, in the strictest sense of the word, is perpetually poised. And this man began to find himself as the real man; began to think of himself as a something in direct contradistinction to that which he had hitherto conceived himself to be. Before he came into this thought he had thought of himself as a frail, fearful, timorous mortal, subject to mortality, and everything that makes for mortality. He could not get excited without feeling that his heart would act so badly

that it suggested death. Now he began to get in touch with the Infinite—as Mr. Trine tells us, get “in tune with the Infinite,” this silent Partner of every business concern, with which every business man should become acquainted; this indwelling, immanent God, to Whom all things are possible, in Whom we live and move and have our being.

No greater falacy was ever presented to the human mind than the belief in the folly of taking religion into business; but it must not be the religion which separates man from God. It must not be the religion that puts the junior partner so far removed from the Senior Partner that there is no possible means of communication. It must be the religion which teaches the junior partner that he is in direct contact with the Senior One at all times, and in all circumstances; that he may always refer to Him every little and every big problem in his business life.

This is done in two ways: We are sometimes told that the prayer of petition is what Mrs. Browning calls a “prayer of foolishness.” Asking God to be God, we are told, is a foolish prayer. Of course it is, but I doubt if anyone ever asks God to be God. The substance of all petition is a prayer

for guidance, a prayer for wisdom, for intelligence, for strength, for life. That prayer which is a form of petition may not be the highest form of prayer, but it is, nevertheless, that outreach of the soul which presently establishes a communication between the petitioner and the benefactor. It establishes a communication by a necessary and orderly process of enlightenment. We are here today as the result of petitionary form of prayers we have indulged in all through our lives. We have been praying for happiness, praying for relief, praying, perhaps, for light. It may be that our older ideas of God and of man did not bring to us the light that we wanted, and hence we have been led into this larger thought of God, and the light has broken forth in accordance with our petitions.

What are these petitions? They are merely the doorway of the soul, the verbal expressions of the internal desires. They are mental states, manifesting themselves in their own particular forms of expression. It is through these petitions that we are led up to the glorious position of affirmation—*affirmation*. That which we have prayed to become we now declare we *are*. That is the difference, perhaps, and the only distinguishing difference between the old

thought of God and the new thought of God. In the past we have prayed to be something; now we declare that we are something. That is a very big difference; at least it amounts to a very big difference in the life and in the pursuits and the success of the individual.

Instead of praying to be something, as we did formerly, we now say with the Apostle John, "Beloved, now are we the sons of God,"—*now*, this very moment, are we the sons of God, and, while it doth not yet appear what we shall be when we more fully realize this fact, it is a fact now.

We are now the sons of God, and when this fact is once borne in upon human consciousness, when the individual once realizes the fact of his divine sonship, then, if he is honest with himself, he lives accordingly. If it is anything more than a mere intellectual persuasion, it becomes a spiritual life, and the spiritual life makes for power, the spiritual life makes for success in business. The spiritual life makes for freedom, not only from sin, but from the dire consequences of sin.

All sickness is the result of sin. Someone says that is rather a hard saying. It is only hard because we do not realize what sin is. What is sin? Sin is a mistake, a

missing of the mark, an error of judgment. All sin is not malicious sin. Every mistake is not a well thought out mistake. Sin is a mistake. The greatest sin in the world is the mistake of trying to find happiness where there is none, trying to find peace where there is no peace, and trying to find prosperity in ways that are not honest and legitimate.

These are among the most common mistakes that the world is making today, and these are among the most grievous sins, because they lead up to what we call sins—theft, drunkenness, dishonesty, adultery, murder. But the great sin is the initial mistake, the mistake of believing that we can be happy, that we can be prosperous, or successful in business, by any other means or methods than those which are strictly honest, strictly noble, strictly in accordance with the law of the Spirit.

We have said that poverty was a mark of honesty. We have said that poverty was a virtue, and that an affliction was a necessary form of God's method of chastisement. We used to quote these words, "Whom the Lord loveth he chasteneth," as if the more affliction you had, the more suffering and torment you had, the more evidence was it that God

loved you greatly. Now we are learning that poverty, that pain, that perplexities of all kinds and character are due primarily to our failure to establish this divine partnership of which we are speaking. In other words, they are all the outgrowth of the fact that we are not "In tune with the Infinite," that we are not at one with God. They are merely reminders of this great fact. In this sense we may feel that poverty is good, that pain is good, because, as the Jesuit says, "Nothing is calamitous." Both poverty and pain are the little ringings of the alarm clock, calling our attention to the fact that we have departed from the law somewhere.

If we see affliction in this way, then happy, indeed, are we, because we stop doing that which the race has been doing for sixteen or seventeen centuries. We stop making God the scape-goat. It was a custom among the ancient Israelites on a certain day of the year, after offering up bulls and goats and rams, and sprinkling the doors and the window sills with blood, to take an innocent goat and place upon his back the sins of the people, and to drive it off into the jungle, or into the desert, or into the wilderness. They seemed to believe that by this simple rite they could an-

nually cleanse the people of Israel from their persistent mistakes, and we, though we feel that we are more enlightened, have seemed to feel that we could cast our sins upon the Lord. We have seemed to think that we could go through an entire life sinning, and then be transported to the Elysian bliss of spiritual happiness through what we call a death-bed repentance.

These mistakes are not so ancient that you do not remember them. They are not so antiquated that you, yourself, have not shared in them. They are not such utterly hopeless doctrines that you, yourself, have not felt that somewhere, somehow, perhaps you could make some repentance for the twenty or thirty years of a life of recklessness. There is no such consolation in this thought—no such consolation. The sins we do, two by two, we pay for, one by one. The mistakes *we* make *we* correct, and not God.

The divine method of correcting our mistakes is to get in touch with the real and the true. To get in touch with the real and the true is to discover our true spiritual identity, is to find ourselves, as the prodigal son found himself, and came to the recognition of himself as a spiritual being, not subject to

materiality of any form, not subject to inherited sinful tendencies, nor to inherited physical weaknesses. He came to the recognition of himself as a divinely natural man, in the full possession of his divinely natural functions and faculties. He came to the recognition of himself as a superior being. Moreover, he came to the recognition of himself as one having *dominion*. This was the original birthright of man. If we are looking for inherited tendencies, let us go back far enough in our genealogy, let us go back to the beginning. If we now declare that we have inherited the tendency to drink, the tendency to tuberculosis, let us go back and find out what our original birthright was.

God created man in His own image; in His own image created he him; male and female created He them, and to them gave He dominion—*dominion*. This is your birthright—*dominion*, not only over your lower carnal impulses, but over the very things in your domestic life, and in your business life, and in your political and social life, which make for unhappiness, which make for disease, which make for discrepitude and death.

Dominion is your birthright. It was given to you by God. You have lost it through ignorance. Enlightenment returns it to you. Christianity spells *enlightenment*.

It simply means the restoration of the individual to his divine rights and privileges. It does not mean boastful pretension. It does not teach the individual to say he is the son of God when he is acting like the son of perdition. It teaches the individual to fall back upon his divine sonship, and then to demonstrate it, to prove it in his life, to rise above sin, and to rise above the consequences of sin, sickness.

Dominion is our birthright. We have sold it for a mess of pottage. We have sold our birthright for a few miserable, wretched little false traditions. We have sacrificed our divinity to the belief that we are mere mortals. We have justified ourselves in our weaknesses by saying that "it is human to err," and "the flesh is weak," when we ought to have said, "It is divine to hold onto truth, and the Spirit is strong."

The difference between us today and what we were fifteen or twenty years ago is simply the difference of falling back upon our divinity, instead of justifying ourselves in what we call our frail humanity. We have come to the recognition of ourselves as the sons and daughters of God, and this is bringing with it freedom, liberty, and the ability to rise above the ordinary affairs of life, the ability to rise above the things that make for failure in business. And one of the

greatest things in the world that makes for failure in business is not dishonesty; it is fear—*fear*. The dishonest man is not nearly so frequently paralyzed as is the fearful man. How often men tell us if they had had courage to make an investment at a certain time, they would have been millionaires now. Just fear. They were not dishonest; but merely saw the value of an enterprise and lacked courage.

And we are getting away from fear. We are getting away from fear through taking into our confidence our Senior Partner. The Senior Partner says that in every business enterprise there are three things to consider: first, is it a supply for a demand—a legitimate supply for a legitimate demand? If it is, there will be a demand for it. If a legitimate supply for a legitimate demand, and there being a universal demand for it, there must be a medium through which supply and demand takes place. Then you have nothing to fear. You have *nothing* to fear.

Someone says: "But supposing that things should change; supposing that what I believe to be a demand today should cease to be a demand tomorrow; what shall I then do? The Senior Partner again says: "Be still, be still. You have done the best you can today. You acted in accordance with your

highest wisdom, without any thought of dishonesty. Be still." Catasrophies are frequently turned into blessings by men remaining still in such circumstances, not becoming so bewildered by their personal, present experience that they sell at a sacrifice—get out at any cost, but simply being still. Time and again men have been tided over the most distressing business experiences by being still.

We can always go to our Senior Partner. We can always talk over these things in the silence, and we can always get a refreshing, invigorating, profitable answer.

Let us think more of this divine partnership. Let us remember that it is God that worketh in us, not outside of us, but in us, both to will and to do of His good pleasure.

And what is the good pleasure of God? Not that we should fail in business; not that we should become sick and worn out by too earnest anxiety over business. The good pleasure of God is that we should be superior to everything that makes for unhappiness, for misery. "It is God that worketh in us, both to will and to do of his good pleasure."

"Our freedom is in the knowledge that we are sons of God. Through the Christ within, we may claim Sonship. 'If the Son hath made you free, then are ye free indeed.'"

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man to know the things that God hath prepared for them that love him."

Anti-Toxin for Worry.

THE TWENTY-THIRD PSALM.

The Lord is my Shepherd, I shall not want.

He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul.

He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the *shadow* of death, I will fear no evil; for Thou art with me; thy rod and thy staff

they comfort me.

Thou preparest a table before me in the *presence* of mine enemies, thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

"It is better to trust in the Lord than to put confidence in men."

Heavenly Mansions.

Bible reading—JOHN 14: 1-27, inclusive.

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you."—JOHN 14: 1, 2.

When Jesus, appeared, he came not to a people altogether bereft of godliness. He came to a people who, according to the orthodox religious beliefs of that particular time, were very religious, if by religion we mean a close, constant observance of rite and ceremony and ritual. He came to a people who believed in all the observances of Mosaic law, a people who laid great stress upon the washing of pots and pans, upon bodily cleanliness, upon certain forms of selectness and aloofness. They were more righteous than other people—these children of Israel.

And so, in addressing them, it is quite natural for us to here Jesus say, "Ye believe in God." He took it for granted that they believed in God, but it was not quite so natural for them to believe in the physical manifestation of God.

Jesus understood it was not enough for men to believe in God. "Ye believe in God, believe also in me."

To-day the whole Christian world is filled with those who believe in God. There is not a Christian on the face of the earth who, if you ask him the question, "Do you believe in God?" will not instantly answer in the affirmative; and Jesus tells us very distinctly in this chapter that if we believe on him, we shall be given power to do the works that he did, "and greater works than these shall ye do if ye believe on me."

Some one has said that the human mind in the process of its evolution has gone through a trinity of experiences. First was the belief in God, then the belief in Jesus as the son of God; and now we are entering upon the third epoch of our spiritual de-

velopment, where we are coming to understand something of this spiritual truth that Jesus spoke of. The first age may be spoken of as the age of God, the Father; the second age as the age of God, the Son; and the third age, in which we are now living, or into which we are just entering, as the age of God, the Holy Ghost, or God, the Holy Spirit.

In order to make myself clear concerning the value of the present age of spiritual development, I shall have again to call your attention to the state of mind in which Jesus found the people of his time. It was God, the Father age. Men believed in God, the universal cause and creator. Men cannot live and not believe in that. Then there came, through his teachings and his interpretations of the law of God, a belief in the son of God. And now, in the twentieth century, there is coming that great fullness of belief which includes the three phases of belief, first, the belief in God, the Father; second, the belief in God, the Son; and, third, the belief in God, the Holy Ghost, or the imparting Spirit of Truth, the Holy Comforter that Jesus spoke of.

So long as men merely believed in God, the universal Cause and Creator, so long did men fail to

bring out the highest results of spiritual development, as is seen by the very quick change that is brought about by the teachings of the Master. Before Jesus came, the remarkable works that are spoken of by Jesus were done by Moses, Aaron, Joshua, Elijah, Elisha and other prophets. If you study carefully the second book of Kings, fourth chapter, you find that just as remarkable things were done by the ancients as was ever done by Jesus. You will find that multitudes were fed; the dead were raised; the sick were healed. All known maladies to which the flesh seems to be heir were cured by purely spiritual means, so that Jesus' miracles, or so-called miracles, were not an innovation. They were not the beginning of a new dispensation, if you please. Rather were they the calling of the attention of the human mind to the fact that that which had been accomplished by a few in past ages might now be accomplished by the many; and so, instead of an occasional isolated prophet doing the remarkable work of the Spirit, we find seventy-two of the immediate disciples of Jesus going out and doing splendid healing work, coming back, if you remember, to Jesus and telling him, "Even the devils are subject unto us, through thy

name." They came back with glorious tales of their achievements.

After that we find the whole Christian church standing forth as a body, as a universal organization, if you please, which carried forth the idea that healing was not a restricted process, was not a something that was confined to a few men at any particular time in the world's history, but a science which might be understood and demonstrated by all men, at all times.

This was the beginning of the age of God, the Son, and for three centuries, we are told, this remarkable work went on. The early Christians, when they were sick, never thought of sending for a physician. Why? Because, James tells us, if any is sick among you, let him call for the elders of the church, who will anoint him with oil, and the prayer of faith shall save the sick. This was the common practice of the early Christians, to turn to their ministers, to their priests, for the healing of their bodily infirmities as well as for the elimination of their moral infirmities.

For well nigh seventeen hundred years the art of spiritual healing has been lost sight of. We had come to a time, some fifty years ago, when it seemed as if

Christianity were nothing more than a mere system of ethics, one of the great religions of the world, if you please, something akin to Buddhism, Confucianism, Mohammedism, or anything else that makes for moral perfection, social purity and intellectual emancipation. It never occurred to us that spiritual healing is as much a function of the church to-day as it ever was. We have been told by our spiritual directors, by our spiritual preceptors, that the dawn of Christianity was ushered in by means of these spectacular performances for the purpose of arousing men's minds to a realization that a God dwelt among them, and that, after this was accomplished, then the most necessary and the most beautiful phase of primitive Christianity was to be set aside as an outworn function, a something that had accomplished its mission and which was no longer to be called upon for the same purpose.

And so we have tried everything but the word of God for the healing of our infirmities. Not until we are reduced to our extremity, when everything else has failed, does it ever occur to us that perhaps we might find something in that truth which Jesus came to teach, to preach, and to practice, something that would

heal us of our so-called incurable disease, something that would rid us of the tyranny of tears occasioned by grief, sorrow, remorse and anxiety.

Christianity, as we said before, has been reduced to a mere system of ethics and ritualistic observances; and now this Holy Comforter, this Spirit of Truth, which is to lead men into all truth, has come to the human consciousness for the purpose of lifting the human consciousness up to a contemplation of its own divinity, of its own oneness with God.

"Ye believe in God, believe also in me," said Jesus, and the twentieth century Holy Comforter says, "Believe also in yourselves." This at first sounds strange, because, in the past, it seems to me, the very concerted effort of the churches has been to teach man disbelief in himself. It has thundered forth from its pulpits sermons dealing with the smallness, the insignificance, the littleness and the pettiness of man. Man has come to regard himself, except in rare instances, as a something of untimely birth, coming into being with a cry, and going out again with another, wholly inadequate to meet circumstances over which he declares himself to have no control, subject to environment, to conditions, having no suprem-

acy, and all because he has had no belief in himself.

It was not sufficient for the people of old time to believe merely in God, and, remember, when we say this, we do not say it disrespectfully. We submit to your attention for the moment the results of what we call a mere belief in God, remembering that we must begin with a belief in God, a profound belief in God; but we submit to your attention for a moment the limitedness of a belief in God which stops there.

All over this great, broad land, all over this great, broad universe, you will find countless hosts of people who believe in *God*, but, having no belief in themselves, are not carving out their destiny according to the plan of God. They exalt the Infinite, they magnify the Lord, but they depreciate themselves, and herein lies the great error, the error that you and I have been schooled into believing as a part of our Christian instruction. Self-abasement, self-immolation, self-abnegation have all been construed to mean self-annihilation. We have enfeebled ourselves, weakened and debilitated ourselves, and all in the belief that we were giving glory unto the Lord.

"Ye believe in God, believe also in me," (in yourselves) as the phys-

ical manifestation of the God principle, and believe also in yourselves as the possible recipients of the Holy Spirit, as the possible demonstrators of that science of Christianity which carries healing in its wings.

Except as man believes in himself, he is crippled at the very outset. Every great and noble triumph in the world has been accomplished by men who believed in themselves—some who believed in themselves as being almost independent of God. We do not recommend this phase of self-appreciation, but that man should believe in himself as the son of God. We believe that the teaching of the Master was for the sole purpose of acquainting man intelligently with himself as a divine being; that that belief in himself which comes as a result of a spiritual knowledge of himself is the belief which is to carry him on to far greater accomplishments.

Jesus told you, in the second verse of this remarkable chapter, that in his Father's house there are many mansions—"if it were not so I would have told you." "In my Father's house are many mansions"—we have placed a too material or literal interpretation upon these words. We have thought of mansions in the sky. We have thought of the mansions

as something into which we might enter after death. We have had more or less beautiful mansions in our minds, according to our more or less beautiful conceptions, but they have been physical manifestations, physical mansions; and not until we understand what the Father's house is, as set forth by this remarkable Son of God, can we ever understand what he meant by the many mansions.

The Father's house is the kingdom of heaven, and those of you who have been studying along these lines for any length of time know what the kingdom of heaven is, and where it is. You no longer believe in a kingdom of heaven afar off, to which you expect to go after you die, a state of bliss which is purely a postmortem experience. You are reducing everything, as Jesus himself reduced it, to the present, to the here, to the now, leaving the future to a state and stage of progressive evolution, development and unfoldment from within.

The kingdom of heaven, or the Father's house, is a spiritual state of consciousness. You can understand that when you understand the answer of Jesus to those who asked him, whence and where was the kingdom. He said, "The kingdom of God cometh not with observation; * * * the king-

dom of God is within you,"—*within you*. Up to that time men had been thinking of heaven as something external to themselves, just as one might think of Mars, or some remote planet, or some particular place out in illimitable space; but it never occurred to them that the kingdom of heaven was within them. This was a revelation—a revelation of the Holy Spirit through Jesus—the kingdom of heaven is within you—my Father's house is within you, not a place, but a state—a state of spiritual consciousness, in which there are many mansions, many degrees of development.

There are people here to-day who have entered into some of the mansions, who have gone from one to the other of these mansions. They are like grades in our public schools, one ascending above the other, according to our spiritual progress and development. The man who has a mere belief in God, and not a profound belief in himself and his own capacities and capabilities as the son of God is in one of the very lowest and poorest and most uncomfortable of the mansions. He is not getting even the creature comforts of earth, let alone the joys of heaven.

It is only as we become conscious of our divinity—and when

I say "conscious of our divinity," I know that this consciousness of individual divinity which is spoken of in the larger thought of God seems to be in direct conflict with existing notions and beliefs and theories in our own churches. We speak of one man in all human history as a divinity. All else is reduced to the kingdom of frail, suffering humanity. It is not with a view of making every man equal with Jesus that we speak of the divinity of every man. It is not with the thought of reducing, if it were possible, Jesus to the category of ordinary humanity. It is simply with the idea of bringing home to the consciousness something of the truth that Jesus himself came to teach concerning the divinity of every man in the universe, this eternal Oneness, this inseparable at-one-ment with the Almighty, this indissoluble connection of the particular with the universal—the "Father in me"—"I in you and ye in me."

No where do you find in the words of this great teacher any suggestion of the inferiority of any other son of God upon the face of the earth. You find this idea of inferiority in the minds of modern followers. If Jesus came to teach anything, it was the equality of all men as the sons of God, which equality must be de-

monstrated by righteous, holy living, but which was not an impossibility—"As many as received him, to them gave he power to become the sons of God,"—to as many as understand his teachings and their spiritual import, to them shall be given to understand their true nature, their divine nature, their divine possibilities, their divine capacities. "As I heal the sick, so shall ye go forward into the world and heal the sick; as I comfort the sorrowing, so shall ye go forward into the world and comfort the sorrowing; as I have raised the dead, so shall ye go forward into the world and raise the dead, and all of these by exactly the same power by which I have accomplished these feats, namely, the word of God."

It was not with any idea of supremacy that Jesus sent forth his immediate disciples. The idea in the mind of this greatest of all teachers was that all men who became conscious for a single moment of their unity with God became, at that moment, endued with power from on high.

This teaching was in vogue, as I said before, for three centuries of the early Christian era; and it does not require great profundity of thought, nor great historical knowledge to understand why the church has become barren and be-

reft of this most necessary function,—the thing that characterized the early Christian church, the thing that differentiated it from the existing religious institutions of that time, the thing that made it the pioneer of a powerful philosophy, science and religion, that which came through Jesus and his disciples, not only to prepare men for a future heaven, but to lift them up now out of the hell of sickness, sorrow, poverty and pain.

If the healing art seems to be lost to the churches, it is not because the arm of the Lord is shortened, or his ear heavy that it cannot hear. It is not due to a withdrawal of the Christ Spirit quite so much as it is due to a change in the very church itself. It has taken on those conditions which Jesus came to emancipate it from. He came and he found a fat priesthood, ceremony, ritual, pomp, splendor. He came and he found the sick at the door of the temple called beautiful, and no man could say, Arise, in the name of Jesus of Nazareth, and be thou whole.

He came, and he found the church of his time destitute of the very things which should stamp the church as an organ of the Most High; and not until these same conditions began to manifest themselves in the early church did

the healing art begin to decline. You all know how it came about. You all know that it came through the union of Constantine with the church, an attempted amalgamation of state and church, for purely political purposes. You all know that the moment simplicity began to disappear from the church, and splendor began to be ushered in, that was the beginning of the decline of that spiritual potency which had made for the establishment of the church.

If there is one thing more than another that we of the twentieth century, who are studying the Science of Being, must carefully guard against, it is this, that when we grow in sufficient numbers, we do not become purse-proud, vain-glorious—lay more stress upon the magnificence of our temples than upon the grandeur of our lives. We must guard the gates beautiful—we must have open soul, and receptive heart. This is a prophecy, and because the tide is setting in favor of a restoration to the human consciousness of that very primitive Christianity which made for healing, as never before in the last seventeen centuries. Emphasis is being laid upon the restoration of healing by spiritual means. Intelligent men and women all over the world are turning to it. Some

come to scoff, and remain to pray; and when it has gathered unto itself such vast multitudes of supporters as it will, as it must, by reason of the benefits derived, then is the time to keep awake. We have been more or less safeguarded against inflation by reason of the fact that we have had to struggle to keep our breath. We have seemed secure in the past by reason of the fact that our teaching has not been popular. Once let it become popular, once let it be understood as it must be understood, as a demonstrable healing philosophy, and the masses will flock to it, and there is the danger point, that at once the human will assert itself; that, instead of these simple halls, it will want magnificent temples, acolytes, incense swingers, cassocks, all of which things in their spiritual sense, meant something, but which to-day have reached the place where they have little, if anything, of their true significance remaining.

We have lost the science in dwelling upon the symbol. We have been feeding on the husks of the symbolic, and have deprived ourselves of the meat of the Truth.

Not less purity, not less morality, not less spiritual strength, is going to be needed by us, but infinitely more. If we have been religious in our old churches, we

must become doubly so now. If we have carved out fairly good, decent lives by the exercise of the human will, we are now to carve out greater, grander, nobler lives through the understanding of that divine truth which acquaints man with his own mental and spiritual possibilities.

To be lifted up out of the mire of self-immolation, self-abnegation, and instructed into the reality of ourselves is not to bring endless, foolish ease. The more we know, the more is required of us. The more conscious we become of our divinity, the more we are expected to manifest that divinity in love, in truth, in power. The Christian life as we understand it to-day is not a mere plodding of ordinary routine. It is a life of perpetual consecration, from the moment we awake until the moment we close our eyes in sleep. The life that we are now living is a constant realization of the omnipresence of God. It does not bring with a foolish ease. On the contrary, if it brings with it security from evil, from error, from disease and suffering and misery, it also brings a sacred responsibility.

We must not forget this. In the Father's house there are many mansions. In the Father's house there are many mansions of spirit-

ual responsibility. In your public schools there are many grades, and just as soon as the child goes through the second grade to the third grade, instantly the child assumes the responsibilities that go with that grade of evolution.

And so it is in our studies to-day. If we have graduated from the old system; if we have come into the larger thought of God, and, incidentally, into the larger thought of man, it is only that we manifest it; that we go forward into the world and do the works of the Spirit—"The things that I do, ye shall do, and greater works than these shall ye do if ye believe me."

I ask you, do you believe on him? "Yes," every one says. You either believe on him historically, as a person who lived some two thousand years ago; or you believe on him as one of the great teachers of all the ages; or you believe on him as an interpreter and a demonstrator of the law, the healing law of truth. If you believe on him as a mere personage, it is of little more value to you than if you believed on Washington or Lincoln, or any other great national celebrity. If you believe on Jesus as one of the great teachers of all the ages, then you are giving to him a little more dignified place than you are giving

to these national celebrities, and that is all; but if you believe on him as a setter forth of a law, a law of spiritual healing with which you may become intelligently acquainted, and which you may intelligently demonstrate, then you believe on him as a great Master Workman, whose apprentice you are. Then it is not hard for you to understand that the things which he did, we shall do also—workmen in the vineyard of the Lord, healing the sick by spiritual means, spiritual means which have not been altogether obsolete, spiritual means which are as much at your disposal to-day as they were at his, which have not been exhausted and depleted through lack of use, but which have simply become non-working through us.

The Holy Comforter is come, then, to arouse us; to arouse us to a sense of our own responsibilities. As every man is a son of God, so every man must be a channel or a medium through

which the healing power of the Holy Spirit is to manifest itself to every other man in the universe.

"Ye believe in God, believe also in me, as your teacher," said Jesus; "believe also in yourselves as apt disciples of the Science of Being; do not depreciate yourselves. Exalt yourselves as the children of God; *live* as the sons of God," and if you do, this will mean that you will live moral, clean, wholesome, spiritual lives. To arrogate to ourselves the powers of the divine sonship without living the life of the divine Son were blasphemous, sacriligious, scandalous. To declare that we can the works of the Master and not live the life of the Master is rankest immorality, idiocy, insanity. Only as we live the life of the Master shall we be endued with the power of the Master.

Believe also in yourselves.

Reading—I. John, 3: 1-3.

For the Parents.

The aim of education should be rather to teach us how to think than what to think—rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—BEATTIE.

All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.—ARISTOTLE.

He is happiest, be he king or peasant, who finds peace in his home.—GOETHE.

The strength of a nation, especially of a Republican nation, is in the intelligent and well-ordered homes of the people.—MRS. SIGOURNEY.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—CATO.

Precept is instruction written in the sand—the tide flows over it and the record is gone. Example is graven on the rock, and the lesson is not soon lost.—CHANNING.

One might as well expect to thrive physically while his portion of food is being eaten by others, as to expect mental development and not do his own thinking.—H. C. MORSE.

Security.

"He prepareth a table before me in the presence of mine enemies."—PSALM 23.

There is something about this verse which at once challenges our attention. It speaks of the unusual; the out of the ordinary. To have a table prepared before us in the presence of our *friends* is a matter of almost tri-daily occurrence, but David speaks of the hospitality of the Lord as a fearless and an unconventional hospitality. In a world of conventionality and caste, she is a wise hostess who selects her guests with keenness of discrimination. She prepareth a table for friends in the presence of other friends lest misunderstandings arise and the table become a checker-board for the passing to and fro of discordant personal opinions. If we read those words of David in a literal or physical sense we have the picture of a personal God preparing a feast of good things for one who has made many enemies. On the physical plane David's enemies were chiefly those who envied his power, coveted his position and were jealous of his accomplishments. Such are the enemies of every man who rises above the common level.

Now, if we have formed a mental picture of a man of colossal accomplishments sitting down quietly to partake of a well-prepared meal in the presence of a number of envious and jealous competitors, we have a good picture on the plane of the objective, but it does not convey the correct impression.

In order to form an adequate idea of the spiritual significance of the twenty-third psalm, we must needs separate it from the physical and the personal. It might be gratifying to some men to sit down and devour a dinner in the presence of those whose looks, actions and thoughts indicate hate and animosity, but I think most of us would feel rather uncomfortable. To be at perfect ease in the presence of one's enemies is a rare accomplishment, for it depends more upon moral than upon physical courage, and such moral courage as is inseparable from the clean life. The security then, of which we wish to speak this morning, is that form of security which is spoken of in the Bible as that "Peace of God which

passeth understanding." A noted writer has said that the degree of security depends on the little word *in*. It all depends on what we are *in* as to how secure we shall be. A man in an ordinary business suit is not as secure against the assassin's bullet as he would be with a coat of chain-mail beneath it. Our friend asks, "Do you ever spend any time in trying to think what it must be to be *in* a thing; what a wonderful difference it makes what you are in? I was near York the other day, and there was a lashing rain and a fierce wind and howling storm going on, but curiously enough I did not mind it, although I was passing through the midst of it. I was quite dry and warm and comfortable because I was in the dining-saloon of a Great Northern Express. That made all the difference. Sometime ago I was at the top of Snowdon, and a fearful thunder-storm broke down upon me. I was not wet because I was in the hut at the top. Last Easter I was off Jaffa, and the sea, which is alway tossing there, was rougher than usual; the boats were rising and falling twenty feet and the seamen had a great deal of difficulty to stand. I kept perfectly quiet, not moving at all, because I was in a large Hamburg-American liner, which did

not even roll. What you are in makes all the difference, and if you and I are in something strong enough to protect us, we can go through all the scenes of life without perturbation."

A coat of mail may protect us from the assassin's bullet, a comfortable dining-car may protect us from the fury of the storm even when we are passing through the very midst of the storm, we may promenade the deck of the ocean liner in perfect ease while the men in the small boats are holding on for dear life, but all these phases of physical security only feebly express the security which one feels who is in Truth, or in what David called the "secret place of the Most High." Our worst enemies and our worst dangers are not the physical, but the metaphysical.

The land-storm is not to be compared to the brain-storm; the furies of the sea, which affect those only who sail the seas, are as nothing by comparison with the raging storms which all men encounter, from the least unto the greatest, on the ever-changing sea of human experience. "He prepareth a table before me in the *presence* of mine enemies" is the comforting assurance, but who and what are our enemies? In the ascending scale of spiritual

evolution man encounters three distinct sets of enemies. On the lowest plane of man's development, and especially in early youth and adolescence, man believes other boys and other men to be his worst enemies. As the mind matures and man grows away from personal animosities, he comes to believe that circumstances, conditions and environment are his worst enemies, and he persists in this belief until his eyes are opened to the Truth, that "A man's enemies—his only enemies—are they of his own household." This does not refer to his relatives and servants, but to his mental guests, some of which tarry for a day, others of which torment him for a life-time. Now, in the beginning of our discourse, we showed the possibility of eating a meal in peace and security in the presence of animate enemies—and we also showed that it all depends on what we are *in* as to the degree of security we feel in the presence of inanimate enemies, such as thunderstorms and raging seas, but wherein lies our security in the presence of the subtler enemies of peace, harmony and happiness? What protection have we against those enemies of our own mental household, such as fear, impatience, irritability and anger? We can get

away from people and places at times; but go where we will, our *thoughts* accompany us and usually our *worst* thoughts, and because of this, we argue that they are unbidden and unwelcome guests from which there is no release. We do not seem to believe that in the presence of these enemies also a table may be prepared for us.

If we substitute the word Love for the word He in this text, we will at once see the possibility and the orderly process by which a table is prepared for us in the presence of these enemies of our mental home. "Perfect Love casteth out fear," and with it goes impatience, irritability and anger. If the table of Love is prepared in the presence of impatience, irritability and anger, these bodiless enemies flee before It, for they cannot live in Its atmosphere. They are destroyed without dispute; they are conquered without conflict. Love prepares a table before us in the presence of our enemies by taking possession of the field of consciousness. And this alone were well, for it is better to love than to envy and be impatient and irritable, but the application of Love is far more effective and extensive. To kill the prospective mother is to kill also the prospective offspring; therefore, when

Love takes possession of the soul, it not only destroys anger and lust, but it prevents the offspring or consequence of these from coming to birth. Anger is the mother of insomnia, indigestion and apoplexy and a countless brood of other enemies of man's health and happiness, so that when the mother is slain by Love her whole tormenting brood is slain with her.

In the very presence of these enemies of peace Love prepareth a table before us if we are *in* a *state* of Love.

It again depends, you see, on what we are *in*. If we can pass through the storm in a comfortable railroad carriage without getting wet or injured in the least, we can also pass through the storms and vicissitudes of objective experiences without being disturbed by them. To the man who lives *in* Truth there are no storms, even as to a Napoleon there are no Alps. Let us live *in* Truth, and error shall no more torment us.

Deserta.

I am one who holds a treasure
And a gem of wondrous cost;
But I mar my heart's deep pleasure
With the fear it may be lost.

Oh for some heavenly token,
By which I may be sure
The vase shall not be broken,
Dispersed the essence pure.

Then spoke the angel of mothers
To me in gentle tone,
"Be kind to the children of others,
And thus deserve thine others."

—JULIA WARD HOWE.

Worry Will Harden Arteries.

DR. HERBERT C. CLAPP, of Boston, Gives New Cause for Arterio Sclerosis.

If one would escape arterio sclerosis, that hardening of the arteries which so often proves fatal, one should carry a cheerful smile, and, above all, avoid worry. In an article in the current number of the Medical Record, Dr. Herbert C. Clapp, of Boston, declares that constant worry has as much to do with weakening the walls of the arteries as the various causes heretofore assigned to this disease. Overeating and over-indulgence in alcoholic stimulants always have been regarded among the chief causes of arterio sclerosis, but Dr. Clapp says it is manifestly unfair to assume that any victim of the disease positively owes it to either of these causes.

Dr. Clapp calls attention to the fact that the blood vessels are the one division of the body that has no rest, that the blood flows through the arteries at a rate of ten feet a second, and that the walls are subjected to a distending pressure of 2 1-5 pounds to the square inch from 60,000 to 80,000 times during the twenty-four hours. This pressure has an enormous wearing effect, and the weakening of any portion of the

artery is quickly taken advantage of.

"Overeating is liable to produce these unpleasant results," he said. "Ten times more will it do so if the subject is given to worry. Constant worry takes a powerful hold on the nervous system. Nothing is more effective in inducing neurasthenia."

Dr. Clapp cites the case of Henry Clay Barnabee, the light opera singer, as a man who often worried, but concealed it, and concludes:—

"If we find anybody worrying unduly what shall we do about it? Simply tell him not to do so! This will do about as much good as Mrs. Partington's arresting the ocean tide with a mop. The proper management of such cases is sometimes more difficult even than the task of installing worry as a cause, and needs separate and special consideration. Worry is exceedingly foolish from many standpoints and is often indulged in without an adequate basis. Physicians are said to worry more about their prospects of having arterio sclerosis than other people."

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

DECEMBER, 1912.

NO. 3

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

The Prophecy of Isaiah.

Hear ye now, O house of David ;
. . . Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Who hath believed our report? and to whom is the arm of the *Lord* revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.—The people that walked in darkness have seen a great light.—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

—Isaiah 7: 13, 14. 53: 1-3. 9: 2, 6, 7.

THE FULFILLMENT OF THE PROPHECY OF ISAIAH.

And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on

him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say

unto you, No prophet is accepted in his own country.—All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

—St. Luke 4: 16–24, 28–30.

True Worship.

“Christ does not bid his Church to take up arms in His cause. He forbids that,” says the *Observer* (Pres.) of New York. “He does not wish its members to adjure society, and starve and macerate themselves for His sake; He had rather they did not. He does not ask us—we who name His name and form His Church—to expend our main strength in building cathedrals or chanting ‘Te Deums,’ though we may lawfully do all that and much more in His honor. But if we would really desire to please

Him and manifest how thoroughly we appreciate and desire to reciprocate His divine charity toward ourselves, then He bids us feed the hungry, clothe the naked, heal the sick. And if ours be more than common heat of devotion, not to be satisfied with ordinary sacrifice, then there need be no limit to our philanthropy. For the suffering, the needy, the sin-sick, the sore, are the Lord's residuary legatees; in them He is still to be found on earth; through their hands He will accept our gratitude.”

According to Your Word.

REV. F. S. VAN EPS.

According to thy words thou shalt be justified, and according to thy words thou shalt be condemned.—MATT. 12: 37.

The meaning of these words is primarily, as the context shows, that since out of the fullness of the heart the mouth speaks, words are plainly indicative of what is characteristic of a tree. So one's words become the basis of his justification or his condemnation. All judge people by what they say, especially when they speak off guard, not considering before they speak. A quick answer may tell in few words more than a long explanation may reveal, because the former is unstudied.

In the Bible God is spoken of as if He were an Oriental despot, a king, lawgiver and judge, having a judgment day in which he calls people before him to justify or condemn. It has therefore been thought that when desirable things are in one's experience God is favoring him; and when undesirable things are in his experience, God is punishing or disciplining him. Thus God is conceived of as arbitrary, unreasonable and harsh, just as men have been.

In the light of advancing knowledge, such crude and childish notions must be dropped and rational conceptions adopted. Life must be seen as a great reality, and man as accountable to himself and to humanity, as well as to God. Every act of a rational being, such as man, must be followed by results or consequences, which are either desirable or not. The law of cause and effect must be universal, and not in a few things. Our intuition reveals this to us as one of the great facts at the very foundation of all knowledge. Every effect must have an adequate cause. First is the great First Cause; and then man, like that Cause, is a cause, an originating power. Of our originating power we are conscious in every act of will. Every time we put forth our will, we do it subject to God only, the First Cause, who is the ground and condition of our power, because He is the ground and condition of our being. If causative power is put forth by us, even under God, it

must produce results; for we cannot do without doing something.

In the sphere of moral action, that is, the sphere of the motives and choices, wholly in the mind, cause and effect are as clearly marked as in the sphere of mechanical action. Turn on the steam, and the machinery which is properly adjusted begins to move. Touch a live wire, and you will feel the electric shock. These are facts of common experience. Cause and effect are evident. Acts are followed by results. But this is just as surely true in other lines or spheres. Outward things show outward results quickly; but inward results are just as certain, though we may not so easily perceive them. All the more we should give attention to the inner things, because so easily we may not notice them. In a transaction between two persons, the first may make a mistake in computation amounting to several dollars, and the second may say nothing, thinking that he will be that much the gainer. He may congratulate himself that he did not make a mistake and lose. Something within him makes him feel very small in his own sight, and he wishes that he had corrected the mistake. Now he reasons, spending time and energy

really worth more than his fancied gain in money, trying to make himself feel right in keeping the money. Before two or three days have passed, he complains of not feeling well, attributing this to the weather or to his diet. It is the deal that was not according to the law of right, and the inharmony is felt even in the bodily condition. All through the results are as evident as if he had touched a live wire. Law and order observed, there is harmony and comfort in any sphere of action.

Due consideration has never been given by people to words. Between words and deeds, and between thoughts and deeds, they have made a sharp contrast. Christ crashed through the teachings of the Pharisees, who laid all stress on outward deeds, declaring that the thought is the essential of the act, and therefore to think of doing and to wish to do what the law prohibits is breaking the law. The enlightened moral sense of humanity recognizes this as true, and the science of today is explaining why. If in these things thoughts and words are so important, so must they be in others.

Everyone has noticed at some time in his experience that he is doing just what he once said he wished he might do, or is in the very place in which he wished he

might be. It may be in a higher or lower station. He has done nothing, apparently, to produce this. How has it happened? It has not happened. Nothing happens. All is sequence of cause and effect. All is according to law. The wish uttered perhaps years ago and forgotten was the word which has been the cause of the present state of things. If this state is not desirable, the condemnation, if any, is according to the word spoken; if desirable, then the justification is according to the word.

Whether one knows it or not, he is shaping his own condition, molding his own circumstances. Comparatively few may ever have realized this to a great extent, but now those who are investigating find the universal fact. A business man finds that he is paying a high rent for his store, having a lease extending over a period of years. If the same property were leased now anew, it would be at a lower figure. Every time he pays his rent he thinks, "I wish I had cheaper quarters. We could get along with less space, as business is not so good as when we came here." He speaks of it often with his partners and with others, and almost constantly he thinks, "Smaller quarters, smaller quarters." Business dwindles. Tighter

and tighter things seem to grow. All the while he keeps thinking and talking about "smaller quarters." A crash comes, called failure, and smaller quarters are entered. Business has to be built up again, beginning in small quarters. The constant thought and talk of "smaller quarters" brought about the result, for without realizing it the man was working for smaller quarters rather than for enlarging the business. Every time he said "smaller quarters," he withdrew energy from the business, and when there was not sufficient put forth to keep the business prosperous, there was only one thing—its collapse. The same energy which was used in saying "smaller quarters," if used in saying "great success," would have produced great success. Be careful what words you speak or think, for they may be dynamite to explode what you really wish to build.

Some one says in jest, "I guess I'm coming down with fever; and, as one friend after another is met, this is repeated to them until a deeper impression is made on the speaker than is realized. A day or two later symptoms of fever are said to be developing, and alarm is felt. City water, malaria, and other things are blamed, but nothing seems to be thought of

the constantly repeated remark of a few days before. This, and not the water or the air, must be blamed for the undesirable condition. From jest to earnest seems here shown clearly.

Strictly speaking, the words have not made failure or fever, because these are negative conditions. Yet, in popular language, it is often said that words make such conditions. In science we must be accurate in our language. Think a moment, and it will be clear that failure is not succeeding, not doing, just as ignorance is not knowing. Ignorance cannot be made because it is negative, a non-entity. A negative thing has no substantial reality. What might have been accomplished or realized of a desirable nature is not accomplished or realized, because the conditions are not fulfilled and the negative is called failure.

The words which one speaks, and even thinks, are things of power, since they are movements of mind. Negative words are preventive, not creative; because they are energy turned to waste. They do not create things; but, being negative, that which might or ought to have been created by a good and true word uttered with that energy is not created, because the energy has been turned to

nothing. This is seen in the words "I can" and "I cannot." Saying the former, one puts forth causative power; saying the latter, one does not put forth causative power, and nothing is caused. People are conscious of deficiency or of not having what they ought to have, and this gap or void they call an evil created by an evil act or word. It may even be said to be divine punishment for the evil language, but not in scientific, to say that negative words create. They merely hinder, diverting into unproductive ways energy which might, if properly directed, produce desirable results. Of such idle or useless words people give account in conditions which they do not like, and from which they cry out to be delivered.

On the other hand, multitudes have demonstrated their problems by keeping some true word before their attention. A characteristic attitude or saying may be the secret of one's success, and yet he may not know the philosophy of his methods. One has seen a beautiful place and has determined to own it, while having in sight but a few dollars. Constantly, steadily, he has kept his purpose in mind, and has achieved all that he has planned. Many have made a bold stroke when the way has seemed to be closed up against

them, and in their acting as if they were very prosperous they have started prosperity. The secret is that they have spoken the word of success in their resolution to succeed, have refused to notice any thought or suggestion of not succeeding, and then have gone right on as if success were already realized, and everything has formed into line in accordance with the word and determination. Results justify the words.

A missionary on a distant isle of the sea among "the heathen," where the only fresh water available was that which was caught from the rain and kept in earthen vessels, determined to have a well. There had been no rain for weeks, and the supply of water had been exhausted. The people were perishing. It came to the missionary that his God should supply them. No one there had ever found fresh water by digging. The salt water of the ocean had always filtered through when the attempt had been made, and it was declared that such would be the result this time. He persisted and had a well dug; but though deep down, no water appeared. The king refused to allow more to go down to the bottom. The only way left was for the missionary himself to go down and dig. Down there alone he kept saying, with each

stroke of pick and shovel, "living water, living water." After keeping this up for some days he was delighted to see that he had at last struck water, and it was fresh and pure—living water for which he had been speaking his word. He had succeeded where no other had before, and abundance of fresh water continued. Who shall say that he did not call forth the water as truly as did Moses? His word succeeded where no shovel had.

Up into our consciousness bubble our thoughts. We often wonder where such notions originate; again, we are amazed at our own wisdom. Sometimes we seem to stand and watch the stream of thought as it bubbles up and flows on, as if we were in no way responsible for any thoughts that we have. Our thoughts flow on like a ceaseless river, like the currents from a boiling spring. These thoughts take form in words and combinations of words; in statements, opinions, purposes. As surely as the fruit shows the tree, and as the current shows the course or direction of the river, so surely do one's thoughts and words show where he lives, what his life is, and what his destiny is. Everyone can control his thoughts, and so everyone is responsible for them and for their results.

One gets into the habit of self-depreciation, possible because of some of ideas of politeness, or because he craves sympathy or a compliment. When a situation confronts him, he says, "I never can do that; I am not wise enough." That remark shows where he lives. He lives in fear, in distrust of himself, in anything but mastery. Everything seems to baffle him, and nowhere does he seem to succeed. It is easy to see why. He is always ready to say, "I can't," and so he is unprepared for any effective action. Look over his career, and "can't" seems to predominate everywhere. "I can, and I will" would have made his career grand and noble. Now it is a blank.

Beginning with the creation of the universe, the only creation has been through the spoken word. From the moment of God's saying, "Let there be light" to this present moment, everything that has stood forth as a definite reality manifest has done so because of the spoken word of a rational spirit, either God or a child of God. All through the ages God's Word has upheld and rules the universe. This universe is a marvelous creation of God, the manifestation or expression of His spoken Word; even if some do say that all this universe is delu-

sion and nothingness, the delusion of the senses. Is it any wonder that the world never satisfies people who hold such a view as the latter? And the strange inconsistency is that while calling those things delusions which are perceived through the five senses, they seek to gain possession of just as much of delusion as they possibly can.

The word is intelligence and will in action, or intelligent will acting, mind or spirit in motion. This motion produces the forms which the word spoken designates or means. "Let there be light," and there was light. The essential word "light" constitutes that vibration which we know as light. So with all the other objects which we know in creation. All differ according to higher or lower degrees of motion in the one original and essential substance. Everyone knows that something forms and maintains things; that something must be active in order to produce things and to regulate them after they are produced. The essential word is that spiritual or mental essence in action or operation. Such speaking on the part of God, the First Cause, was creating the universe. That speaking has never been taken back or undone. The universe goes on, unfolding, developing, becoming

more and more complete as the expression or manifestation of the divine idea of the universe; just as a good word or idea goes on in one's own thought and life, developing until one's whole experience is brought into line with it.

Constituted like the Creator, man is given a hand in the shaping of the destiny of creation. In so large measure the universe is evidently man's stage of action that he cannot help inferring his own intimate relation with it and its destiny. But his own rational nature places man above the universe. He is not a passive spectator, nor is he an automaton; but he is a co-operator with God in carrying out divine plans. The law of the spoken word is for man to employ so as to shape his condition and all else that enters his experience. And yet he gives attention to false things, to false suggestions and mistaken impressions, to fears and questionings. He little realizes his true nature and power. He does not ask for freedom, or accept his native freedom. He does not command with the authority of a master, but cries out with the whining words of a slave and a victim. Man seems to have used his power to speak his word more to hinder than to help himself. Moses before the Red Sea cried out to Jehovah. "Where-

fore criest thou unto me?" came the voice of Jehovah; "speak unto the children of Israel, that they go forward." So the world groans under the load which its own words have imposed, groans under what are called evil things. These are merely the accumulated results of not mastering, of not speaking the word of readjustment. Thus the words are, according to law, the basis of condemnation or of justification, not only of the individual, but also of humanity in its entirety.

Positive words create. God did not say, "Let the darkness disappear," or "Let there be no darkness." He said, "Let there be light." There is no darkness. Light is the substantial reality. God did not say, "Let there be no sickness, no death." His Word is health and life. Christ did not say, "Young man, don't be dead;" but He said, "Young man, I say unto thee, Arise." Nor did he say to the leper anything about leprosy. He said, "Be clean." And to the man at Bethesda he spoke the positive word, "Arise, take up thy bed and walk."

Before your situation do not stand dejected, unless you want to be overwhelmed. Do not whine for sympathy. Really no one wants sympathy: he wants mastery, he wants freedom. And he

has it. Say what you want. Speak over the waters of your situation as Moses did over the Red Sea. Order things as you will. Assume command and get used to it, even though at first you seem to be a little shaky. Begin now to speak the true words of power and shape things as they should be, and as they should have been. Begin now to say and to think only such things as you really desire. Stop saying unwise things, even in jest. Be wise today and from this day. You can by wise words undo what is not satisfying, and you can make all things satisfying. You can make yourself polar to all things, and attract to you just what you desire. A business man remarked how he had built up an extensive business, proving this law of the word without knowing it. He had hit upon the method of definitely expecting things to work around as he would like them, yet not giving himself any anxiety about them. Presently, just the best and most advantageous arrangements would come to pass without effort on his part. There is no such thing as fate or luck or accident. All is according to law and the word is the supreme law, because it is the putting forth of intelligent will or creative energy. When one makes himself a center and from this speaks

forth his power, he causes things to be and to do as he wills. He may do this without understanding what he is doing, and get good results; but with deep understanding, he produces far better results.

When one "changes his mind," or his thought, see how he readjusts the thought-currents, and so readjusts the results of those currents. Is it any wonder that he realizes that the Kingdom of God is at hand? From the agitation of the past, from the fears and anxieties which have harrassed him, from the nagging doubts and questionings which have unnerved him, he turns into the ways of pleasantness and the paths of peace. This is no fancy theory, but an actual fact of experience, as much according to law as the inferences of logic or the calculations of mathematics; and the expert in logic or in mathematics can be no more sure of his ground from a scientific standpoint than the expert in the science of mind in the production of the results which he understands how to produce.

When you "charge your mind" with something, note how you deliberately impress yourself, purposely setting the motion of your thought as you choose. There is concentration of the energy of

mind in the particular direction desired. This is saying, "Let there be light;" "Let the dry land appear." You charge yourself never to say a negative thing about yourself or any other; never to say, "I am sick," or "he is sick." You charge yourself always to speak creative words, positive words, such as shall be your justification when their fruiting or results come to pass. Does a feeling of depression attract your attention? Give it no thought as depressing. Do not admit that anything can depress you. Shed the suggestion by letting it slide from you, instead of letting it get into you and "dampen" you. Say positively, "I am lifted up and cheered by the presence of God."

Do you waken with a feeling of discouragement, as if it is no use trying to do anything or be anything? Give it no further thought. It has no power and can do nothing, unless you give it your energy far enough to speak it out or say it. Do not let it go through you; let it go past you, and away. Say "I am master of everything, and slave to nothing. This day is a day for mastery. I go forth clothed with divine power, and success crowns my every effort."

Does a feeling lurk around which many call pain or sickness? Do not make the neighborhood

quiver with your tales of woe. You do not crave sympathy. You do not want any petting. You do not want to give in to anything negative, but you want to master and be free. Set yourself in the way of truth. Refrain from speaking a negative word or even looking a negative look. Speak forth through yourself and over the world, "I am a child of God; I am spirit, like God; I am perfect in every atom of my being. All harmony in my body and throughout my entire being. Every organ and every function I declare to be perfect. I am in perfect health."

Is there a task before you? A duty? An opportunity? A privilege? Let there be no babyish crying out, "I can't!" Spring upon it with a will intelligently directed. Go at it with the determination to accomplish. Use your word, "I can, and I will." This will nerve and strengthen you. Then say what you want done, and keep that in mind as a victory that is yours now, because in the power of the word all things are yours. Results will justify you, will prove that your words were right. Keep in mind, "Everything helps me," and never for a moment permit any idea or notion of hindrance or opposition to get hold of you.

Following faithfully this way of setting one's self according to the laws of the mind in the direction of what is positive, so as never to give way to negative thoughts or words, one fortifies himself against all that is negative and rules such things out of his experience. Setting himself positively in the di-

rection of truth, of reality, one finds it easy always to spring upon everything that confronts him, easy to speak just the right word, easy to master. Then according to his words he is justified, and realizes that there is no condemnation.

A Conservative.

CHARLOTTE PERKINS STETSON.

The garden beds I wandered by
 One bright and cheerful morn,
 When I found a new-fledged butterfly
 A-sitting on a thorn,
 A black and crimson butterfly,
 All doleful and forlorn.

I thought that life could have no sting
 To infant butterflies,
 So I gazed on this unhappy thing
 With wonder and surprise,
 While sadly with his waving wing
 He wiped his weeping eyes.

Said I : "What can the matter be?
 Why weepest thou so sore?
 With garden fair and sunlight free
 And flowers in goodly store!"
 But he only turned away from me
 And burst into a roar.

Cried he, "My legs are thin and few
 Where once I had a swarm!
 Soft, fuzzy fur—a joy to view—
 Once kept my body warm!
 Before these flapping wing-things grew,
 To hamper and deform!"

At that outrageous bug I shot
The fury of mine eye,
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot !
Those wings are made to fly !"
"I do not want to fly," said he,
"I only want to squirm !"
And he dropped his wings dejectedly,
But still his voice was firm,
"I do not want to be a fly !
I want to be a worm."
O yesterday of unknown lack !
Today of unknown bliss,
I left my fool in red and black !
The last I saw was this—
The creature madly climbing back,
Into his chrysalis !

Power, and How to Acquire It.

The selected verses have special reference to this subject :

"And the Spirit of God moved upon the face of the waters, and God said, Let there be light ; and there was light.

"The manifestation of the Spirit is given to *every* man to profit withal.

"And Jesus returned in the power of the spirit into Galilee."

"And there went out a fame of him through all the region round about.

"The Spirit of the Lord shall rest upon him ; the Spirit of wisdom and understanding :

"The spirit of counsel and might ; the spirit of knowledge and of the fear of the Lord.

"And shall make him of quick understanding ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ;

"But with righteousness shall he judge the poor, and reprove with equity.

"Walk in the spirit and ye shall not fulfill the lusts of the flesh."

"The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.

"He hath sent me to heal the broken hearted ;

"To preach deliverance to the captives ; and recovery of sight to the blind ;

"To set at liberty them that are bruised ;

"To preach the acceptable year of the Lord.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"Against such there is no law.

"If ye be led of the spirit, ye are not under the law.

"As many as are led by the Spirit of God, they are the sons of God.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit.

"For God hath not given us a spirit of fear, but of power, and of love, and of a sound mind.

"For the fruit of the spirit is in all goodness, and righteousness, and truth.

"Not by might nor by power, but by my spirit, saith the Lord.

"Ye shall receive power after that the Holy Ghost is come upon you.

"As many as received him, to them gave he power to become the sons of God.

"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And my speech * * was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.

"That your faith should not stand in the wisdom of men, but in the power of God.

"Behold I have given you power over all the power of the enemy ; and nothing shall by any means hurt you."

Let us spend a few moments in silent prayer, and let us claim our oneness with this universal Power which is God. Let us affirm of ourselves, "I am one with Omnipotence, the All Power.

(Silence, followed by repetition of the Lord's Prayer.)

Golden text, from a letter written by Paul, the Apostle, to the youthful Timothy, in which he says, "Ye shall receive power after that the Holy Ghost hath come upon you."

This does not mean much to us until we begin to discover what the Holy Ghost really is. Humanity, almost generally speaking, (especially that phase of humanity which we call ambitious), is ever seeking to acquire power, by one means or another. If it is not physical power through muscular strength and personal domination, it is that power which comes through the control of monetary interests ; or, worse still, that power which is so frequently used for illegal and injurious purposes, namely, political power.

Power seems to be the one great desire of the human heart, because the human heart is ever, consciously or unconsciously, striving to rise above the things that make

for limitation. Limitation is the only weakness of the human mind. There are psychologists who tell us it is self-imposed bondage. I do not like to go so far as this, because that is a sort of reflection upon the individual who may in no wise be personally responsible for his limitations.

Limitation is the outgrowth of ignorance, and the individual is not always responsible for his ignorance. It may be that he has never had opportunities. It may be that he has lived in a community or in a country where ignorance has been superimposed upon him by existing social, economic or political conditions ; and hence it is that we find this man reaching out after these very hospitable shores of ours, because, instinctively, in the very depth of the most ignorant heart of man there is the desire for freedom. Freedom is only another word for power.

What constitutes real power ? After the man who has acquired great physical strength, and who, perhaps, has subdued, not only men, but beasts, comes to a realizing sense that he is not strangling the bear in his own consciousness, he discovers that it

is is one thing to dominate the animal kingdom external, and another thing to dominate the animal kingdom internal, and he discovers that his power is limited. True, there may be many who go through this pilgrimage that we call earthly who never awaken to a consciousness that there is anything greater connected with the idea of power than mere brute force. There are those who live and die in the belief that the only power in the world is the power that can be exercised by the use of current cash. We so often find men and women who feel that they can be anything in the world if they have enough money; but there are times when we find these men declaring that it is quite impossible for them to purchase the most priceless thing in the world, with all their money—peace. There are men who feel that, if they can acquire a position in the political world, and stand shoulder to shoulder with what they call the controlling party, that here is an opportunity and a place in the world to demonstrate power.

And so we find that everywhere there is this desire for power, and we conclude that it is a natural human desire, and only wrong when we pervert it, when we do not use it for the highest purposes, and the best interests of

humanity. There is no fault to find with the man who acquires great landed possessions; no fault to find with the man whose ambition carries him to the very pinnacle of political fame; no fault to find with the man who develops great physical strength. The only fault, the only criticism, is when these are used to injure others.

Last evening I had the pleasure of listening to several speakers at Carnegie Hall, and I came away with the idea that power is not so much a question of noise as it is a question of poise. You know there are those, and perhaps they are greatly in the majority, who feel that power is noise. There were two speakers there, both speaking on the same subject, both equally interested in their own particular party, both striving to convince that tremendous audience that their party was the only party that could emancipate the American people. One was so quiet, so dignified, so cultured, and yet, withal, so perfectly poised, that, like Daniel Webster's words, "his every word weighed a ton." The other was honest, enthusiastic, ambitious, but, withal, so noisy, that his every word was an offence to the ear. It mattered not what his subject was, nor how much he was interested in it, nor

how much you were trying to get interested in it, his noise, the deafening noise—put a damper on things and thoughts.

It could be felt by the audience. The effect of the quiet speaker was like an electric shock; everyone felt it; everyone was persuaded of the sincerity of the speaker; everyone was persuaded of the profundity of his thought; everyone was persuaded, whether they endorsed his political views or not, of the genuineness of his doctrine.

Now, in Divine Science we are learning what the Holy Spirit is. Before we came into Divine Science, it was more or less with us a question of chance. If through some whim or caprice of the individual, if through some particular phase of infatuation on the part of God for some particular man, the Holy Spirit entered without measure into the soul of that man, then he was to be regarded by his fellows as a *favorite* son of God. The Holy Spirit had come down upon him without any particular personal exertion. While others were struggling and praying and working to acquire some degree of understanding of the principle of their being, this man had suddenly, out of a cloudy sky, almost, of sinfulness, become possessed of some great truth—a sudden conversion, we used to call it.

We are taking a very different view of the Holy Spirit in Divine Science. We are learning that the Holy Spirit does not come to a man as certain things come to men in this country, by a process of special privilege. We are learning that the Holy Spirit, and the power to demonstrate it, is an acquirement, a process of mental or spiritual evolution, an education of the soul, if you please; a something that must be approached through the avenue of reason and intelligence, a something that can be acquired just as we can acquire a knowledge of mathematics or music.

This seems as if it were leaving out of the religious life that very seemingly necessary thing which we have felt to be inseparable from the religious life; it would seem as if it were leaving out emotionalism. It would seem to us as if religion, in order to be religion at all, must be tinged with emotionalism. We have not been able to conceive of religion, the religious feeling in man, except as it has been identified with the emotions. A man got religion because he was carried on the wave of some great, mighty impulse at a revival meeting. But Mr. Moody tells us that he just as frequently loses it again. It was not a persistent possession;

it was a temporary emotion, and not a radical change of thought.

Now Divine Science has come, bringing with it the very necessary New Testament requirement of a "change of heart," or a change of mental attitude. It begins to instruct in what we are pleased to call the Science of Being. It begins to tell us what we *are*, in contradistinction to what we *have always thought ourselves to be*. It works a complete revolution in the human soul. It emancipates. It educates. It saves by enlightening. And this, I take it, was the method of Jesus. I cannot see anywhere, in the study of the New Testament, where Jesus played upon the emotions of His disciples. I cannot see anywhere in the writing of Paul where the emotions are taken into consideration for a single moment.

Paul is not only a clear, logical writer, on a divine subject; Paul goes forth to preach a divine principle. You remember when Paul went into Athens he found the Athenians very intellectually hungry. They were like a certain class of our own people today who are never satisfied, drifting from one philosophy to another, some for the mere glory of saying, "I have studied New Thought in all its branches—Christian Science,

Theosophy, the Yogi systems of India, all the Egyptian occult doctrines—none of them have I left untouched." And yet, we all too frequently find such an one quite unable to rise above some minor physical infirmity through the power of the Spirit.

Paul came upon just such a class. The Athenians were intellectually hungry. They had studied every philosophy of the day. Every man who had a New Thought to give was immediately carried off to the hill of the Areopagus, there to proclaim his new doctrine, whatever it might be. For the most part the Athenians were prepared to laugh, and they heartily believed that no one could come there with anything new. And so Paul was one of the great number who, when he came into Athens, was immediately ushered off to Mars Hill, there to tell what he had been telling to some of the people in other districts.

Those of you who remember Paul's oration remember that it was given without any previous preparation, and was the outgrowth of an incident which occurred on the way to the hill. His first words were these, "Ye men of Athens, * * * as I passed by, * * * I found an altar with this inscription, TO THE

UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

Those of you who know something of the Greek thought of that time know that they had innumerable gods, over which were particular inscriptions. But here was one niche in which there was no god at all over which this inscription rested, "TO THE UNKNOWN GOD."

We are told by some that this vacancy was left by the Greeks because in some peculiar way they felt, while they knew it all, perhaps something *might* come along that would give them a little higher idea of what they had just come into touch with.

There was a little altar, over which this inscription read, "To the Unknown God," and Paul says, "Him declare I unto you." Then Paul declared God to be Omnipresence—Omnipotent, universal, Divine Principle. He quotes their own classic poets—reminds them of the fact that their own poets have said, "For in him we live, and move, and have our being." He opposes the individuality of many gods, and emphasizes the universality of the one God, the universality of the one great, supreme Power.

And this is the lesson that we wish to learn this morning, that,

"There is but one Power." There are not powers many, any more than there are gods many. There is but one universal Power, and that is the power of an All-controlling Love. You know in your own personal experience that it is easier to take a city than to control your own human impulses. You know, in your own personal experience, that it is easier to dominate external conditions than it is to control your irritability, your appetites your passions. Power, after all, is that which is seen in the demonstration of self-conquest. No man can liberate another from his sins or his sicknesses except as he first learns to liberate himself from the things that bind him to his body. We shall never exercise that power just spoken of as the power of the Holy Ghost until we become complete masters of bodily sensation. We shall never become complete masters of bodily sensation until we know that there is no such thing as bodily sensation.

It takes us some time to realize this great truth; but if you stop to think for a moment, you will find that that which the mystics in all ages have taught, that which the most profound Egyptian occultists and Hindu philosophers, that which Jesus, and Paul, and Peter and Matthew, and every

mystic down to the present hour, has taught concerning a sensationless body, is true.

When the Holy Ghost comes upon us, it finds us in most cases, quite unable to exercise power over what we call our bodily sensations; and the first lesson of instruction is that there is no such thing as bodily sensation. In the old thought, the demand was made upon us to live moral lives; and the living of a moral life in the old thought was an exercise of will power in an effort to subjugate what we called physical sensation, bodily appetite, bodily passions, and what the Church calls "unholy desires." It says, "You will have them, because it is the very nature of the flesh, but you must struggle against them." The larger thought of God says, "You will have them just as long as you believe in the necessity for them, just as long as you believe that you will have to have them. Just so long as you believe that the body can suffer or enjoy, just so long you will be controlled by your belief; but when the Holy Spirit comes upon you, and informs you of the great fact that the body neither suffers nor enjoys, then you become its master, as you should be.

Man is not the servant of his body, and when you stop to think of it, it is amazing how long men

have believed that they are the servants of their bodies; that the leg can say to the man, "You shall not go to the office today, because I have gout," or the stomach can say to the man, "You shall not eat today, because I have dyspepsia," or the head say to the man, "You shall not study because I have a sense of congestion."

We have never seen all our lives that this is the process of the lesser dictating to the greater; that this a process of the instrument dictating to the mechanic. It has not occurred to us that we have power over our own bodily parts, until Divine Science came, until the Holy Ghost came upon us. And this is what the Holy Ghost really means. It simply means Divine Science, or the science of spiritual facts. It is an influence, rather than a personality. We used to think it was the third person, the lesser of the trinity. And then we used to wonder how we could crowd three persons into one person; and then we stopped wondering and said, "Theology says you can, and I am not going to inquire about it. I do not see how three persons can be in one person, but that is one of the 'mysteries of the Church.'"

Now we are beginning to see that the Blessed Trinity is not a

trinity of personalities so much as it is a trinity of principles, the Father-Mother principle, the Divine Son principle, and the Holy Ghost principle—influences, spiritual influences, at work in the human soul, and not separate and distinct personalities. We do not lose our Blessed Trinity; on the contrary, we get a much larger and more expansive view of it, no longer limit it to three separate personalities, sitting upon separate, distinct thrones, in a far away heaven.

We find the Blessed Trinity at work in every human soul—active Intelligence, symbolized by the Father; the manifestation of that active Intelligence, symbolized by the Son; the Teacher, or the Instructor, or the Illuminator, symbolized by the Holy Ghost. And when that comes upon us, we are equipped with power from on high, just as was Timothy. It was symbolized by the dove. It was not that the Holy Ghost was a dove—and if you will study that passage carefully, you will find that it was not a dove that descended, but “as it were,” a dove—The Holy Spirit came upon him, “as it were,” in the form of a dove. That explains the whole text. The dove was symbolical of purity, pure unsullied reason. And when that power of pure, un-

sullied reason dawns upon the human soul, it is, as it were, a dove. It purifies human consciousness. It brings home to human consciousness a great fact, that the only power there is is the power of God; the only power in the universe is that power of Divine Love; and then at once the disciple begins to acquaint himself intelligently with this Power. He begins to acquaint himself, by a process of analysis—“Wherein am I failing to co-operate with it? Is this thought or that thought, or this deed or that deed, consistent with love? At once you begin to see a transformation in his life. If before he had indulged in resentment, and exercised his power to thrash his opponent, he desists.

The Psalmist represents three phases of evolution of the human soul. In the beginning he exercised power on the purely physical plane. He slew Goliath, broke the jaw-bone of a lion, overcame the army of the Philistines, put the army of Saul to flight—all on the physical plane. Afterward he grew to the moral, to where he could say of his enemies, “Let the heathen rage, and the foolish imagine a vain thing; but as for me, I will preserve mine integrity.” He learned not to retaliate. He learned simply to let the

heathen rage, because that is all the heathen can do. He learned to let the foolish imagine vain things, because that is all the foolish can do. He simply let them go their own way. That was the second phase of his evolution. The third phase of his evolution was where he came to the place where he could do what Jesus commands men to do, "Pray for them which despitefully use you."

Who shall say that it does not require more power to pray for them which despitefully use us than it does to resent the insult? When men learn to pray for them which despitefully use them, they are not understood by the man of mere physical power. I think Mr. Roosevelt calls such a man a "mollycoddle." We have been taught that we must resent; that we must retaliate; that we must fight back. We have been taught that not to do so is an act of cowardice, a demonstration of the weakness of ourselves.

Jesus lived out his life of power; he really did what he enjoined upon you and upon me to do, and today a whole civilized world prostrates itself at the feet of this man who could really pray for them who despitefully used him.

Try it. Try it for a day, and see if it does not require all the power

that you can bring to bear, not to retaliate in one form or another; to still the tongue when you would defend yourself against defamation of character; to be quiet, to be forgiving, when others are seeking to destroy your prospects and possibilities. O I know, I know that we are told that we owe it to ourselves to protect ourselves; but we have not yet learned that the best way to protect ourselves is to cultivate the power of poise.

Power is not noise. I discovered that last night. Poise is the only real power in the world; and poise is not what we call peace, ordinarily. A man may be apparently peaceful externally, but internally he is like a seething volcanic eruptive mass. He is preserving an external peace, but there is no internal poise. Men see him smile, but they do not see him lying awake nights. The outside world sees him apparently cheerful, but they do not see him as his wife sees him. There is a peace that is feigned. It is like a mask, which conceals the man from others, but never from himself, because he has no poise.

Poise is the only power in the universe. And how to acquire it? How to acquire it? We all know how to acquire the peaceful countenance. We all know how to look cheerful, whether it is for the

photographer, or for our friends, or our enemies; but how to still the tumult, to find this great secret that men are striving to learn, how to acquire the power over our own internal impulses that, like corroding poisons, are generating diseases in our system; how to forsake our internal resentment that we would not give a hint of to another, but which we feel in our own soul; how to overcome the worry that we never communicate to our wife, to our children; how to overcome the doubt in our own possibilities to succeed, when, to all intents and purposes, we appear to be very successful. These are the great things, the great questions that can only be solved as we approach nearer and closer to that secret of all power, Oneness with God.

Merely to say that all power is acquired through Oneness with God is not to lead us any farther along the road than we were before. It is merely making a statement; but we acquire power by becoming at one with God. Well, how to become at one with God? How are we to become at one with the great universal Power of the universe? How are we to become a motor, dispensing the power which it radiates through the Generator? How are we to become a mediator between God

and man, as Jesus was a mediator? Paul tells us a very simple little way. He says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." And he might have added, a sound body.

God hath not given us a spirit of fear. Herein lies the great secret. Herein lies the solution of the problem. If God hath not given us the spirit of fear, and God is the only power and the only presence in the universe, then we, actually, in our real, true selves, are not afraid.

The recognition that our fear does not proceed from God brings with it the consciousness that we can rise superior to it, utterly eliminate it, absolutely cast it out of our consciousness, because that which God gives to us is real and eternal. That which proceeds from any other source is unreal, carnal, temporal.

We overcome fear by knowing that there is nothing to fear. We overcome fear by realizing just what Paul was trying to tell the Athenians, that there is no place in all the universe where God is not. We have so long protested that we believe in the omnipresence of God. If the child is asked from her catechism, "Where is God?" she immediately answers, "God is everywhere." If you were

to ask a question which is not in the catechism, "Is there any place where God is not?" the answer at once should be, "If God is everywhere, certainly there is no place where God is not." Then what room is there for fear, in a universe that is filled with the omnipresence of God?

What do we fear? We count a multitude of things that we fear. We fear disease, decrepitude, deformity, accident, old age, poverty, death. They are all real to us; and so is the ghost to the child. The child trembles and sweats, not in the presence of a ghost, but through her *belief* in the presence of a ghost. We tremble and sweat, not in the presence of actual conditions, but through our ignorant belief that there are conditions that are not created and imposed by God Almighty. We tremble before the illusions and delusions of sense, the hallucinations of the human mind; and the only cure that can ever be for us is the education of the Holy Spirit. The only cure for the child's fear of ghosts is to instruct her into the consciousness, and the realizing sense, that there are no such things as ghosts. The only cure for the ills that flesh seems to be heir to must be through a realizing sense that only the thing that God creates is true.

This involves so much. It involves, above all things, the power to separate between the things that seem to be and the things that are. It involves the power to cling to the science when all the testimony of the senses is dead against us. That is not easy—so much easier to strike down an enemy; so much easier to defend ourselves on purely physical principles than it is to distinguish between the scientific fact and sensual testimony.

Perhaps you are asking, "How shall we deny the things that are so apparent? How shall we deny the things which surround us very day, and which insist upon our recognition? How shall we liberate ourselves from the things which are pressing for acceptance, urging upon us their painful reality? These were the questions that were asked Galileo, you remember. All that Galileo asked of humanity was that it should become conscious of the great astronomical fact that it is not the sun which rises, but the earth which revolves. It is not a very hard thing for you to do today, because you have had nearly four hundred years' time in which to make up your minds to the fact; but it was a tremendously hard thing for the people of Galileo's time, and that not to the ignorant

people of Galileo's time, but to the most enlightened men of the age, to the cardinals of the Church. It was the cardinals of the Church who demanded that Galileo retract, or lose his head; and he retracted, retracted a fact which every school child in the world knows today to be a fact. And what does the fact involve? Does it involve a mere acceptance of Galileo's statement that the sun neither rises nor sets, but that the earth revolves? It involves more than that; it involves the rejection of sense testimony which is just as real, which is just as powerful, as the testimony of the senses when they bear witness to what we call disease. The senses still affirm that the sun rises; the senses do not affirm that the earth revolves; and yet we abide by the scientific fact.

The great philosophers have always said, "Where reason and the senses do not co-incide, reject the senses." Jesus does not ask any more than Galileo asks. He came to teach the science of being; Galileo, the science of astronomy. Jesus does not ask any more than the science of optics asks. When six rails converge into five, four, three, two, one, and then disappear in the distance, any sane, rational engineer would stop his train; but he goes on,

knowing that the six rails extend, clean and clear, from here to San Francisco. Why does he do it? Because, whether he has ever studied the science of optics or not, he accepts the dictum. He accepts the declaration that, while it appears to be that the rails are gradually disappearing in the distance, actually they are not. And so he runs, night and day, light and dark, until he takes his precious cargo to the other end of our great continent.

Other sciences, not only astronomy and optics, but hydraulics, and the science of photography, which asks that you see the person sitting in front of the camera upright instead of upside down. You correct sense testimony by scientific reason, and that is all that Jesus asks. The senses would affirm that you are bound by all sorts and conditions of limitation. Appearances would assure you that you cannot move without getting into trouble of one kind or another. Your every day experience would mesmerize you into the belief that it is only a question of time when you will go on from one phase of painful experience to another, until what we call death ends it all.

The great bulk of humanity are believing in the world of appearances, and few are living in the

world of realities. Millions believe Galileo's statement, but only a few understand the science. Millions protest a belief in Christianity, but only a few understand what Scientific Christianity really means, and what it involves.

The power of Christianity can never be demonstrated, it can never be proven, until men do with it just what they do with hydraulics, just what they do with optics, just what they do with astronomy. Until they reject all sense testimony; until they see, and know, and realize that the body is quite incapable of itself of any degree of sensation whatsoever, then, and not until then, will they rise above sin in the flesh.

There is no such thing as sin in the flesh; this is merely a phrase. Poor, inoffensive flesh! How could it ever sin? How can it suffer? Can the hand steal without the directing intelligence back of it? Can the limb feel when the sensibilities are deadened by ether or chloroform? Certainly not. Then all redemption comes through a recognition of the fact that there is no such thing as bodily sensation. Teach a child that, and at once he is superior to the suggestions of the flesh so-called—*there are no suggestions of the flesh*. I wish I could strike all those phrases from our books.

The flesh suggests nothing. All suggestion comes from thought, Where there is no thought there is no suggestion. Where there is no consciousness, there is no sensation.

These are such simple facts that it is almost an insult to speak of them here to you; and yet, power is acquired through a recognition of them, power to dominate circumstances, to know that circumstances of themselves are not things which spring up like mushrooms in a night. What are circumstances but a combination of mental activities brought to a focus. They look real to us. They are real to us. They torment us; but when we learn the science of being, we shall never build up a chain of circumstances that is going to involve us in difficulties. We shall meet the first suggestion of disease and difficulty; meet it in its inception. We shall resist it instantly, whether it is a thought of sickness or a thought of sin.

It all resolves itself into a question of what is a real sensation. All sensation is purely mental. The knowledge of this helps us to rise above sin in the body, so-called, the disease of the body. It reveals to us that every so-called disease upon the body is nothing more nor less than the out-picturing of some morbid sensation, or

morbid thought, in the mind. The hand can no more become palsied by disease, in reality, than can the fingers of the innocent possessor of it close itself upon money that does not belong to it. What do we use when we resist the temptation to close the fingers on somebody else's property? Is it physical resistance? Is it the hand that says, "I shall not do it?" Certainly not. It is a moral influence, a mental exercise, and the hand that would close now opens.

How are you going to apply this to a case of palsy? We can readily see how we can direct the hand not to steal, but it is difficult for us to see how we can direct the hand not to close in paralysis or palsy; and yet Jesus saw theft and palsy on the same plane. They were both the result of wrong thinking. And so He said to the palsied man, "Thy sins be forgiven thee. Take up thy bed and walk." They questioned His power to forgive sin; and, by a very strange change of mental operation, we have come down to the twentieth century where we do not question the power to forgive sins at all. We do not question the possibility of moral reformation through spiritual means; but we do question the possibility of healing physical diseases by spiritual means. In that day, the question was, "How can he

forgive sins? No one can forgive sins but God." Then He said, in substance, "What difference does it make whether I say, Thy sins be forgiven thee, or say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, * * Arise, take up thy bed, and go into thine house."

It was all the same to Jesus whether the limitation was what we call a moral limitation or a physical limitation, the method of healing was the same. It was the restoration to a perfectly harmonious state of consciousness on the part of the individual by the power of the Holy Spirit, or the *Truth*. It did not make any difference to Jesus whether the man's desire was to close his fingers upon something he did not own, or to close his fingers in what the medical world calls palsy; the cure was identically the same, or amounted to the same, a change of consciousness on the part of the patient.

If you were looking for power, would you take much time to decide between the power of Nero and the power of Jesus? Nero had the power to destroy men; Jesus had the power to make them alive. Nero's power came from a loss of self-control; Jesus' power came from the exercise of a profound and powerful self-control.

One injured humanity; the other blessed. The power of Nero was the power of noise; the power of Jesus was the power of internal poise.

This power may be our power. It may be our power if we pursue the same tactics; if we study the same Divine Science; and, above all things, if we live the same life, we may acquire power.

"And we are complete in him, which is the head of all principality and power.

"Be strong in the Lord and in the power of his might.

"For there is no power but of God; the powers that be are ordained of God.

"For by him were all things created * * whether they be thrones, dominions, or principalities, or powers.

"And he is before all things and by him all things consist."

Benediction.

Illness an Abnormal Condition.

As one has said: "The miracle is thus unnatural, nor can it be, since the unnatural, the contrary to order, is of itself ungodly, and can in no way, therefore, be affirmed of a Divine work, such as those with which we have to do. The very idea of the world, as more than one name which it bears testifies, is that of an order; that which comes in then to enable it to realize this idea which it has lost will scarcely itself be a disorder. So far from this, the true miracle is a higher and purer nature, coming down out of the

world of untroubled harmonies into this world of ours, which so many discords have jarred and disturbed, and bringing this back again, though it be but for one prophetic moment, into harmony with the higher. The healing of the sick can in no way be termed against nature, seeing that the sickness which was healed was against the true nature of man,—that it is sickness which is abnormal and not health. The healing is the restoration of the primitive order."—*Trench's Notes on the Miracles of our Lord*, page 20.

Wash Yoh Min'.

GRACE DUFFY BOYLAN.

Has yo' got a heap o' trouble,
Is yoh pat across de stubble,
 Is yo' huggin' up a grudge again' yoh kin'?
Le' me gib dis 'vice to yo';
In de sunshine and the dew,
 Oh, my breddren, jis' go out an' wash yoh min'!
 Wash de care and de despair fum off yoh min'!

Yo' kin git yoh hid a-bus'in'
An' yoh heart plumb full ob cussin'
 Ef yo' wants to rummage 'roun' among yoh woes,
But eff youse gwine projectin',
Rubber-neckin' and inspectin'
 'Roun' de sunny side ob life yo' bettah mose,
 'Roun' de way dat's gwine ter pay, ye bettah mose.

Yo' kaint make de ole worl' over,
Or expec' ter keep de clover
 All de hull yeah roun' a-growin' sweet and fine;
But suspicionin' dat traitors
Grows aroun' as thick as 'taters
 Is a symptom sumphin s cloudin' ob yoh min'—
 Sumphin' queer bettah clear fum off yoh min'!

Dere's a monstrous sight ob griebin',
Heaps ob mis'ry and deceibin',
 Dat dere ain't no use ob havin' ha'f de time,
Git out in de shine an' show'r,
Lif' yoh soul up like a flow'r,
 Twell de rains dat fall fum heaben wash yoh min'—
 Wash de dus' and de distrus' fum off yoh min'!

Is It Worth While?

To take a young woman, unable to walk, and apparently doomed to spend the rest of her days in the county infirmary, and in a few weeks cause her to walk and be able to take her place as a wage earner?

To take a man so in the grip of drink that he was unable to keep sober or to attend to business, and to put him in control of himself so that he can go forth to stand against temptation and take his place in the world of achievement?

To take a girl with epilepsy and set her free from the terrible mental and physical obsession that was unfitting her for any place in life?

To take boys and girls with St. Vitus' dance and cause them to

go about their work in full control of every voluntary action?

To take men and women who lost their grip on God and their way in the world, dispel the clouds, and cause them to see again the Sun of Righteousness and hope, and to go forth to achievement?

To take those obsessed with fears and worries that have unfitted them for any successful coping with life's affairs, and cause them to put their hands into that of the great Physician and face the world with confidence?

To cause men to see that the physician may be God's man as truly as the clergyman is, and to realize that they do not need to go outside the church to find any good that this life may hold?

"It takes a big man to support morally and financially a little unpopular movement that is right. Any little man without sufficient back-bone to support himself may be supported by a big *popular* movement whether its right or wrong."—W. J. M.

"We have many needs in the Christian life, but the one need which includes all others is the need of Christ. Do we lack joy? It comes by having more of Christ. Have we need of power? It is only our need of Christ. Is peace absent from our hearts? The presence of Christ alone gives peace. Do we want more love? We may have it by having more of Him whose other name is Love. All the problems of religion, positively all, resolve themselves finally into one supreme problem: How to have more of Christ in the believer's heart. We have everything when we have Him."

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

JANUARY, 1913.

NO. 4

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

If.

BY RUDYARD KIPLING.

If you can keep your head when all about you
Are losing theirs and blaming it on you ;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too ;
If you can wait and not be tired by waiting,
Or being lied about don't deal in lies,
Or being hated don't give way to hating.
And yet don't look too good, nor talk too wise ;

If you can dream—and not make dreams your master ;
If you can think—and not make thoughts your aim ;
If you can meet with triumph and disaster
And treat those two imposters just the same ;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build them up with worn-out tools :

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss ;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them : " Hold on ! "

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch ;
If neither foes nor loving friends can hurt you ;
If all men count with you, but none too much :
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son !

Christ and Christmas.

“And the Word was made Flesh and dwelt among us.”—JOHN 1: 14.

We have come together again on another glorious Christmas morning, but for what purpose? What is the whole world celebrating? And what is our thought of the event which is back of the manifold expressions of joy and gladness? The Christmas spirit pervades the atmosphere. Denominationalism and sectarian bitterness for this one day at least are stifled and suppressed by an unconscious but common consent. We obey a law which we do not understand. We make presents to the Jew and the Jew makes presents to us, and each wishes the other a sincere, and heartfelt and genuine, “Merry Christmas.”

Mothers and Fathers, children and servants, Wise men from the East and the Shepherds on a thousand hills, all prostrate themselves at the feet of Him who was born in a stable at Bethlehem.

Of all the birthdays in the year this is the only one which is *universally* celebrated; not only is sectarianism set aside, but time and space are abolished by the use of telephone, telegraph, wire and wire-

less, all in the effort to re-echo the Angelic salutation — “Peace on earth, good will to men.”

We respect the day and for this reason we scorn to do what, on any other day of the year, we might do with little if any compunction, nay, we are inspired to do good through the law of contagion.

Who can explain the psychology of it all? Is it that we manifest that which we celebrate, as when we celebrate the birth of a warrior we at once feel warlike and patriotic, or sad, when we celebrate some tragic event in history?

May it not be that the gentle, generous spirit of the Master communicates itself to universal humanity, because universal humanity is thinking about it? Each sees in Jesus the Ideal example of His philosophy, and this is because Jesus was the most perfectly rounded character the world has ever seen. In every church which bears His sacred name, He is being exalted this morning in song and sermon, and each individual for the time being takes on that side of the character of Jesus which most

appeals to him. To many, He is very God of very God, to others He is the Ideal man, while to a Jew he is a myth, but even these admit the *character* of the myth to be a universal example. Whether God, Man or Myth there is one fact that confronts us at every turn, *we cannot escape His influence*, however much we deny His personality. When the child aspires to be great, he declares he would like to be "just like Father;" when the true man aspires to perfectness of character, he declares he would like to be "just like Jesus," and it is at this point that he begins to inquire the method and manner of attainment.

It is instructive and comforting to know that "One man in all history was true to that which is in you and me," but how are *we* going to find the Christ in ourselves and so follow the example of the Nazarene? It is beautiful to remember the birth of Jesus in Bethlehem, but if it does not suggest the Birth of the Christ in our own souls, it is nothing more than a holiday made up of presents, pies, puddings, pastry and prodigality. John tells us that "The Word was made Flesh and dwelt among us." And elsewhere we read "He went about doing good." The first is a statement of fact, the second an example. The mere fact that, "The

Word was made Flesh" may afford us nothing better than an opportunity to speculate on the Doctrine of the Incarnation, but the fact that, "He went about doing good and healing all that were oppressed of the devil, for God was with him," should be an incentive to us to go and do likewise.

I am well aware that there is much doubt concerning the possibility of the twentieth century Christian doing the works of the first century Christian, but this doubt is due more to man's failure to utilize the word than to any cessation of activity on the part of the Word itself. If the word was made flesh and dwelt among us. It may again manifest itself in the restoration of health and wholeness, and it will do so whenever and wherever man co-operates with It through intelligent understanding. Of little avail is it that the Jew celebrates the Passover if he himself be not protected from the discords and diseases incidental to human ignorance of the Prosecuting Law. Of no particular benefit is it to the Christian to know that Jesus healed the sick, if he be not conscious of the indwelling Healing Christ in our very midst. The lesson which Christmas Day brings to us is the assurance of an Omnipresent "Christ in us the hope of Glory." We are learning that

the Birth of Christ is a continuous process.

In the innermost recess of earnest longing for Truth, symbolized by the Stable in Bethlehem, the Christ is being born to whomsoever conceives and carries the idea that Love is the only Reality. You will notice that we say conceives and carries. There are still-born ideas, even as there are still-born children, and hence we say that the idea of Love, as the only Reality must be carried as well as conceived, if we would witness the birth of Christ in deed and in Truth. This morning the conception of Love as the most wonderful force in the universe is taking place whenever the sacred name of Jesus is being mentioned, but the history of the past points to the fact that in all too many instances it will be like the still-born child, a mere resemb-

lance of the real thing.

Lacking the "breath of life" that is the *spirit* of Christ, it becomes entangled in its own unbilical cord. That which ends with conception, but which is not carried out in life practice is like the inventor's invention which is never invented. It was not sufficient that "The word was made flesh," but it "dwelt among us," and "went about doing good" in order that we might know by practical experience the meaning of the word Immanuel or God with us. *All the time* when the Angel of God's presence said to the Shepherds of old "Fear not for behold I bring you good tidings of great joy which shall be to *all* people." He voiced a prophecy which is now being fulfilled though the High Priests may not be conscious of it.

"The healing of the seamless dress
Is by our beds of pain,
We touch it in life's throng and pass
And we are whole again."

More and more are we realizing that the Ascension of Jesus does not imply the disappearance of Christ. Each inquiry of the mind and each aspiration of the soul after

more Light reveals the eternal propinquity of that Christ which is the Truth, the Life and the Way to present Peace, Power and Plenty.

"O, ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow."

“Look now: for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary load
And hear the angels sing.”

If on this blessed Christmas morning we have brought with us a thorn as well as a rose, let us be grateful for the rose, and the sting of the thorn will not be felt.

“Finding the Christ within” is a pleasant occupation, for it not only brings peace to the individual, but it makes for the advent of that universal Peace, which is nearer to-day than ever before in the history of the world. Jesus dropped the pebble of Peace at the centre of the

boundless ocean of humanity, and with ever enduring and never decreasing circles the sweet influence of his life is reaching to the uttermost bounds of the earth. Be not impatient, my brethren, and you shall see the salvation of the Lord, the reign of the Christ of Paul.

Already the signs of the times point to a more consecrated humanity, and we can afford to wait for the inevitable outcome of a steadily increasing Christ-consciousness.

“For lo! the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth,
Its ancient splendid fling;
And the whole world give back the song
Which now the angels sing.”

“So take Joy home and make a place in thy great heart for her,
And give her time to grow and cherish her;
Then she will come and oft sing to thee
When thou art working in the furrows
Aye, or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God!”

Who Threw the Brick?

BY HERBERT KAUFMAN.

(Copyright, 1912, by Herbert Kaufman.)

We'll grant at the outset that you're not really malicious. As folks go you're just as kindly and gentle and sympathetic and charitable as the next man.

Tucked away in odd corners of your heart there are all sorts of sentimental impulses. Chances are in your whole lifetime you never sat down and deliberately schemed a coldblooded campaign of slander against your worst enemy. And it's just because you are so that you're such a menace to the community.

Irresponsible fools cause more trouble to the world than all the organized forces of malice and disorder and crime.

There now, don't begin to sputter and protest. We expected you to grow excited when you were indicted.

You quite honestly believe that this is an undeserved arraignment, you're quite sincere in your belief that you're harmless.

And when you sent Brown down the slope of ruin—even then

you didn't realize the ultimate consequences of your thoughtless assault upon his reputation.

It happened in this wise: One morning Jones and you were riding down town, and having no better subject for conversation you indulged in the usual banalities—the market, police, the weather—and then quite accidentally Brown's name came up and you suddenly remembered, without recalling when or where or from whom you had heard it, that Brown was “wandering from the straight and narrow path.” You didn't pause to consider the source of your information. You just reached down casually—and for lack of something better to do or say, picked up a handful of mud and smeared it all over his name—and then forgot all about it and went on your way without one qualm of conscience.

Now Brown is down and out—credit and business gone to pot.

Rumor did it—rumor, inspired by a babbling, blithering ass.

We've been trailing the fatal lie back to its author. We've picked up the brick that did the trick. We don't blame the man who hurled it, but the man who made it. You're the responsible party.

Within an hour after Jones left you he'd passed the slander on to Wilson; and week after week and month after month—exaggerated by the seeming corroboration of this man and that, gossip grew into murder.

You talk too much. You accept too many uninvestigated bits of hearsay as conclusive evidence. You hold the honor of other men far too lightly.

Every day a knowing wink, or a suggestive shrug or an insinuat-

ing smile from fools of your sort brings disaster to honest citizens and shame upon decent womanhood.

We're all occasional busybodies.

It's a far cry back to the days of the Roman Coliseum, but once in a while we revert to the ancient instincts of our distant forbears, and ere we can check ourselves down goes the thumb, and along with it somebody's reputation.

The world isn't half so black as its painted. There'd be far less suffering and pessimism on earth if we'd set out to find the best in folks half as hard as we search for the worst.

—*New York World.*

The Keys of Our House.

There is in our mystery storehouse of lore
Two windows of beryl; a pearl guarded door.
The windows reveal us; the door doth let pass
Our elfin brain children called words. Yet, alas!
Too often these children are wilful, and spoil
Long days of research, weary moments of toil.
Oh, latch for us, Father, the door that swings wide—
Lest children escape who were better inside!
And draw close the blinds of our windows so bright,
When temper and passion are creeping in sight.
And give us the keys of Repression, Control,
And Patience, and Love, and that Key to the Soul
Which never wears out in our brief little span—
The Key called Forgiveness—Christ's token to man!

—EMMET MIXX.

Faith.

By faith Abraham sojourned in the land of promise, * * * For he looked for a city which hath foundations, whose builder and maker is God.—HEB. 11 : 9, 10.

Readings: Some appropriate verses—

“According to your faith be it unto you.

“And Jesus said, If thou canst believe, all things are possible to him that believeth.

“Behold I am the Lord, the God of all flesh ; is there anything too hard for me ?

“And this is the victory that overcometh the world, even our faith.

“By faith Enoch was translated, that he should not see death.

“Your faith shall not stand in the wisdom of men, but in the power of God.

“As thou hast believed, so be it done unto thee.

“Let us draw near with a true heart, in full assurance of faith.

“Then came the disciples to Jesus apart, and said, Why could we not cast him out ?

“And Jesus said unto them, Because of your unbelief.

“If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

“Whatsoever is not of faith is sin.

“The faithful man shall abound with blessings. For the Lord preserveth the faithful.

“And behold, a woman * * came behind him, and touched the hem of his garment, for she said within herself, If I may but touch his garment, I shall be whole.

“And Jesus said, Daughter, be of good comfort, *thy faith* hath made thee whole; and the woman was healed from that hour.

“And Paul * * perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet; and he leaped and walked.

“And there arose a great storm of wind, and the waves beat into the ship.

“And they awake him, and say unto him, Master, carest thou not that we perish?

“And he arose and rebuked the wind, and said unto the sea, Peace, be still—and there was a great calm.

“And he said unto them, Why are ye so fearful? How is it that ye have no faith?

“Before faith came, we were kept under the law.

“But after that faith is come, we are no longer under a schoolmaster.

“He that is faithful in that which is least is faithful also in much.

“Thou hast been faithful over a few things, I will make thee ruler over many things.

“To present you holy, unblameable and unrepachable in his sight, if ye continue in the faith *grounded* and *settled*, and be not moved away from the hope of the gospel which ye have heard.

“The just shall live by faith.

“Watch ye; stand fast in the faith; quit ye like men; be strong.

“Faith is the substance.

There is not a Hebrew, nor a Christian of any denomination in the world who is worthy of the name, that has not faith in God. We all have faith in God; We all believe that with God all things are possible; Yet the race has gone on, apparently, from the very

beginning, of itself, to the present time, living as Abraham lived, in the land of promise. From time immemorial the hope has been extended to us of better things by and by.

Verily, we have lived in the land of promise. Many of us have

lived through the most trying perplexities because of the hope that is within us of sometime being liberated from the things that distress and disturb us. Until we came into this larger thought of God and of our own divine possibilities, it has always been a land of promise. Many of us have thought that death, the greatest enemy of all men was the experience through which we were to come into the realization of the promises. We seemed to feel that only through death could we come into life; only through pain and perplexity could we come into a realizing sense of our oneness with God.

We have argued through all the ages that pain and disease are necessities. We are arguing today that death is unavoidable; all men have died, and all men will ever continue to die. We do this forgetful of the fact that every argument of this kind postpones the possible demonstration of the Science of Life.

So long as men believe that anything is impossible, just so long will men hesitate to try to bring about its accomplishment. This pertains to the world of invention, even as it pertains to the world of ideas. Faith is the most active human, the most potent divine, faculty.

Sometimes men say, "I have no faith." That were impossible. We live by faith, whether we realize it or not. If a man have no faith at all, whatsoever, he is a dead man; yea, though he walk, he is dead.

Have you ever thought how tremendously faith enters into the activities of the ordinary twentieth century business man? Has it ever occurred to you that the greatest part of his business career is based upon this active, divine faculty, faith? When a man, before he has the assurance from anyone in the world that one solitary yard of goods will be purchased from him, opens a store, negotiates with the wholesalers, takes his stand, assumes a tremendous pay-roll, stocks his shelves with goods partly, if not altogether, paid for, insures them, and takes every precaution against possible loss by either fire or water, or other so-called material cause; has it ever occurred to you what a tremendous amount of faith he is exercising? He has assumed obligations and responsibilities that in themselves are tremendous, and would be appalling to the man of no faith. In fact, a man of no faith would not do such a thing. So, after all, the very substance of every successful business in the world is faith. We can see that faith is, indeed, "the

substance of things hoped for; the evidence of things not seen."

We used to apply these words to the hereafter, the kingdom of heaven after death. These things that we hoped for were the crowns and the harps and the heavenly music, and the sweet converse with angelic spirits, golden paved streets, and pearly gates that came after death. That was when we were sojourning in the land of promise.

Do you know the definition of the word "sojourn"? The word "sojourn" means a temporary abiding place, not a permanent residence. Yet it seems to me that the great majority of the world's people have made the land of promise their permanent abiding place.

We have prayed for legitimate things, and legitimate things have been withheld, and we have been taught to believe that they have been withheld by God for some wise, inscrutable purpose which we, ourselves, cannot comprehend this moment, but which in some way, later on, we shall discover.

We have prayed for health, and we have prayed for strength; we have prayed for peace, and some of us have been bold enough to pray for prosperity. Health has not been forthcoming; strength has not manifested itself; peace

has been as far off as the mountain from Mahomet; and prosperity—well, it were better to be without prosperity, "because," says the theologian, "prosperity is a snare, all too frequently leading men away from the things of God." We might use this argument with regard to life itself. We might say that life, itself, is a snare, because, in the exuberance of it men and women do things which are not calculated to spiritualize their consciousness.

It is not health that is the snare; it is not prosperity that is the temptation; it is the immoral use of these. Man has a right to health; he has a right to strength; he has a right to peace; he has a right to prosperity; and when man comes into a realizing sense of what the faith of God means, he shall have them all; he will no longer live in the land of promise.

Again, like Abraham, we are looking for a city, whose maker and builder is God, a city which hath foundations. This city typifies spiritual consciousness. It typifies that very faith in the human soul which *knows*, and does not merely *believe*. The ancients tell us that faith is a trinity, made up of belief—faith as we ordinarily understand it; belief more profound; and then, scientific knowledge. The faith that we wish to

speak of this morning is the latter, the higher, the highest—scientific knowledge; and this is the faith of God. You tell me that a certain incident has taken place this morning. I believe that the incident took place because I believe in your veracity. Another may come and substantiate the statement. My faith is increased. If I were to relate it to a friend who had not witnessed the incident, I would relate it with all sincerity, and the most profound belief in the truth of the incident, because it had come to me through such reliable sources; but if I had witnessed the incident myself, if I actually knew as an eye-witness that the incident had occurred, then I should be speaking from the standpoint of personal knowledge.

And so, until faith becomes personal knowledge, we shall ever continue to live in the land of promise.

Some one has said of faith that it is the stepping out into the seeming void, only to discover that you are standing on a sure and certain foundation. That is what faith is to many people, a stepping out into a seeming void, and the discovery that they are standing upon the sure and firm and unyielding Foundation. This is typified by the sojourn in the wilder-

ness; also by Abraham's sojourn.

Until we get a clear, realizing sense of what we are, in contradistinction to what we seem to be, we shall ever be vacillating between good and evil, truth and error, right and wrong, health and disease, strength and weakness, prosperity and poverty.

We must have the faith of God. When the woman touched the hem of Jesus' garment, He did not say to her, *My* faith hath healed thee. He said, "*Thy* faith hath made thee whole." He did not say to Peter, *My* faith shall enable thee to walk on the water without danger; but he did say to Peter, "Where is *thy* faith?" Where is *thy* faith? We cannot walk in the faith of another. We must, in order to walk at all, walk in the faith in ourselves.

And what is this faith of God? The faith of God is a state of consciousness which admits of no limitation, This must be our faith. Just so long as we admit limitation, in any way whatsoever, just so long we have not the faith of God. We may have all the faith *in* God in the world, and yet be afraid of disease, and be afraid of decrepitude, be afraid of evil.

And what do these fears suggest? They simply suggest that we have more faith in disease than we have in health; more faith in

dying than we have in living; more faith in failure than we have in success. Look around you, witness the man whose faith is making for the upbuilding of a magnificent business. Witness the great number of men over on the other side whose faith is in incompetence, their *own* incompetence, inability, insufficiency of money, or mental or muscular capacity, what do you see? Men who are serving—servants of men of *faith*. I knew a man once who had so little faith in himself that he continued for years to work for twelve dollars a week. The firm knew he was worth eighteen. They knew it because they knew they could not replace him with another man for less than eighteen. During all the years that he was working for twelve dollars a week, he was living in a land of promise, hoping some day to get thirteen or fourteen, but never believing that he would get eighteen in the world. He went on for years and struggled to keep his little family together on such a small salary. Finally, exhausted physically, nervously, he turned to this philosophy. The physicians, like that physician whom Shakespeare speaks of, were unable "to minister to a mind diseased," and so the man came in time to throw physic to the dogs; but he only threw it

to the dogs when he was without hope or faith in the world. Someone asked him to turn to this room for help and he came. It was soon discovered that his disease was due to that very common sin, which is so little recognized, and so little contended against, self-depreciation. It makes for failure, debility, disease, death.

Self-depreciation is not a virtue, it is a vice, and one of the most dangerous vices in the world, because, so long as men continue to indulge in it, just so long they will not strive to rise above the things which bind. Just so long they will always live in the "I can't" mental attitude; and just so long as a man lives in the "I can't" mental attitude, just so long he will work for twelve dollars a week, or less, or nothing. It is only when a man begins to realize who he is, and what he is capable of as the son of God, that he begins to rise above his limitations.

This man finally lost his situation. He was not worth twelve dollars a week to the firm; but he went on with his studies of this subject; and one day another firm sent for him, when it was seen that he was getting well, and known that he was looking for a job; and, without asking what he got in the old concern, they offered him fifteen to begin with,

and a raise as he proved his worthiness to receive it. He was not a bit more capable in his particular work for the new firm than he had been with the old one, with perhaps this exception: he began to realize how really valuable he had been.

That man really, actually, needed to be "fired" in order to wake up. There are thousands of them in New York that need to be "fired." It is not a pleasant experience, but it is the only experience that will bring into the lives and consciousnesses of some men, and some women, their real value in the world. It is fear which keeps men bound to certain positions in life. They hesitate to step out into the seeming void lest they sink altogether. "Twelve dollars a week is better than nothing at all," they argue. It never seems to occur to them that over on the other side, perhaps, they could get fifteen; and that perhaps walking the streets would not be very much worse for a time than trying to subsist on the unsub-sistible.

This is not an argument for an increase of wages to men who are incompetent. It is simply an argument in favor of man's recognition of himself, and his own divine capacities. Everyone of us have staid in positions that our ambi-

tion would have lifted us out of, had not our fears kept us in. Everyone of us has lived in the attitude of perpetual postponement; always that the good thing is coming; while the faith of God says, "The good thing is here." "Now is the acceptable time; *now* is the day of salvation," says Paul, the Apostle, not *later on*.

Now is the time in which to draw upon our latent capacities. Now is the time in which to exercise these divine blessings of Christianity, health, strength, unlimited peace; to take hold upon the things that God has given unto us as His children, and not to keep perpetually saying, "I have faith in God." Faith in God without faith in ourselves is absolutely void and foolish. Anyone can have faith in God; fulfillment can only come through faith in yourselves as the children of God. Paul knew this. Jesus knew it. John knew it. "Ye have faith in God; have faith also in yourselves." "Why should it be thought," says Paul, a thing incredible with you that God should raise the dead?" Is it a thought incredible with us that God should raise the dead? Is there anyone here who says that he believes with God all things are possible that thinks for a moment that it is incredible that God should raise

the dead? There was not one person to whom Paul was speaking that believed it was a thing incredible that *God* should raise the dead. Their great unbelief was that they did not believe that man, *governed by God*, could raise the dead. Anyone can believe that a God who could create a universe and send worlds whirling through space, and make man, could raise the dead. An idiot could believe that; but it requires the faith of God to believe that the *man* of God can heal, and raise the dead, and the man of God has the *faith* of God.

This is the question that confronts us today, as it confronted the people of Paul's time. What we have to learn is that man, when governed by God, can raise the dead. Jesus believed it. Then, if you say, "Jesus was God," and if you say that, because Jesus was God, it was quite possible for Him to raise the dead, but presumptuous for any other man in the world to think of such a possibility. If this is the idea in your mind, that because Jesus was God, He could raise the dead, then let us bring to your notice Paul. No one says of Paul that he was God, and yet he raised the dead. Peter was not God, and yet he raised the dead. Elisha and Elijah—no one says that they were gods, and yet

they raised the dead. They were men who not only had faith in God, but they had the *faith of God*, at the very center of their thinking being. Their faith was not in a far-away God quite so much as it was the faith of God in themselves, working through themselves to the accomplishment of His own holy purposes.

There is a difference between faith in God, and having the faith of God. I may have the faith of my father. I may have faith in my father that he can accomplish great things; or I may have the same identical faith of my father that I can accomplish them, when working *according to the same principles that my father works by*. This is why Jesus said, "My Father works hitherto, and I work." Jesus had the faith of God. We, too, must have the faith of God, and that amounts to this, that we must have that faith in ourselves as the sons of God which equips us with the possibility of accomplishing that which is lawful and legitimate, without let or hindrance or interference; that we must stop living in the land of promise, and enter at once into the land of fulfillment.

Too long we have lived in the land of promise. Too long have we postponed life and happiness and peace to a postmortem expe-

rience. Through the exercise of this faith we are to rise above our diseases, our deformities, our deprivations.

The Church has told us that God has equipped us with power to overcome sin, and the Church has held us accountable when we have not done so; but the moment we seek to rise above the *consequences* of sin, then we are told that we are treading on forbidden ground; we must take the shoes from off our feet. We can overcome the cause, but not the effect.

We have been instructed from children in our divine possibilities to overcome the lusts of the flesh, but not its lamenesses. These were something which God alone could heal. We have been told that we could overcome the greater by spiritual means, by the exercise of the faith of God, but the lesser would have to be left to the modern medicine man.

No, it is not true. That which will enable us to rise above the sin in our consciousness, which is so subtle as to deceive, if it were possible, the very elect, would enable us to rise above its consequences, they be liver troubles, lung troubles or any other kind of troubles. It stands to reason that it should be just as easy to overcome effects as causes.

We believe that we are subject to inherited conditions, tendencies, diseases, sins. We have thought that our fathers before us had them, and that we are now suffering the consequences, even to the third and fourth generation.

The faith of God enables the individual to rise above all the inherited tendencies; but it must be the faith *of God*. It must be faith in the God in us, in the Christ in us, instead of a belief in some external agency. It is one thing to *believe* that with God all things are possible; it is another thing to *know* that all things are possible to us, when we are governed by God. The difference seems slight, yet the moment we try for ourselves, that very moment the things that were incurable begin to disappear. We no longer wait for God to do something *for* us which He can only do *through* us. We no longer ask electricity to furnish us with light when electricity requires that we co-operate with its laws before we can get light.

To have the faith of God means to realize that we are the motor of the Divine Generator. It is through us that light and heat and motive power must come. They are symbols of life and strength and majesty and dominion, and

only through us can these come into visible manifestation. Only as man becomes possessed of the faith of God does he become an agent, a distributing motor. Until that time he is depending upon electricity, which simply goes on through the centuries, filling all the universe with its presence, but of no use to man until he scientifically utilizes it.

Man is the distributor of all of God's benefactions. It is through man that life, and health, and strength, and happiness, and harmony, and peace and prosperity, are to come to other men. Now you understand what it means to be a mediator between God and man. Jesus was the mediator between God and man. The man who has the faith of God is the motor, the dispensing, distributing agent of Divinity, taking from the great unseen, and bringing into the seen, the things that belong to man.

Electricity would have done all for us centuries ago that it does now. I once heard a man say that, if Adam had had sense enough, he would have had a limousine. I did not understand what he meant; but he simply meant that Adam was surrounded by all of the possibilities. Edison has no more at his command than Adam

had, but he has made more use of it; that is all.

May it not be possible that we are too easily satisfied to live in the land of promise, always thinking the limousine will come later?

No; we must use that which is resident within us. We must begin now to call upon our divine powers. We must begin now to manifest our divinity, not only in the overcoming of sin, but in the overcoming of other things, the overcoming of every suggestion of limitation. This is what man is here for. If man is here upon this great footstool for any purpose whatsoever, it is to exercise dominion—*dominion*. How few are exercising it! You find the multitude are living in the world of subjection, subject to environment, subject to social, industrial and political conditions; and, even to their legs and arms and toes; subject to everything that can bind and limit.

What a hopeless mess we have made of it, when from the very beginning man was endowed with the power to subjugate everything that makes for unhappiness, the power to rise above everything that is inimical to joy and peace and cleanness. We have been seeking a city whose maker and builder is God, a city

that hath foundation; and this city hath foundation in the very center of man's thinking apparatus, if I may use that expression. He builds his own city.

This city can never be found outside of ourselves. It is the tabernacle of the Most High God that men can carry with him. It is the Secret place of the Most High. This is not somewhere beyond the skies; it is the temple of God. It is not a future mansion; it is the faith of God. It is that sublime, internal conviction that we are one with Omnipotence. It is that calm, realizing sense of our spiritual power.

This is the city that hath foundation, the most substantial foundation in the world, resting upon the individual's assurance of his Oneness with the Universal. Other foundation can no man lay than that which is laid in truth, in Christ.

The strongest foundation upon which any man can build is upon his own integrity, his own realization of his power over evil under every name. Men believe they have power over the evils of immorality and impurity, and yet these men succumb to other evils. Power means power over *all* things, not a few. The worldly man has power over poverty. His more

godly neighbor says, "If I did the things that he does, I, too, could conquer poverty." He does not have to do the things that he does to conquer poverty. Not at all. That is one of the great mistakes. Too long we have associated purity with poverty. God never joined them together; therefore, we can pull them asunder. Purity does not spell poverty, any more than impurity spells prosperity. The promise is that if ye do that which is lawful and right ye shall eat the good of the land.

If we have the faith of God, we shall not only rise above our impurities, but we shall rise above our poverties, our perplexities, our pains.

This is our faith, because we have seen it demonstrated. That which we have heard with the hearing of the ear we now see with the seeing of the eye. We are no longer living in the old plane of promises, or pleasant illusions; we are living in the realization of those things that we believe to be true. The science that we are studying is taking us out of the land of promise into the territory of spiritual fulfillment. It is bringing to pass the things that we have hoped for. It is giving health for sickness, the garment of joy for the cloak of heaviness. It

is wiping away tears from our eyes, destroying pain, restoring our faith in the All Good.

You have come out of the land of promise; you are now in the land of possession. You have in you the faith of God in yourself, in your divine possibilities, in your inherent powers, and this is true of every man, woman and child in the audience, as much as it is true of any other man, woman or child. You believe only in that which is

good. You serve only that which is good, you enjoy only that which is good. You have the faith of God. Let this be your week's thought.

"Without faith in ourselves it is impossible to please God." Our faith removes mountains, casts out error, heals the sick, overcomes the world, transforms earth into heaven, and presents us holy in His sight."

Benediction.

Prayer and Affirmation.

"Let the weak say, I am strong.—JOEL 3: 10.

There is nothing quite so difficult for the student in Divine Science to act upon as the advice embodied in these words of Joel.

When we are weak why should we say we are strong? Is not such a statement a direct contradiction of the fact in the case?

Why should we say we are well when we are so sick that we cannot hold our heads up? Are we not, under such conditions, uttering a falsehood?

These and many other perplexing questions confront us in the early days of our studies of Truth.

We find ourselves arguing against ourselves and in favor of

our seeming diseases, when we should be doing the very opposite. We say we are weak when we ought to say we are strong. We say we are incapable and incompetent when we should say we can do all necessary things through Christ which strengtheneth us.

We grasp Truth intellectually, but when it comes to a practical demonstration of it, we are prone to make all sorts of excuses. The greatest and commonest excuse we have to offer is, that "It is so hard to reverse one's mental position."

To suddenly deny what we have always believed to be true is

more than can reasonably be expected of us, we contend, and thus it is that we continue to serve when we ought to dominate. For centuries the race believed in a flat earth and a rising sun, and today we find it difficult to deny the evidence of the senses and cleave to scientific discovery. Notwithstanding the fact that science assures us with mathematical certainty that the earth is spherical and a setting sun an illusion, we nevertheless wonder if the sun does not rise and set after all.

The *seeming* is so apparently true, and appearances are so deceptive, that we question the validity of scientific discovery even when we are most desirous of deriving benefit from it.

We study disease when we ought to study the Law of Health.

We ask concerning the "origin of evil" when we ought to realize that the only origin or reality evil can ever have is the fictitious origin and reality which we give to it by believing in it. As the rising sun and the mirage on the desert are repudiated through a knowledge of the science of optics, so weakness and disease, imperfection and inharmony are repudiated and exterminated through a knowledge of the Science of Christ.

When the weak man says, "I am strong," he is speaking in accordance with the ascertained facts of spiritual science, even though at the very moment of his affirmation, sense would suggest mental and physical incapacity.

When the senses report one thing and science affirms the opposite we must cling to science and deny the senses—and we must do this not only in astronomy, but in the science of Mind. Ignorant of the science of Mind and man's mental possibilities, we admit what we ought to deny. We accept as the inevitable what we ought to reject on the instant, and what we would reject if we knew the Truth.

We have become the victims of a bad habit, the habit of believing what we see and doubting what we do not see.

If we seem to be sick we instantly declare we are sick, and justify ourselves on the testimony of appearances.

We have reversed the whole process of natural unfoldment, and hence comes the question, "Which was first, the hen or the egg?"

We seem to think that the oak begets the acorn and the flower is the father of the seed, and then, as our ignorance expands, we

come to the conclusion that matter is the parent of mind. Working from the outer to the inner, from the circumference to the center, we affirm that it is our bodily diseases which make us mentally miserable. Mistaking effect for cause we assert that our physical weakness incapacitates us. The body is a hindrance to the mind, the machine defies the machinist. The engine says, "I refuse to run," and the engineer reluctantly folds his hands and says, "As thou wilt."

It would seem, from the standpoint of sense experience, as if the body acted and reacted upon the mind, producing and reproducing its own apparent diseases, when as a matter of fact, it is the very reverse.

Mind, acting upon the body, yielding to a belief in weakness, casts the reflection of this belief upon the body, and then beholding the consequence of its erroneous belief, it becomes affrighted and returns to its false promise with the conclusion of conviction.

"I knew," says one, "I was growing weaker," and here is the evidence: "I cannot walk a block without resting and puffing."

We are often asked if the persistent affirmations recommended in Spiritual Science are not a subtle method of self-hypnosis, a

mental process by which the invalid deludes himself into thinking he is well when he is not. Doctors frequently declare that their ex-patients who are now enjoying a drugless state of health and strength are self-hypnotized, and that when they awake from their trance, like security, they will be worse than ever.

The fact that this so-called trance lasts for years, with steadily increasing health, strength, and spirituality on the part of the ex-patient, is no evidence of a cure to the physician who has eyes to see but won't use them; it only indicates the intensity of the trance condition.

To the materialistic doctor who *believes* that bodily disease is an independent and separate thing from the mental conception of it, "All is matter," while to the spiritual scientist who *knows* that there can be no bodily disease apart from the mind which entertains it, "All is Mind."

It will be seen from this that there can be no reconciliation. There is an impassable gulf fixed between the beliefs of the materialists and the discoveries of the spiritual scientist.

The one deals wholly with phenomena, the other deals wholly with nomena. The one gropes learnedly in the ways of effects,

the other deals wholly with Cause.

The one declares that man is weak because he has all the appearance of weakness, the other affirms that man is strong with the strength which God supplies and in which is no weakness at all, and if the tree is to be known by its fruits then the tree of spiritual knowledge is better than the tree of materialistic belief.

Affirming in seeming weakness that we *are* weak, do we become any stronger? Does it increase our strength to declare that we have no strength?

Asserting our strength in the face of apparent weakness, have we anything to lose? If we do not gain strength by insisting that we are weak, and we cannot become weaker through the affirmation that we are strong, would it harm us to at least try the experiment?

Instead of saying, "The struggle is killing me," let us *feel* that the struggle is a good exercise, and that out of seeming weakness we shall be made strong.

We overcome weakness by using the little strength we are conscious of, even as Sandow developed muscle by exercising it.

A weak child became a powerful man, not by submitting to weakness, but by overcoming it. "To him that overcometh" the promises of Jesus are made. When we are weak mentally, morally or physically, or all three, we *must* say, "I am strong," if we would enter into the "joy of the Lord," which is the possession of Inexhaustible Strength. There is no room for weaklings in the realm of the Real. We look for strength outside of ourselves, when all we need is to open our eyes to its indwelling proximity. "Thou preparest a table before me in the *presence* of mine enemies." In the seeming presence of weakness Strength is ready to respond to our intelligent demand upon it. "When I am weak, then am I strong," said Paul. In the presence of mental strength and spiritual stamina, physical weakness has no place. It is the darkness which the Light of Truth reveals as nothing. Weakness by its name and nature, has no strength; then how can it resist the Strong Thought?

Weakness can offer no resistance.

Regeneration and Resurrection.

"That I may know him and the power of his resurrection."

—PHIL. 3; 10.

To-day when all Christendom is celebrating in joyful manner the birth of the man who was to resurrect himself from the dead, it is well for us, as students of the Science of Christ, to enquire into the nature and character of his resurrection. To gladly proclaim that one man in all history robbed the grave of its victory may be an occasion for holiday making, but if it is nothing more than this it were folly to indulge in it. If the commemoration of the resurrection of Jesus means nothing more to us than the release from the rigors of Lent with its fasts and abstinences it has no real significance for us at all.

If Easter Sunday is the day on which we may display new apparel, and gourmandize as a compensation for long continued deprivations at the table, then it is apparent that the "power of the Resurrection" is as yet unknown to us.

To celebrate the history of an

event without entering into the life of the history maker may make for laughter and song, but it does not make for character, and whatever does not do this we should count as refuse. The persistent prayer of Paul was to know the *power* of the Resurrection. Of its occurrence he was perfectly satisfied, but a yearly celebration of the event would have been intolerable to Him.

Paul must know the power not the performance. The enquiring and progressive mind must know the underlying cause of things, the multitude ever lives on the surface. We find thousands enjoying the benefits of electrical science and applied electricity for one who is actuated by the desire to understand and demonstrate this science. On the same principle we find innumerable hosts who are keen to enter into the bliss and the joys of Christianity for one who is fired with the determination to know

and to live the Science of Christianity. Promise health and wealth as the results of metaphysical treatment, and we flock to it in numbers, ask us to live the life and immediately we have other things to do. We must not be satisfied to experience only effects, we must so strive to understand causes that effects may be forthcoming from right causes or the One Cause only.

What was the power of Jesus' Resurrection which Paul was so intent on knowing? Was it its power to make some afraid while others exulted, or was it that he might understand the science and the possibility of the Resurrection in himself? To Paul the resurrection was not a solitary event in human history quite so much as it was the natural consequence of a law understood and demonstrated. Resurrection is a continuous performance rather than a miraculous and sudden experience.

We emphasize the overcoming of death when we should lay most stress on the continued and unbroken life of the spirit. What is it that makes men so happy today if it is not the conscious or sub-conscious assurance through this particular incident in the master's experience that immortality is a fact? But why should the fact of man's immortality be the cause for so

much rejoicing? Are there not those to whom the idea of immortality is an unbearable and undesirable prospect? Why should the man whose whole earth-life has been one long struggle against the most fearful odds wish for immortality? Is it not because he believes that in some manner unknown to him, at present, there is going to be a change for the better? The idea of persistent individuality would be intolerable were it not for the hope of better things, and so it is that we associate with the belief of bodily resurrection the belief in bodily freedom. Immortality would be no boon unless the individual should so change his habits of thought as to make living a more pleasant occupation there than it has been here. A mere change of location without a change of consciousness would be a sorry exchange, and this is why we should pray as Paul prayed, "To know Him and the power of His resurrection." The power and the force underlying the resurrection of Jesus is the power back of and through which a tremendous Love operates in the best interests of humanity.

The power of Jesus' resurrection was seen before he died, in his ability to forgive his enemies. "Father forgive them, they know not what they do," in-

dicates a "rising above" resentment and even so-called "righteous indignation." There can be no resurrection from the dead until we have first risen above the causes which lead up to death. "The wages of sin is death, but the gift of God is eternal Life" says the Bible. The punishment is none the less severe because we declare sin to be a "missing of the mark" or a "mere mistake" traceable to spiritual ignorance. The old thought is easier on the sinner than the new Thought in some respects, for in the old thought we have lived in the hope of forgiveness of sin, while in the new Thought we are brought face to face with the fact that mistakes must be corrected and this by ourselves. This does away with the idea of forgiveness as we used to entertain it by substituting the idea of the necessity of individual re-formation or re-generation. Re-generation is the means of which resurrection is the end. "Except ye be born again, ye shall in no case enter into the kingdom of heaven."

The new Birth is the awakening of the individual to the fact of his spiritual identity, and the demonstration of this fact in better morals and better health is the beginning of the resurrection. An old colored man defined his idea

of the resurrection to me in a single text from the Gospel of St. John. "By this I *know* that I have passed from death unto Life, *because* I love the brethren." Why try to account for or prove the resurrection of Jesus while we are making no effort whatsoever to love the brethren? The work of Jesus in rising from the dead was not a revelation of immortality. Men had always believed in immortality, and if Jesus proved it he did so in order that men might know that there are not two lives, one before and one after the grave, one mortal and finite, the other immortal and infinite. Life to Jesus was One Life, even as God is One God.

We shall never know the power of Jesus' resurrection until we realize that all Life is One Life without beginning, break or end. The power of the resurrection lies in the fact that man is superior to death here and now. What one man proved all men may prove. Is this a rash statement? When questioned as to man's ability to rise from the dead we are apt to declare that man must not expect such an occurrence. We receive the statement that Jesus rose from the dead on the theory that he was God, or else we declare that the occurrence never took place at all. To those of us who believe

in the actuality of the resurrection, it is accepted without doubt or question, and this in one way is unfortunate, for we are at a loss to explain its scientific possibility, and consequently we are at a loss to prove it, even in slight degree. There is one fact that we are apt to lose sight of on Easter Sunday morning, and that is that Jesus was not the only one who rose from the dead. There have been many resurrections, and the only difference between them has been in the degree of spirituality underlying them. The resurrection of Lazarus was as genuine as was that of Jesus, and it differed only in this, it was not self-produced. The self-produced physical resurrection of Jesus was the climax of a series of moral resurrections. Rising above fake beliefs concerning God, man and the universe he had prepared the Way for the demonstration of Truth and Life on its highest plane. The office of the true Teacher is to ever inculcate the necessity and the possibility of the Resurrection. "It is for the preacher to proclaim Truth on the authority of his own insight and experience. To accept it on hearsay is nothing. They who groan can do as much.

If listening to parrot utterances would dry our tears men would long since have ceased to weep.

Nay, he must not tell us of other men—he must bring us to *ourselves*, for therein is the resurrection. What can he say of any rebirth if he has not himself experienced it, if he is not reborn, renewed, reclothed with the Spirit? What can he say of Life if he has not come to the consciousness of Life eternal? What can he know of divinity until he has recognized within himself the divine? Nor can he speak of the Spirit until he has become engrossed in the love of spiritual things. To teach Truth one must live it. The teacher of Truth is not concerned with self-advancement or worldly popularity. Others may be concerned with these, "trifles light as air," as for Him there are nobler achievements. Many are willing to sacrifice spiritual development and the joy of demonstrating Principle for tinsel and self-deception.

What the world needs is one man who is not so easily bribed. To become a friend to the poor and a friend of the rich also the true disciple must ever point away from diversity and distraction to unity and concentration. How often we have heard the expression "In Unity there is Strength." But what a limited idea of its true meaning we have had! On the idea that, "In Unity there is

Strength," men have banded themselves together for the most diabolical purposes. This however does not prove the statement itself to be untrue, it merely reveals that the greatest uses are susceptible of the worst applications by reversal of process. As a number of sticks together are stronger than a number of sticks separated, so men banded together for high and lofty purposes become more efficient for the public weal. On this plane of reasoning the axiom works both ways, but there is another and a higher plane whereon it can only work in one way and that in the interest and for the best good of the whole. "In Unity(with God) there is Strength" unassailable.

To know the Art and the Science of Unity with Divine Principle is to communicate it, or rather it is for it to communicate itself. Though we speak not a word the Life speaks for Itself. If we live it we cannot restrain it. The resurrection of one man's spiritual sense of things makes for the uplift or resurrection of other men, and this must go on until "He whose right it is shall reign" to the exclusion of all else. The little leaven shall leaven the whole lump until it is seen that Spirit is the only Real. When this is most sensibly felt by the individual

materiality loses its so-called seductiveness. The pleasures of sense go out before the illuminating fire of the joys of Soul. As the rays of the noonday sun put out the fire on the hearth so intense spiritual desire quenches the lesser desires of the lower orders of thought.

Through the resurrection of the mind even the body becomes less dense. This is seen when the bloated body of the drunkard becomes reduced to its normal size and activity through what we call reformation, which is only another name for regeneration or resurrection. This process of *re*-formation on a spiritual basis, if persisted in, will transform the individual from the gross to the ethereal. Complexion, features and the light in the eyes will each and all radiate the changed thought back of them. This form of resurrection is being seen in our midst every day. Through the transforming power of the Spirit men find it necessary to introduce themselves to those whose mental picture of them depicts only a sot with all the sots peculiarities. On the same principle the man healed by Truth of his physical maladies becomes what we are pleased to call a "new man." It is not difficult for us to understand and appreciate the resurrecting Principle on these planes of evolution. We can un-

derstand how intangible habits and tangible diseases can be made to disappear through the spiritualization of thought, or what Paul calls the "renewing of the mind," but when it comes to bodily disappearance and re-appearance we seem to think this is another and an altogether impossible matter. Long before what men call the Resurrection of Jesus that Great Teacher of Spiritual Science had said, "I have power to lay down my life and I have power to take it up again." Refinement of mind begets refinement of body and environment. The outer is ever transformed by the Inner, and this must continue until that highest attenuation of refinement is reached which characterized the man Jesus, who was deemed worthy to be called the Christ. From calamity to morality is the first step in the Jacob's ladder of spiritual ascent, or self-mastery through Truth. From the so-called impenetrability and density of the body we are led by steps and stages of spiritual unfoldment up to the recognition and demonstration of its ethereality and tenuousity. If an ordinary man, through a higher attenuation of thought, can change complexion, feature and form, an extraordinary man like Jesus cause the body to disappear and re-appear, and this

according to the same identical Law of the Spirit.

Man in his true estate as the Son of God or the offspring of Spirit is a sin-less, sick-less spiritual transparency. Through such an individual the Pure White Light is diffused into many colored benefactions to humanity. The most spiritual man is the best transparency or medium through which God works for the uplift and betterment of the race. The spiritual man is a window-pane through which the Light which enlighteneth every man pours its effulgent rays. Of itself the window-pane can do nothing but the Light pouring through the window-pane (spiritual man) doeth the works, dispelleth the darkness. The Resurrection will lose its miraculous aspect as men begin to recognize the *Law*, of it working in their own minds to the redemption of their bodies. We shall see that the supreme demonstration of Jesus was the natural consequence of the application of the Law and Science of re-generation.

By overcoming or rising above every form of error and limitation from boyhood up, both mind and body had been undergoing a process of *refinement*, and this carried to its ultimate conclusion manifested itself in what men call *the*

resurrection. A noted chemist and firm believer in the power of the word has said, "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 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. It is a fair inference that what we see daily occurring in the minute organisms that form a human body should occur in the body as a whole. 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." It is reasonable to expect that the highest organism which we know, which is man, should become transformed here, and now as we see in the case of caterpillar and butterfly. When Shakespeare said,

"If the dull substance of my flesh
were thought,
Injurious distance should not stop
my way,"

he voiced a personal limitation. The dull substance of his flesh *was* thought as he unconsciously set forth in those immortal words of his, "There is nothing, either good or bad, but *thinking* makes it so." Of the power of thought he was evidently aware when he wrote,

"For nimble thought can jump
both sea and land,
As soon as think the place where
he would be."

For Jesus to *think* the place was for Jesus to be *in* the place, as witness his appearance in the room with his disciples, as likewise his disappearance from the midst of an angry mob bent on his destruction. When Jesus thought he was there he could be in his entirety. With Jesus *thought* was the most potent thing in the universe. In the realm of Thought there is no limitation of boundary or possibility. Shallow thinkers live on the surface of things, profound thinkers strike to the depth. That which seems solid and unbroken to us is in reality composed of thousands of smaller organisms, therefore there is no such thing as impenetrable matter. What seems so is only a mode of mind operating on a low plane of vibration. Another mode of mind operating on a high place of vibration may successfully penetrate it without

destroying it, as the Röntgen Ray may render transparent that which is so apparently solid.

If the X ray may project itself through a seemingly impenetrable body, Thought may project itself at the command of the *scientific* thinker into regions unknown to mortal kin. By the power of Thought forms may be made to appear and to disappear. Barren fig trees disappear and an entombed Lazarus re-appears, and both at the command of a powerful Thinker. When most men think in a scattered and indifferent way Jesus thought to a purpose. Gathering the forces of Divine mind into a focus through the burning glass of spiritual concentration, all things became possible unto Him. Had he so desired he might have called twelve legions of angels and utterly demolished His persecutors, but His work was not destructive, it was pre-emi-

nently destructive. He came not to destroy men's lives but to save them, and this by the *power* of the resurrection. By resurrecting the seemingly dead divinity in humanity He led captivity captive and endued the seeker after Truth with power from on high. The real significance of the resurrection of Jesus consists in this, it was the fitting climax of a series of resurrections. We do not believe in the *resurrection* because *we* have proved it, but because we believe in its possibility on strictly scientific principles we are *striving* to prove it. Let us, therefore, in addition to commemorating the historical incident, enter into the spirit of the resurrection by putting off the old man with his deeds and putting on the new man "which after God is created in righteousness and true holiness."

When we attempt to walk the mystic sea to Christ and the waves roar and toss boisterously, that is because we are too near the shore. We are keeping too near the earthly nature.

Leave the shallows! Dare the roughness! Step with perfect faith from wave to wave out to the tranquil deeps.

Near the shore the waves can baffle and jostle us back.

Brave out into the depths and know the surge of the sea from its heart, where there is that calm and peace that does not even hint of waves on the shore.—ELIZABETH FERN.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

FEBRUARY, 1913.

No. 5

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

Christ and Commerce.

Let us unite a few moments in silent prayer, followed by audible repetition of the Lord's Prayer. Let this be the thought for our silent prayer this morning, "God is my all sufficient Source of Supply."

(Silence, followed by audible repetition of the Lord's Prayer.)

I shall read a few selected verses on the topic of the discourse of the morning:

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.—DEUT. 28: 12.

Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.—JOB 22: 25.

The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever.—Ps. 22: 26.

The Lord is my Shepherd; I shall not want.—Ps. 23: 1.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.—Ps. 34: 10.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—Ps. 36: 8.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: and we shall be satisfied with the goodness of thy house, even of thy holy temple.—Ps. 65: 4.

For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Ps. 84: 11.

Yea, the Lord will give that which is good; and our land shall yield her increase.—Ps. 85: 12.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Ps. 103: 5.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.—Ps. 107: 9.

Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.—Ps. 116: 7.

I will abundantly bless her provision: I will satisfy her poor with bread.—Ps. 132: 15.

Thou openest thine hand and satisfiest the desire of every living thing.—Ps. 145: 16.

Riches and honor are with thee; yea, durable riches and righteousness.—PROV. 8: 18.

* * * I cause those that love me to inherit substance; and I fill their treasures.—PROV. 8: 21.

There is he that maketh himself rich, yet hath nothing: there is he that maketh himself poor, yet hath great riches.—PROV. 13: 7.

Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.—PROV. 13: 11.

The righteous eateth to the satisfying of his soul.—PROV. 13: 25.

The Love of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.—PROV. 19: 23.

By humility and the love of the Lord are riches, and honor, and life.—PROV. 22: 4.

If ye be willing and obedient, ye shall eat the good of the land.—ISA. 1: 19.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—ISA. 58: 11.

I will satisfy the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.—JER. 31: 14.

For I have satiated the weary soul, and I have replenished every sorrowful soul.—ISA. 31: 14.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if

I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—MAL. 3:10.

Blessed are the meek: for they shall inherit the earth.—MATT. 5: 5.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—MATT. 5: 6.

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—I. COR. 9: 14.

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.—II. COR. 3: 5.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work.—II. COR. 9: 14.

But my God shall supply all your needs according to his riches in glory by Christ Jesus.—PHIL. 4: 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.—I. TIM. 6: 17.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—JAMES 1: 17.

Golden text, from the selected Bible readings of the morning—"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 that very fallacious belief 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 was a degradation of the high office of prayer to reduce it to material needs and necessities; to invoke spirituality in order to beget 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 only be used 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, pro-

found 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 prayer as a means towards material advancement, and in thus feeling he is quite correct, and on this point the only difference of opinion 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 which 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 that comes through the avenue of 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 temporal blessings? Why

should it be thought a thing strange, then, that we use this sacred office of prayer for what might be called by others purely personal purposes? 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 con-

tented with his lot, supposing that he accepted the time-worn theory that he is where he is because it is right for him to be where he is, and supposing he settled down to a steady grind, and made no effort to rise above his condition, this land would be a nation of paupers presently, 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 into 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 which 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 this morning 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 learning 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 cannot degrade or 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 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. So it is; but riches are not always purchased 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 those 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 the needle. He was speaking of something entirely different as we shall see. It was the custom in those days for great commercial centers, 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 soldiery could mass and maneuver 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 countries, 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 place in the market 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 and means whereby they could smuggle through this aperture and get their goods into the market place before nightfall, before the early morning market place was open. This was 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 frequently pictured, and unburden him of the great cases, in which the camel had borne merchandise across the desert, and 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 which 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 to the site they had decided upon to display their goods.

This was a very common meth-

od 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 and his avarice, and his love of the things of the 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 the 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 upon his back loads which the rich man has never thought of, loads of envy, or tremendous packs of jealousy and covetousness, and that greater and that 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 that the greatest burden that the poor man has carried has been the burden of the belief that his condition was irremediable. The greatest burden that the poor man has to carry today is the belief that he can never be anything but 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, sacred office of prayer for the purpose of raising money. That is considered a degradation of prayer. This is one of those theological errors that has kept the poor poor; and that has made the rich the butt of the criticisms and the 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. 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 the New Testament, "If ye shall 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—*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 abundant 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 great 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 believed 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 of 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 upon a popular fallacy—but it is not true at all. There is not just *so much* in the world. If you stop to think for a moment, you will see that no sooner has the human mind exhausted one resource than, immediately, another 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 that 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 parafine, 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, we had the simple little incandescent; and again the demand increased, and we had the

arc light; and perhaps we feel that we have reached the limit of light, but, bless your soul, we haven't at all—not at all, for with each increasing demand for something higher, there comes at once the supply.

And so it is in the world of money, if you please, 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 materiality at all. Materiality to me is the sinful use of these; the *sinful, prodigal* use of worldly possessions. Materiality does not consist in the possession of them, but in the abuse of them.

That is the only materiality that 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 acquaintanceship 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 the 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 an oiling boy on a little tram-car twenty-five or thirty years ago? How about all the great men who have proven their supremacy to existing industrial situations? Are these the lucky ones, or are these the aggressive, indomitable, persevering, all-conquering men? 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. Thirty-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 for us to succeed. There are no Alps to the Napoleon who would rise above his own personal limitations. There are no limits to the soul, and it is 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, 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 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 cast thought; it is a class belief; and we are learning to rise above it.

My God shall supply all your 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 of more 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 might be conducted without it; that more enthusiasm, a more pleasing personality, a certain amount of aptitude for business, without capital, would carry to a successful issue the great progressive ideas of the world? Who shall say that money is not a need?

Is money of itself materiality? Not at all. It is a 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 just a little more good in the world; that with just a little more money, you could do just 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 an-

swered. It is only when we pray for money with petty personal ends in view that our prayer fails of its accomplishment. Personal desire is like the ballast in the aeronaut's balloon. It prevents our prayers from ascending to the great White 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 to at good salaries; the encouragement we can give to genius and to art, and for the betterment of the universe at large—it is then that our prayer has that quality which reaches out, attracts and draws home its own 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. It is *not*, at all. Search the scriptures, and what do you

find? You find that Abraham, Job, and all the 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 in that great universal treasury of Divine Mind, is not to feel that because some man down the street has several millions, you cannot have a few pennies in the world. That is a foolish idea; and when we analyze it carefully and thoughtfully, you see how ridiculous it is, and how purely material it is, for there is no limit, no limit at all, to money itself. Do the nations need it, at once it is forthcoming. Does a catastrophe or a disaster make demands upon the pocketbooks of the philanthropic and charitable, at once it comes.

Really, there is no lack in all the universe. Look where you will, what do you find? Lack? Not at all. 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—*inequality of distribution*. Who is

to blame? One class says the capitalists; another says the lack of industry and co-partnership on the part of labor. Each accusing 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 it is. 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 upon God. They go to the very same Source from which all the riches proceed, for every good thing, and every perfect thing, comes down from above, from the Father of lights, with whom there is no variability 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 hath procured him these. Sometimes he thinks 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, recklessly, unwisely. He pays his help—his servants, his mechanics, his 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 increases them voluntarily. There are such. They are 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 the capitalist going into the silence and realizing his responsibility to his 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 in him 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 God, which symbolizes perfect personal happiness, until they put down their personal burdens, the one of avarice and greed, and 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 on 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 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 the memory, learn to make it a fact, an indelible fact upon the cylinder of the subconscious mind, it would revolve automatically, spontaneously, and whenever pressure came, then would come those beautiful words from within. The Lord is my Shepherd, I shall not want.

Those words dissipate fear. They break down the barriers of limitation. They take the individual out into green pastures, and beside still waters. They restore the soul. They bring with them poise and equilibrium. They re-establish one's faith in the good. They re-establish one's understanding of 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 cylinder of the subconscious mind—The Lord is my Shepherd, I shall not want.

There are many here, no doubt, who have gone through the deep waters, and they correspond to the Red Sea of personal experience, saying those words in their soul, when the rent man has clamoured at the door; when the bread man has said, "I cannot supply you with any more bread,"

and when that strange little barometrical gas meter has automatically turned itself off, The Lord is my Shepherd, I shall not want. Anyone can say these words when they are living in abundant prosperity, and 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 onto the truth. This is the time to speak it more vehemently to yourself.

And this applies to every need—My God shall supply 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, but which is not materiality—common currency. If these were all supplied, if this need is met, its progeny, the children of financial fear, of financial need, manifesting themselves in hunger, in disease, in dread, in squalor—you would find that all of these needs are met in the great need. To say that it is not a need, to say that it is reducing prayer to ignoble purposes—well, it may mesmerize the fool; it may mesmerize the fool, and help him to maintain a semblance 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, hypnotized into the belief that because a few are rich, the many must be poor, perforce. It is not so. The rich may become still richer, and even then the poor can become richer than they are. We have placed a barrier, a limitation, on what we call the world's riches. We used the illustration of light to prove that every universal demand brings with it its own supply, and this is true of every universal demand. It is equally 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 get out of drudgery. We have not been told to pray to get out of drudgery. We have been told that there must always be a lady class and a servant class, a capitalist class and a laboring class. Supposing there must; supposing there must be a lady class and a servant class, shall the servant feel that she is always to remain a 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 very same spiritual means and might by which they

ascended? Certainly not. This is the error of the age. Of course, there must always be a servant class and a lady class, but shall they always maintain the same mental attitude toward themselves? Certainly not. 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 where the servant feels that she can never be anything else. The grudge comes where the laboring man feels that he can never be anything but the laboring man. That is where the grudge comes; the grudge comes in not having any hope for a better situation in life, more self respect.

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 individual that he is now the son of God. No matter what his position in life today, it is not eternal; it is not insurmountable; not at all. 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, and on from that to be a housekeeper; and presently, may be attractive enough, by reason of her mental qualities to marry someone whom she could not have married if she had felt she must always remain in the scullery.

But how shall the race learn if it have 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 here you are, and 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, it is coming. A glorious day is dawning, the dawn of universal emancipation, when there shall be no servant

and when there shall be no master, but when all mankind shall "draw the things 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 forsake thee, but will fulfill the request 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."

Benediction.

Knowing How, or the Art of Being Contented.

BY C. B. FAIRCHILD.

JOHN 5: 2-9.

2—Now there is at Jerusalem by the sheep market, a pool which is called in the Hebrew tongue Bethesda, having five porches.

3—In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4—For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5—And a certain man was there, which had an infirmity thirty and eight years.

6—When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7—The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.

8—Jesus saith unto him, Rise, take up thy bed and walk.

9—And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.

PHILIPPIANS 4.

1—Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

4—Rejoice in the Lord always; and again I say, Rejoice.

5—Let your moderation be known unto all men. The Lord is at hand.

6—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God.

7—And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8—Finally, brethren, 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.

9—Those things, which ye have both learned, and received, and heard and seen in me, do ; and the God of peace shall be with you.

10—But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity.

11—Not that I speak in respect of want ; for I have learned, in whatsoever state I am, therewith to be content.

12—I know both how to be abased, and I know how to abound ; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13—I can do all things through Christ which strengtheneth me.

14—Notwithstanding ye have well done, that ye did communicate with my affliction.

15—Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16—For even in Thessalonica ye sent once and again unto my necessity.

17—Not because I desire a gift ; but I desire fruit that may abound to your account.

18—But I have all, and abound ; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19—But my God shall supply all your need according to his riches in glory by Christ Jesus.

Paul says in this letter to the Philippians, "I know how to be abased and I know how to abound." "I have learned in whatsoever state I am, therewith to be con-

tent." "Everywhere and in all things I am instructed." "I can do all things through Christ who strengtheneth me."

Everything is easy when one knows how. What one person knows all may know. There is no monopoly on knowing; no corner on truth. No trust can raise the price of truth.

There is something that each one of us wants to know. Each person knows that he and each of the others wants to know some way out or some way in to one or more situations. Everyone has an ideal or desire for something better than his condition at the present time. Very few, if any, are in a desirable state, or in that which God intends.

I feel some one saying to himself or herself, "If I only had money enough to meet my obligations to-morrow, or money enough to buy my provisions or clothes, or enough to go to this or that entertainment, I should be happy and contented." Another says, "If my husband," or yet another, "If my wife were only different, or if I only had a husband or wife, I would be contented." Another one says, "If my son were temperate, or my daughter reasonable in her requirements, or my crippled or mentally deficient child were only normal, I should be contented and happy."

Each one mentally is somewhere between two parallel imaginary lines, on one side health and abundance, on the other, lack or

want, and yet not one person is under obligation to remain where or what he now seems to be. He can become what he will.

If I had a barrel of money, and could give to each one what he thinks he needs, or had advertised to do so at this hour, or had advertised to promise health to each one, this room would be crowded with those seeking these very things. But it would do little good for me to satisfy these requirements in this way, for with the old habit of thought, each one would be in the same condition or worse in a week or more from habit. What we need is something better, and now let us see if we cannot find it.

First, who was this man Paul who claimed to know so much, and from whom did he learn? He said, "I am instructed." Instruction implies a school and teacher. Paul's name was originally Saul. He was born, it is supposed, about five years after Christ, a child of high cast Hebrew parents. It is said he was educated in the school of one Gamalial at Jerusalem, who was a noted expounder of the law. Paul being a zealous Jew joined in the persecution of the Christian Church, which had been established all about Palastine by Christ's eleven Apostles following the ascension of their Master.

On his way approaching Damascus he was struck by a sudden light from heaven, overcome and blinded for three days, was led into Damascus by his friends, where his sight was restored by one Ananias who had been told by the Spirit to receive him. Paul was then baptized and received into the Church he formerly persecuted, his name being changed to Paul. He then went into Arabia for a few years and then began a series of missionary journeys throughout that region and also in Europe, being accompanied part of the time on this mission by Barnabus, and other of Christ's apostles.

Having established many churches, he was finally arrested by the Jews, appealed to Caesar, was taken to Rome where he remained for a number of years a prisoner, at the same time preaching and teaching the Gospel of Christ. On being released he returned to his people, was again arrested, sent back again to Rome, where it is reported he was beheaded by Nero in the great persecution of the Christians in the year 67 and 68 A. D.

This letter to the Philippians, part of which is here quoted, was written while Paul was a prisoner at Rome, probably during his second imprisonment. The church at Philippi was one he had founded

on one of his missionary tours, the city of Philippi being located in what is now known as Turkey in Europe.

The keynote of this whole epistle is joy. He says, "I joy and rejoice always."

Now, let us seek to put ourselves in Paul's place. Can we conceive of any situation less favorable for rejoicing than his? Would any of us, with our present burdens, be willing to change place with him now? And yet he said, "I am contented."

Contented means, not demanding more, without concern. It does not imply, however, being satisfied, as satisfy means to gratify one's wishes and desire to the full extent. Paul was not satisfied with the situation, for he said in the same epistle, "I greatly long after you all." He also said that "others were preaching Christ of contention, supposing to add affliction to my bonds;" but notwithstanding all, he rejoiced and said he would continue to rejoice in the fact that the Gospel of Christ was preached, for he said in another place that "Godliness with contentment, is great gain."

Notwithstanding the fact that Paul chafed under his long imprisonment with the Romans, it is evident that he was better off as a prisoner to the Romans, than he

would have been to have been subject all these years to the persecution of his own people.

Who was Paul's teacher? He said, "I am instructed." Did he get this instruction in the school of Gamaliel? Evidently not. Was it in the school of experience? It could not have been, for experience does not teach. Experience is only the occasion of one's learning. It is not the cause. His teacher, he said, was Jesus Christ, the same who called to him on that memorable journey to Damascus.

He says in this same epistle, "I can do all things through Christ who strengtheneth me." He said farther, "I have suffered the loss of all things that I may win Christ, that I may win the excellency of the knowledge of Christ."

Let us now pass to his Teacher, and ask, who is Christ? What can He do? We have just read that Christ at the pool found a lame man who had been in that case thirty-eight years, it is said. Christ, attracted probably by his mute appeal, said unto him, "Wilt thou be made whole? or Dost thou will to become whole?" Then He said, "Arise, take up thy bed and walk," and immediately the man arose, took up his bed, and departed. How was this done? What is the principle and the method?

From the question, we infer that it is the WILL that determines the course of one's career, and what one may become depends upon what one wills. We see that one should never despise or underrate himself or another for what he seems to be in his present state, for what one may become, or the possibility of becoming, are things that must be reckoned with sooner or later by every individual.

Each one shall become and must become all that is inherently possible in a child of God, all that it means to be such, all that a being created like God can become. It is not mankind as they now appear, but what they may become as the Divine Power works and brings out the new humanity according to the perfect principle or pattern in Christ Jesus.

This possibility of becoming is as vast as Omnipotence can make it. This becoming is but the law of unfoldment; but there cannot be evolved what has not been involved. The Divine Likeness with all that it implies, has been put into every one, is resident in every one, and what has been put into one, must come out into manifestation. Unless it does, the Divine purpose will somewhere fail. Every wayward, intemperate, or defective child or man must yet fill out the Divine purpose.

We can confidently say that in the absolute of one's being, in the Supreme Central Self, where one is in immediate contact with the Infinite, there is involved all that there is or ever can be in a being created like the Infinite. The only difference is that the Infinite is uncreated, and man is created; that one is absolute, and the other is like but not identical. For this reason, all one's career either in time or so-called eternity, is but the expression of what is thus involved or impressed or incorporated in each one.

Speaking from the Absolute, as God does when He promises, calling the things that are not as if they were, we may declare or affirm that one is now what he has as yet hidden in his being and destiny, and though no sign of it may yet appear, it will appear when recognized and affirmed.

Again, speaking from the Absolute, all are children of God because He created all in His own likeness, so that man of his own free will, believing in His word or this truth, and then acting upon it, manifests himself as God's child, and so makes this possibility an actuality.

The whole creation is struggling together with man in order to help him to bring into manifestation his divine likeness. In the

higher order of things, or in the supernatural, the Intelligent Will is brought into action. This shows God's method of action, and man's method of action. This will, however, is a different kind of will than exhibited in the animal nature, or by people who use what is called *will power*. The old idea of will was that of strenuousness, the gritting of one's teeth, and straining to endure or accomplish things. This is not the kind of will spoken of by the Master, for true willing is an act without a sense of struggle, and is never tiresome.

It is to be noted in this healing of the lame man, that the Master of Life did not ask the man how he came to get down, he did not ask him what was the matter with him, he made no inquiries as to his past life or career, and when the man in his whining and forlorn way undertook to throw the responsibility of his condition upon somebody else, or to say that he had nobody to fall back on, the Master of Life cut him short and bade him to rise up and walk.

We see that Jesus Christ stands for getting every one up and standing him on his own feet free, and where Christ is, no one can be down; that where the Spirit of the Lord is, there is liberty. This

means freedom from all hindrance, freedom from all that can trouble or worry or harm one. Christ stands beside every one every-day, and all the time, and says to each one, "Do *you* will to become?" This willing and acting is not a momentary intermittent condition, but a steady purpose made and affirmed every day and every hour, at first by choice, or mechanically with the objective mind until the subjective mind learns to constantly act, and so create along true lines.

The command to "Arise, take up thy couch and walk," was impossible from the human standpoint, but not from the Divine, for with the command is always imparted the power to obey. The spoken word conveys the Divine Agency requisite, the means of every kind to accomplish the end.

This lesson teaches that one is to get up and go; it teaches that he is to take up what he has been lying upon; he is to take away and put away all that has stood for the old helpless condition, all mistaken beliefs. He should never think of, or suggest, or have any reminder of what his particular bondage has been, for he has entered upon a new era, the new humanity. The having lived with the past does not count. Life only avails.

One can become what he wills, and can accomplish what he wills, provided he conforms to the Divine Will and Way, as Christ brings to him the inspiration and the power. One can have any means or agency that he wills. All things are possible to the one who believes. He must believe in God and in himself. The practical power of a right belief is beyond all estimate.

Let us see now where Christ Himself learned His lessons, and from whom He received the power to perform His so-called miracles. He said, "I speak the words I have heard of my Father." "I do the works I have seen my Father do." He said farther, "The Father that dwelleth in me, He doeth the works." It is evident that He fully identified Himself with the Father.

It has heretofore been taught that man could not speak of God as his Father in the same sense in which Christ called God His Father, and yet, this fact was one of the prominent features of Christ's own teaching. He said, "Ye are sons of God." He said farther, "As the Father hath loved Him, so hath He loved you," to the same degree. He said, "My Father and your Father," In teaching His disciples how to pray, He said, "Say, Our Father."

He exhausted language in His effort to make each individual realize that God was His Father; and yet when He said God was His Father, His enemies persecuted Him, because they said He made Himself equal with God.

In order to illustrate this fact that man is like God, I will call your attention to a simple object lesson which I think will make it clear to you all. Suppose we have at hand a set of nestle boxes, so-called, toys which are made for the amusement of children. Here are three which you will observe are of different size. We will let the large one represent the Father, the next in size, Christ, and the next small one, man. Christ says, "You in me and I in the Father;" so if we put the smallest one into the second, and then these two into the large one, we have all enclosed in the large one, or Christ and man embraced in the Being of God. You will note that the three boxes are of the same shape, but differ only in degree or in size. They are each made of the same kind of wood, and if they should all be pulverized or ground into saw-dust, the substance from which each are made would be the same, showing that God, Christ and man are composed of the same essence or substance in different degrees of man-

ifestation. There are other surface, or individual characteristics, indicated by the pictures painted on the outside, but these are only on the surface, and do not affect the substance of which the three are composed.

Sometimes people attend Science meetings, or a Science Church, and say they do not see any difference in the teachings from the ordinary orthodox churches. They say, you read the Scriptures, you pray, you sing hymns, you preach from Bible texts, and we fail to notice any difference. Such people are very superficial in their observation, for the teaching is as different as night is from day. Let us again illustrate. Here we have the large box representing the Father, the second one Christ, and the third one man, but what is the matter, the third one does not go in. What is the trouble. We note that we have put in the second box, or the Christ representative bottom side up, and there is no room for man to come in. This represents the attitude of orthodox churches. They preach the same Christ, but he is inverted in their estimation. He is a different kind of a being from man; while we teach that if Christ were a different kind of a being, or being of a different nature, do what he could, man could

not be like him, and yet man is like him. So we interpret the Christ from a different standpoint. We place him right side up, and then man fits in perfectly naturally. But here we find another box still smaller, representing another man. Let us see if he will fit in. This does not go in this time for the last man who got into Christ, got in wrong side up himself, and he said to himself, "I am holy, but Mr. Jones out there is a wicked man; he is a sinner, and there is no place for him in the church or in Christ," while Christ said, "I came to save the world." This man then has to get himself right side up, and he finds that Mr. Jones has as good a right in there as he has, for he sees as Christ saw, just as he saw the lame man. He looked through beneath the appearances and symptoms, and saw the man as a perfect child of God, and He spoke and brought this perfection into manifestation; so that all that remains for us to do, is to see in ourselves and each one, the image or pattern of the Divine which has never been marred. So we are to affirm, "I see myself and every one else as a perfect child of the Divine Father."

If Christ should come, He would take each one up, as it were, out of the den of his false beliefs, and say of him as it was said of Dan-

iel of old, "No manner of hurt is found upon him."

It was this Gospel of Christ that Paul preached as far as he understood it. It is evident, however, that he did not understand the full meaning of Christ's teaching. He had learned from Christ in his visions and something from Christ's apostles, but he did not have the written gospel as we now have it, for probably the gospels were not then written, or if they had been, they were not where Paul had access to them. It is evident from his saying that he found the law of sin and death in his members, not knowing that Jesus Christ had said, "I come to abolish the law of sin and death." Had Paul known fully the teachings of the Christ as we now know them, he could have delivered himself out of the bondage to the Romans, and from his own people as he had once before been miraculously delivered from prison.

We now see that the clear teachings of Christ are, that man is in Christ, and Christ is in God, and that God can embrace Himself and declare, "I am the Almighty, and there is none other." Note. It is not claimed that man is God, the Absolute, but he is God's. He belongs to God, is a part of God in consciousness. God is the Absolute, and ALL in ALL. Man must

see himself as a point in the Absolute. A point cannot differ in quality or nature from the whole. The Absolute is not minus that point but plus it. A point in the Absolute is as perfect a point as the Absolute itself. A point being a part of the Absolute, any flaw in it would mean a flaw in the Absolute. A point being in

the Absolute, its creative power is also in the Absolute. The "I-am-ness" includes you and me and every child of God. This condition of perfection will be expressed as soon as realized and affirmed. Let us now dare to affirm, as did Paul, "I know how," "I am content," "I will to become."

The Operation of Prayer.

The soul of man is not an organ, nor is it a quality whose value is dependent upon some other quality. The soul of man is not a part of man; it is the whole of man, made on the similitude of God, or the image of mind.

Prayer is the language of soul.

It is the method by which the outer or objective manifestation communes with the inner source of its being; the route by which aspirations ascend to the plane of consciousness in which ideas are molded into images which in due season crystalize into the tangible manifestation of the things petitioned.

Mind is the source of ideas.

Thought is the key which unlocks the activities of mind. All intelligent thought culminates in a mental

image and the imaging faculty of the mind is the mechanism of the imagination. The imagination operates through the intelligence, to the extent that everything which the intelligence perceives, the imagination reproduces, and the imaging faculty of the mind is the instrument through which mind projects ideas into visibility.

To the extent that it is possible to illustrate the operations of the invisible by the operations of the visible, the mechanism of thought may be illustrated by the art of photography.

A photograph is a thing which has been written by light. A camera is a dark chamber with a lens in front and a film behind. The lens, which is a transparent substance, is used to direct rays of

light towards one point. A film is a thin coating of sensitized material spread upon some support for the purpose of receiving the image, or picture. All the light which penetrates the chamber must come through the lens.

Light has the power to decompose the chemical compound spread upon the support. Wherever the light which penetrates the chamber falls, it decomposes the compound and where the light is strongest the decomposition is most complete.

This process leaves dark places on the film, which correspond to the light and dark parts of the thing photographed. Where the light has not fallen the film remains unchanged. At this stage of the process let light shine through the film onto a piece of paper. Where the compound remains on the film, the light is prevented from reaching the paper, and where it has been destroyed the light falls on the paper, and by a process of bleaching gives a positive picture, in which the light and dark places on the paper correspond to the light and dark places in the original. For the purpose of carrying out our illustration we will say that the intelligence is represented by the light and the human mind by the camera.

Concentration is represented by the lens, and the imaging faculty

of the mind by the film; the paper by the physical form, and last but not least, we will represent thought by the photographer, who sets the camera in motion.

On the same principle that light passes through the lens of the camera, by a process of concentration the intelligence operates in the human mind forming a mental image which may be transferred to the physical realm.

Creation is the result of the divine imagery. Prayer is a mold in which man's loftiest aspirations are fashioned before they take form in exalted deeds, and suffering is the crucible in which prayer is purified and freed from the dross of selfish desires.

The prayer of faith will save the sick, but it is the prayer of knowledge that reclaims the sinner; the knowledge that there are no sinful images in the mind which fashioned man.

That we fail to understand the value of prayer does not change the fact that conscientious prayer is the most powerful influence in the world. We do not understand the process by which the image, which is always inverted in the eye, is so interpreted by the intelligence that we see the inverted image in its actual position. Nor can we, by other than by a purely intellectual process account for the fact that

color is the effect of ether waves, impinging upon the retina of the eye and that the color which *we see* in the rose is not in the flower, but is in ourselves. Many of the facts which we admit are not sustained by sense-testimony and it is one of the strange inconsistencies of human nature that we will admit one fact *contrary* to the testimony of the senses and deny another fact because sense testimony does not corroborate it.

We admit that the color which we *see* in the rose is in our own mentality, and we stalwartly refuse to admit that the disease seen in the face of an ailing brother, existed not in that seen, but in the one who sees.

Forgetting that that which is true in one instance may be true in another instance, some go so far as to refuse, to deny the testimony of the senses when these senses testify to sin, sickness and disease, on the ground that to do so would be to tell an untruth. When the senses testify that the railroad tracks converge in

the distance, we refuse to accept their testimony, when the same senses testify to a diseased condition in an individual we accept their testimony without question.

This pitiful lack of logic is fatal to the answer to the prayer.

In the face of evidence, to which every sense bore silent witness, Jesus denied the apparent, and proclaimed the real, and Lazarus came forth from the tomb. With Jesus, the inward conviction had more weight than the outward evidence. That is why the prayer of the Nazarene had the same power to decompose a false mental image, that the light which passes through the lens of a camera, has power to decompose the chemical compound which comprises the film. Today, as yesterday, all intelligent prayer has power, and the prayer that will redeem the world is the intelligent prayer, uttered or expressed, that will decompose all false mental images, before they are fashioned in the flesh. "Lord, teach us to pray."

Faith is a garden wherein the seeds of fear, or worry, never take root.—
CORNING EDWARDS.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

MARCH, 1913.

NO. 6

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ANNOUNCEMENTS.

Beginning with Sunday, Sept. 15th, the services of The Church of The Healing Christ will be resumed at the regular hour, 11 A. M. These services are held in Duryea Hall, No. 47 West 72nd St., near 6th Ave. L., and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8:15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42nd St., 42nd St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3:00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of The Healing Christ holds its sewing class every Thursday afternoon at 3:30 o'clock. This Society did much excellent work for the children of the Child's-Right Association last season and it is now making elaborate preparations for a more extended work during the coming season. The Children's Home in Westchester County will be kept open during the winter and the prayers of the resident workers are being offered up for an increase of personal usefulness. We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every church should be, a Centre of Health, Holiness and Helpfulness. May the God of all grace increase us in *every good work*.

Concentration.

"If thine eye be single thy whole body shall be full of light."—JESUS.

The subject of concentration is not a new one to students of Divine Science, but it is a subject with which we cannot become too well acquainted and an act we cannot practice too persistently. Each and every successful achievement is the outcome or natural consequence of the application of the science of concentration. The things we concentrate upon will come to us with greater certainty than the boomerang returns to its thrower, and this by the inevitable law of attraction.

To focus thought with sufficient intensity is to have the object of that focused thought gravitate unerringly and unfailingly in the direction of the thinker. This is not a theory, new or old. It is Law and operates with the same degree of exactitude and infallibility which characterizes the movements of the spheres. Personal belief can neither change nor nullify that Law, which says, "As ye sow so shall ye reap." The Law which makes Realiza-

tion the inevitable consequence of Concentration is more fixed and inexorable than the celebrated Law of the Medes and the Persians. Concentration is the mental burning-glass which draws our favorite thoughts into a focus, and by this means produces in body and estate those things we think most persistently about.

The effect of concentrating the sun's rays upon an inflammable object is to ignite and consume it. This serves to illustrate, somewhat poorly, the effect of concentration in the realm of mind. Gathering together and combining thoughts of fear and anxiety, worry and apprehension, and allowing these to focus through a morbid mentality the life-sweetening and life-sustaining mental qualities of hope and trust, courage and confidence begin to disappear in the consuming fire of negativity and fake resignation. If the art of concentration were limited to the production of negative conditions it would be a sorry world indeed,

and we might be justified in sighing for the Elysian fields of a post-mortem experience.

Concentration, however, is like the two-edged sword of Eden, which protects and projects Truth while it decapitates error by the process of rejection. If undue attention to bodily ailments has tended to perpetuate them, then a spiritual concentration will bring into manifestation health and wholeness, peace and plenty. The knowing soul is a spiritual burning-glass who by concentrating on the things of the Spirit, or the Realities of Being, focuses thought upon these to the exclusion of everything that "maketh and worketh a lie." Concentrating upon Peace, Purity and Prosperity, confusion, impurity and poverty must disappear under the lens and "fervent heat" of spiritual understanding.

The power of concentration is seen in every department of human activity. Whatever we desire most we can obtain if we are willing to make the necessary sacrifices. This is true concentration, that we keep the eye of the mind single. Is the eye single to the acquisition of great wealth we can obtain it. Are we willing to sacrifice time, honesty, virtue and the respect of our fellows the acquisition of wealth is an easy matter. Concentrating upon

wealth to the exclusion of truthfulness and honesty, virtue and integrity, the acquisition of it is by no means an impossibility. Is health our first great consideration, we may acquire and preserve it if we will only concentrate upon it with sufficient intensity, but in order to do this we must avoid every thought that would interfere in the slightest degree with the fulfillment of our hopes. To listen to or believe in the suggestions of mental inharmony or physical disease is a departure from the established order of Unity, and being so, it will retard the demonstration of the Law of Perfection.

We now understand the import of those mystical words of Scripture, "Whosoever shall keep the whole law and yet offend in one point is guilty of all the law." Concentration must be absolute and undivided otherwise the flow of divine benefactions will be temporarily interrupted. A superficial consideration of the above text might indicate a lack of justice on the part of Divine Principle, but a moments serious reflection in the light of Truth will reveal the fact that what appears to be unjust is in reality the strongest evidence of the immutability and universality of the law of cause and effect. If the worker

in the realm of mechanics or electrics observes all the laws and requirements of these but one, and that a very minor one, he must not complain if through this venial sin of omission he comes to grief. The failure to place a very necessary but tiny piece of mechanism in its proper place or to take the simplest precaution in electrical experimentation has often ended disastrously, and this when all other details have been most carefully complied with. No law, human or divine, mathematical, mechanical or metaphysical will adjust itself to the individuals mistakes or short-comings.

There is no injustice in this, on the contrary it is the manifestation of universal Law, a Law which like God, is "no respecter of persons." Looking on only one side of the shield we may see only the correcting and corrective activities, but by looking on the other side we shall see it as a refining and reforming Influence. We speak of nature as a "merciless tyrant" when we dwell only on her upheavals and noisy remonstrances in the form of earthquakes and hurricanes, but the lover of nature sees her in the light of a solicitous mother whose

every wish and effort is to provide for her children. We quickly forget earth's calamities in viewing her rich and bountiful provisions. A field of waving grain with its rich promise for the future quickly dissipates our recollections of last years poor harvest. We cannot change law, but we can change our point of view, and this is what we must do if we would co-operate with Law and by so doing draw unto ourselves, "The things which God hath prepared for us before the foundation of the world." If to offend in one point leaves us open to this full force of the law, as we have endeavored to illustrate, then the sin of omission, through intent or ignorance, is equal to the sin of commission.

To put in all the works of a watch but one is to have not a time keeper, but a very imperfect piece of mechanism. Though we give our means to the poor, and our bodies to be burned, and have not love, we are imperfect instruments. Though we have all the negative virtues and see only our neighbors vices through an unloving eye we are as nothing. If we observe all the law and yet fail in this one point we are as sounding brass and tinkling cymbal.

The Clairvoyance of Jesus.

“Tell the daughter of Zion, behold thy King cometh unto thee,
meek, and sitting upon an ass, and a colt, the foal
of an ass.—MATT. 21: 5.

To-day is Palm Sunday. It may be that many of us did not know this when we left our homes this morning, but it cannot be that we passed through the streets without seeing the evidences of it on coats and hats and in the hands of the people. It is a question in my mind as to how many of us realize the deep significance of this day which Christendom is celebrating. Palm Sunday—what does it mean? Let us question the great number of people who are wearing palms today, and ask them to give us a reason for wearing palms? What does it mean? What does it signify? It is very doubtful if we would get an intelligent answer from one out of every fifty, yet there is a deep spiritual significance to this wearing of palms today, and until we see this spiritual significance we are doing what so many other people are doing in the world—we are celebrating an

event, a day, without any intelligent knowledge of the event nor the purpose of the day. This is deplorable. It has become the habit of people to celebrate these days, even as we celebrate Washington's Birthday or the Fourth of July, as men wear green on St. Patrick's Day or shoot off fire crackers on another day, without realizing what they are doing. The dignity and solemnity of the occasion which calls forth this celebration of a particular event on a particular day, seems utterly lost sight of in the noise and confusion of the present time, and we all too soon forget the reason for these great celebrations. Perhaps if we examine this thought carefully this morning, we shall see a great beauty in the idea which was the origin of this particular celebration. We shall see that it grew out of an incident in the life of the Great Teacher—an incident that was a strange mixture of joy

and sorrow, a strange intermingling of pleasure and pain, such as often comes into the minds of men who are in advance of their fellows.

Jesus had come in from Jericho to this village of Bethpage, and almost as soon as He arrived there we find Him sending two of His disciples into a near-by village, telling them what He wished them to get. He told them what they would find. He told them they would find an ass and a colt the foal of an ass, and to bring them to Him. Jesus was a profound believer in the truth of prophesy. He was a profound believer in the application of the truth of prophesy to Himself, personally. The word you have heard read this morning from Zechariah, He took as specially to Himself and His mission. It is for this reason that we find Him sending into the near-by village for the ass and the colt, in order that prophesy might be fulfilled. Everything that he did from His twelfth year up to the time of His ascension, was done in direct concord with something that had already been prophesied centuries before His time.

We may ask ourselves, How did He know that the ass and colt were in a near-by village? Especially may we ask this question when we consider the way by

which He entered into Bethpage. There was no possible way by which He could have found that the ass and colt were in Bethany, for this was the village to which He sent for the ass and colt. He had come into Bethpage from Jericho, and the village of Bethany was perhaps two miles from Bethpage, and neither He nor His disciples had entered Bethany on this particular journey. We find Him sending into this village for the ass and colt in order that prophesy might be fulfilled, but we question—we have a right to question—how Jesus knew that His two disciples would find these lowly animals in this particular village. He had not seen them. He had no ocular proof of their presence in Bethany. It may be said that because of His many visits to this particular village, and especially His many visits to the home in that village—the home of Lazarus and His sisters, Martha and Mary—that He knew Lazarus had these two animals. It may also be assumed that knowing the habits of Lazarus, He naturally concluded that the ass would be tied and that the colt would be grazing quite near. And upon all these assumptions He based His deduction that the disciples would find these two animals in Bethany when they arrived there. That

if they were questioned as to the rightness of taking them, all they had to say would be that "The Lord had need of them," and His dear friend Lazarus would turn the animals over immediately. That this was done was true, but as we said before, we have no proof in the New Testament that Jesus had any ocular evidence of the whereabouts of the ass and colt. And if He had ocular evidence, we have no proof that He could have demanded them from Lazarus in such a peremptory way. However, they were returned and the only reason that we can give for this particular incident in the life of the Master and for His demand from a man in a distant village, is the fact that He was at all times spiritually clairvoyant, that it was not necessary for Him to be in Bethany to behold the things that were going on in that village. We have heard it said that "Coming events cast their shadows before." The fool may see the shadow, but it requires the spiritually uplifted individual to see the event which has not yet transpired in the visible, to see the reality of which the correspondence has not yet taken place in the external manifestation. It requires the seer, the prophet, the spiritually minded man to see this. And this is

what Jesus was. If there were not another incident in the New Testament of this kind, we might very quickly and quietly waive it out of consideration, but you remember that He saw Nathaniel when as yet he was under the fig tree. Long before He came into seeing distance, Jesus had seen him with the mental eye, so that when Nathaniel was brought by His disciples and presented to Him, He welcomed him and said, "When thou wast under the fig tree I saw thee." This proof of spiritual insight or spiritual clairvoyance was enough to convince Nathaniel of the Messiahship of Jesus, for at once he turned to him and said, "Thou art the Son of God." He was immediately converted because he recognized a quality of mind—a spiritual quality—that does not accompany anything but a godly man, so we think this evidence of spiritual clairvoyance is one of the proofs of the Messiahship of Jesus.

When the animals returned we find the people—a great multitude by this time—gathered. We find them taking down the boughs of the trees, strewing the leaves over the ground and the branches, in order that Jesus on His strange mount, should pass over the prepared road into the city of Jeru-

salem. These trees we find were palm and olive trees, and according to the law of Jewish symbolism they were not without great and deep spiritual significance. The palm, according to this law, stands for victory. It was always awarded to the victors. Whether they were victors in the national games, in warfare, or in debates, the palm was something which was always given to the victor. The slang phrase of today is a relic of this past custom. You often hear it said, "He takes the palm," but few ever take thought of its original meaning. Few ever realize from whence this expression sprung, and in what it had its origin. The palm is typical or symbolic of victory. The olive is symbolic of peace, and according to the ideas of the people of that time, Jesus was going into Jerusalem over roads strewn with victory, with peace forthcoming—that peace which belonged to a man who had seen such troublous times. We find Him going in on this particular journey, and the New Testament tells us rather indistinctly—and because of its indistinctness theologians have indulged in a great deal of controversy—that He rode upon an ass and upon a colt the foal of an ass. It is very hard to determine which of the two He rode upon, and so

prone are men to quarrel over simple things that they have quarreled over this. Men striving to live the life of Christ have quarreled over this particular incident in the life of Jesus—quarreled as to whether the New Testament intends to convey the idea that Jesus rode upon the ass or upon the colt, or upon both. There is nothing in the text from which we can gather any very clear sense. It says, "Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." This was the fulfillment of prophecy. In the 21st chapter of Matthew you read that this incident really took place, and in the book of Zechariah you read that it was prophesied that it should take place. Hence we find Jesus riding into Jerusalem according to prophecy, but whether He sat upon the ass or the colt, the foal of the ass, or upon both, is not a question that should disturb our minds at all. The doubt that has arisen in the minds of theologians has been so thick at times as to utterly obscure the spiritual light of this particular incident. It has been so dense at times that they could not see that the Jewish law of symbology was working itself out in the only way it could work itself out. It remained for one of the early Fathers of the Church

to give us something like a faint idea of the carrying out of this law. As we have taken the branches of the palm tree to indicate that Jesus was going over the road of victory, and the branches of the olive to indicate that he was entering into the city of peace, we must see in this particular verse, that the ass was symbolic of the Old Testament, and the colt, the foal of the ass, symbolic of the New Testament. If Jesus rode upon the ass, it accordingly signified that He was resting all of His teachings upon the truth as set forth in the Old Testament. This was His authority—the “Law and the Prophets.” He never diverged from this except when the lawyers themselves made mistakes. The “Law and the Prophets,” or the law and prophesy, when divinely ordained, was the only thing upon which Jesus rested all His teachings, and so we find Him riding (if He did ride) on the ass—we find Him resting upon the truth of the Old Testament. If He did not ride upon the ass and did ride upon the colt, the foal of the ass, it was that He was riding into the New Jerusalem on a new interpretation of the old law—an interpretation that the Rabbis and Pharisees had not yet grasped, or if they had grasped it, had not yet

lived up to it. So we find Him going in in this way, preaching the new dispensation. There is a great beauty in this colt and ass being together. One might suppose that either one of them would have been quite sufficient. It was not necessary that both come along. We take this little incident to illustrate the necessity in human study of divine facts, of both the Old and New Testaments. We often hear it said by students of the New Testament who love it deeply, that they cannot understand the old Testament, that it means nothing to them; that it is simply a compilation of historical events more or less suggestive, but not very comforting except in spots. This is because this Jewish law of symbolism is not understood. It is because we are not conversant with the Oriental manner of presenting truth that the old Testament seems to be dim and obscure. Yet, if you remember, it was the only text-book the Nazarene had; the only Bible Jesus had. He never saw the New Testament; never saw one of the Epistles or Gospels; it is doubtful if He ever saw a line which afterwards went to make up the New Testament. Therefore, everything He said or proclaimed was proclaimed on the basis of truth

as He found it in the law and the prophets. For this reason we find Him going back to Jeremiah to state the truth He has found there. The old Testament did not spurn her daughter, the New Testament—that is why they went together. That is why they were the accompanying animals carrying Jesus upon His great mission. The New Testament, or the colt, did not, because of her newer and higher interpretation of truth, repudiate her mother. There was no sense of inflation. Here, rather, we see the idea of inseparability—the idea of complete union. The mother is not disturbed because the daughter takes her place in the affections of the people. The daughter is not inflated or puffed up with pride because she has taken the place in the minds of the people—not at all. We find them saying, "We are both necessary or we would not be here. Our purpose is to lead men into Jerusalem, the city of peace. We are necessary to the minds of men; therefore we cannot be dispensed with, either one of us." And for this reason we find them hugging close together.

If we do not see the spiritual light of this event, what do we see? We see a long-haired, dusty individual—perhaps long-legged,

and riding on a short-legged donkey going over the dusty roads between Bethpage and Jerusalem, followed by a crowd of villagers who were making all sorts of noises, proclaiming this care-worn, perhaps dusty individual as their king—"Hosanna to the Son of David!" waving palm branches and strewing them upon the ground, making Him as comfortable as possible. Let us look at the thing in the light of modern experience. How would it seem to us? What would you have thought of a man who had come down Broadway to go to Staten Island, rigged out in this fashion, followed by a lot of country folks, proclaiming him to be the king of the nation? Many would pass by calling them fanatics. Many would stand and laugh at the spectacle. Yet this is just what happened two thousand years ago—this sun-burned, long-haired, dusty, bare-footed man, riding in upon a little donkey, into this great city of cultivated people—Jerusalem. No wonder the people in the city said, "Who is this?" We would ask the same question. "Who is this?" "What is this?" And the villagers said, "This Jesus, the Prophet of Nazareth. The people who lived in Jerusalem said, we have not heard of the Prophet of Nazareth."

"He has been doing wonderful works all through Judea." The villagers thought it strange the people of Jerusalem should not know of the existence of this Prophet, and said, "This is Jesus, the Prophet of Nazareth." The cultivated people of Jerusalem evidently had not heard of Him. Let us follow Him along through the streets of Jerusalem, with this crying crowd, shrieking, "Behold the King, the Son of David! Hosanna in the highest." Such words had never been applied to an individual riding in such a lowly way, especially into the city of Jerusalem. It had never been dreamed that the Messiah could come in such a humble manner. It is true Zechariah said that was the way He would do, but the people of Jerusalem looked for the Messiah to come with kingly habits, with kingly mien. He was a man coming to liberate them from despotism. The Messiah had been prophesied as a Saviour, had been spoken of as taking the place of David. David was a warrior, liberator, an emancipator, all by physical means, and this was what the Messiah must be to the minds of men at that time. It shows very clearly that they did not understand Ezekiel, and most clearly that they did not understand Zechariah,

because these very words of Zechariah, "Tell the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass," showed how the Messiah would come. No king had ridden in that way through the dust-covered streets of the village. No king had ever entered Jerusalem in such a manner. Their kings had been in the habit of coming to Jerusalem followed by great armies of warriors, with chariots and horsemen. Jesus came followed by widows, sick folk, children, all crying "Hosanna to the Son of David." Imagine the consternation, the curiosity of the people! But it was when He came into the temple, the temple of God, that we are told here of the great surprise of the people of the city. This simple man went into the temple, found a condition of things there that aroused within Him, at least, "righteous indignation," and perhaps justifiable anger, if there is such an anger. He found a sinful traffic in the very house of God. These men had taken to disposing of their wares in the church. It was disgusting, at least, to His sensitive character. He realized that a church of God was for only one purpose. It had been used as a house of merchandise, a

work-shop, salesroom, and we find Him immediately overturning the tables of the money-changers. This act of Jesus has been criticized as a display of great anger on the part of a man who came here to preach the gospel of love. It is a question in my mind how great characters ought to manifest love. The soft word, the gentle entreaty, the sweet prophesy of better things, is not always an evidence of the existence of love in the human mind. There are many sleek-tongued individuals who have not very much love in thought. It is not always love to let conditions go on in a family, in a home, in a church, that are bound in time to produce moral leprosy. It is not always love to overlook sin and error in an institution or a family—not at all. There are those gentle, mild individuals who would pass all this by and never say a word about it, who would have let the traffic in the temple go on undisturbed. This might preserve the individual's peace, but it would not help the community, and in considering love, considering what constitutes love in the human breast, we must consider love in all its applications and ramifications. We must not consider it as confined to gentle words. We must not feel that love permits things to go on un-

rebuked. On the contrary, it is greater love for a Christian to proclaim by means of his little paper, the injustice of slavery, than it would be for him to confine his efforts to a more pleasing journal and let slavery go on. It was a greater love for Lincoln to take the position he did than to have washed his hands clean of the affair, and let some other administration take care of it. These civic and religious abscesses which must come to a head, need the poultice of denunciation. These things must be brought out; there must be a cleansing of the systems—industrial and politic. It is the Samaritan who responds to the call. We have all these instances showing what constitutes love, and it seems to me a greater act of love on the part of Jesus to denounce this traffic and reveal to the Jewish mind at that time that they must instead apply themselves more diligently to the teachings of truth as taught in the Old Testament, to their own profit.

It was a glorious day for Jesus—Palm Sunday—a glorious day. He was acclaimed by the people. He was escorted back to the little village of Bethany by the people who had taken Him into Jerusalem, still crying "Hosanna in the Highest."

The children in the temple cried out "Hosanna to the Son of David." This incensed the chief priests and scribes, and they said to Jesus, "Hearest thou what they say?" And He said, "Yes, I hear, and what does this suggest to your mind? Does not this suggest to your mind the prophesy—something that you have read somewhere in the Old Testament? Have ye not read 'Out of the mouths of babes and sucklings thou hast perfected praise'? Go back into your old Testament and you find these very words." These men knew this, but they did not think the "babes and sucklings" were going to "perfect praise" for a man who came into Jerusalem in such a peculiar way.

We find Jesus going back to Bethany after all the praise and excitement of the day, and there going into the little house of Martha and Mary and their brother Lazarus, whom He had raised from the dead sometime previous to this, and we find Him taking His rest, perhaps finding some comfort and quiet, but He knew what there was in store for Him. He had prophesied before He went to Jerusalem that His going there would arouse or increase the hostility of the people, that He would be put to death, that His crucifixion would be the

natural consequence of this act of "bearding the lion in his den."

There are those who think that Jesus never really suffered, that He was metaphysical and not at all subject to pain, not at all subject to the disturbing and disquieting thoughts which surge through the human mind, and so had the benefit of this. It might be well for those who think in this way, to study this peculiar week that immediately followed Palm Sunday and preceded Easter. This is the week now being celebrated. We are beginning to celebrate the most painful week in the life of the Master. After all this public acclaim, this praise, we find Him immediately thinking of something the mob was not thinking of—thinking of His approaching doom. Again we find Him thinking of something that was not visible—something that no one else saw—something that no one else even suspected. He saw this with the mind's eye. He knew that this must come to pass. He saw the events while the people of Bethany had not yet seen the shadow. He saw the crucifixion. He saw His end—that is, the end for the moment. And we find Him telling His people, comforting His disciples, telling them the time was coming when He would leave them.

Now, this would be a very doleful story, all of it, if it were not for the fact that this short week of misery and unhappiness and fear—for He had fear; if He had not had fear He would not have said, "If it be possible let this cup pass from me"—if He had not gone through these experiences to be an example to you and to me. We find Him preparing the disciples for the end. Peter said, "They will not do this to thee." Jesus said, "Get thee behind me, Satan. You do not understand the prophesy. You do not understand that the liberation of Israel depends on this peculiar experience of mine. I must go through seeming death to prove life to human consciousness on this side of the grave; I must go through the experience. There is no other way. And we find Him preparing to go through the experience. One day follows the other. On Thursday we find Him in the garden of Gethsemane sweating, as it were, great drops of blood, crying out in the agony and anguish of His mind for liberation from the very act—the event—He had been brought forward for—the highest solution of the problem of being. We even find Him striving in this moment of agony, to escape it. This shows to me the great humanity of

Jesus; that He was working out His great divine plan from a purely human or divine standpoint in human experience; that He was not calling on the supernatural; that He was not solving the problem according to one method while we are expected to solve ours according to another, but He was using identically the same method by which we must solve ours. Only through all this painful experience could it be solved. One night of such agony is a foretaste of eternity. One day of such agony as Jesus suffered with His disciples when the end was nearing, is enough for any one individual. We find Him approaching Holy Thursday; then Good Friday. Good Friday will be celebrated during this week. Personally, I do not know that we should celebrate these doleful events. I wonder if it does any good, and yet sometimes I think it does. I think that when an individual comes to certain painful and perplexing experiences in his own life, when he sees or feels that everything is being taken away from him, that he is being left absolutely alone, friendless, unhappy, without a single sustaining hand or out-reaching thought, that at such a moment as this he can hark back to the time of Jesus, who knew all through his

sufferings that there must come a day, an hour of liberation. We might think there was the sustaining thought in the mind of Jesus at these times, that His disciples would stand by Him, but He knew they would not; He knew the carnal mind better than to think so. It might have been a sustaining thought in His moments of agony, that Peter and James and John, with whom He had spent so much time, would stand by and comfort Him and help Him, but He expected nothing of the kind. We find Him going in from time to time when at the Garden of Gethsemane, and asking if they could not watch one short hour. He had watched with them for three straight years. He had taught them all He could of the truth He came to propound. We find Him turning to these men in the most crucial hour of His experience, and asking them if they could not stay awake and watch with Him. He was utterly alone at this hour, He reached out for human companionship. Three times He found them sleeping, and finally said, "Sleep on and take your rest. The end has come."

These moments come in the lives of every individual. Let them take courage, let them know

that the same Divine Power that sustained one man two thousand years ago, will sustain them. Let them know that week of sorrow, suffering, pain and fear was only an incident in the great life (or law?) of eternity. Let them know that when agony and error have spent themselves, then will come to pass the glorious liberty of the children of God; then will come to pass the resurrection from all dependence upon all humanity. Then will come to pass the great strength of the man who does not depend on people, who lives to help people, depending alone upon his great Principle, resting alone upon the great security that God has given him—the promises given him by the Holy Prophets—"When all have forsaken thee then will I take thee up." "I will take thee up when thy father and mother forsake thee," and care for thee as tenderly as a "hen gathering her chickens under her wings." This consolation was seemingly taken away from Jesus in His dark hours. It is very hard for us to see the glory that is awaiting us while going through the dark, painful hours of our individual experiences. It is very hard to see at the other end of the tunnel a great light, a new territory, a more beautiful landscape, a more permanent abiding place, a more

secure rest than we have ever found among humans.

We have all got to go through these tunnels, through Gethsemane and Golgotha, but every crucifixion has a resurrection. The individual must prepare himself for it and be strong and courageous and brave when going through the "valley of the shadow," and he will find himself newly baptized in spirit. Let us think of this experience of the Master in its uplifting sense ; that what God has done for one man He stands ready to do for all men ; that

Jesus was no favorite son of God ; that Jesus did not get any more divine clemency, divine love than we can get. His painful experience is an indication of what every individual can go through but if the individual can just wait until he has passed through the middle of the tunnel, presently he will see the rays of light pouring in from the other end ; he will begin to see the prophecy of a new and better country. This new and better country is already with us.

From Stenographic Report.

Spiritual and Mental Causation.

"It is the spirit that maketh alive ; the flesh profiteth nothing."—JESUS THE CHRIST.

"As the state of the mind is capable of producing a disease, another state of it may effect a cure."—JOHN HUNTER.

"If the imagination fortified have power, then it is material to know how to fortify and exalt it."—LORD BACON.

"I hope the medical reader may be induced to employ psycho-therapeutics in a more methodical way than heretofore, and thus copy nature in those interesting instances, occasionally occurring, of sudden recovery from the spontaneous action of some powerful mental cause, by employing the same force designedly instead of leaving it to mere chance."—DR. DANIEL HACK TUKE.

An Interpretation.

THE LORD'S PRAYER,

According to the letter of the original translation.

Our Father who are in the Heavens! hallowed be thy name.

Thy reign come: Thy will come to pass, as in Heaven also on earth.

Our appointed bread give us today.

And forgive our debts as also we forgive our debtors.

And mayest thou not lead us to temptation but deliver us from the evil because thine is the reign, and the power and the glory to the ages.

Amen.

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 shore 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 interpretators 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 included the liberation of such as were "demoniacs and lunatics; and paralytics, and he healed them."

The Nazerene 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. He 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 thoughts from his mental domain. Jesus recognized that 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 a modern physician and those of a metaphysician.

Moses warred with the effects Jesus dealt 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." Said Moses, "Thou shalt not commit adultery." Said Jesus, "Do this and thou shalt live."

The wrong thoughts 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 who is in

the heavens 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 to do this you must pray; said the Master: "pray without ceasing." And when you pray "go into the 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, Thy will be done on earth as it is in heaven."

"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 crystalize in deeds of love on

earth; as is 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 to know 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 towards 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.

"Who is this Lord of Glory?"

He is *the Christ principle* that reigns in every son of God, "The Lord who is God!"

The Seekers.

One asked a sign from God; and day by day

The sun arose in pearl, in scarlet set,

Each night the stars appeared in bright array

Each morn the thirsting grass with dew was wet,

The corn failed not its harvest, nor the vine,

And yet he saw no sign.

One longed to hear a prophet ; and he strayed
 Through crowded streets, and by the open sea
 He saw men send their ships for distant trade,
 And build for generations yet to be,
 He saw the farmer sow his acres wide,
 But went unsatisfied.

One prayed a sight of heaven ; and erewhile
 He saw a workman at his noontime rest.
 He saw one dare for honor, and the smile
 Of one who held a babe upon her breast ;
 At dusk two lovers walking hand in hand.
 But did not understand.

American Magazine.

The Twenty-third Psalm.

"The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures : he leadeth me besides the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies : thou anointest my head with oil ; my cup runneth over.

Surely, goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord forever."

The twenty-third psalm was written by the Shepherd King. It is the most perfect pen-picture of happiness that has ever been drawn. In its symbolism it is sublime, and "as symbols are the product of ideas ; so in their turn, ideas are the symbols of thought, which thought is but the symbolic response of the soul to the pulsating throb of the deific will."

In its imagery the psalm is wonderful, and in its theme, which is the acknowledgment of the goodness of God to the children of men, it is beautiful. Because of the tender solicitude of the shepherd for his flock, he exercised great control over the sheep and they knew his voice and

harkened to his call. Jesus refers to the tender individual care of the shepherd for the members of his flock—where He says: "What man of you having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing." Again in describing the Great Shepherd's love of His flock Jesus uses the symbol of the earthly shepherd and says: "The good shepherd layeth down his life for his sheep."

David was a keeper of sheep. The shepherd king had risen to power, by paths of danger. He had learned that with the increase of possibility came the increase of responsibility. The crown lay heavy on the monarch's head. He was torn with conflicting emotions. He never doubted the Godness of God, but the conduct of men puzzled him. The king believed that man was made in the image of God, but his association with men had not borne testimony to the truth of his belief. He argued that an image of a thing necessitated that the image should represent the object imaged, and David could not always find the Divine image in his concept of humanity. He says of himself, "I have delivered

him who *without cause is my enemy.*" Of his fellow he says, "*Against me do they devise my hurt—yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.* * * *" The monarch fretted himself because of evil doers. He saw "the dogs" take the "children's meat," or the functions of men used by the lower, instead of the higher propensities, and he forgot that the misuse of the senses would one day entail such suffering that the wrong-doer would turn from the sin if only to escape from the suffering, which the sin entailed. David judged God from the erroneous standpoint that God was merely man magnified, and naturally he drew the conclusion that God would punish the sinner, rather than that the sin should be its own executioner.

In a moment of depression the king groaned and said: "My eye is consumed because of grief; it waxeth old because of all mine enemies. * * *" Again, when some great battle had been fought and won, the monarch's spirits rose, and attributing the defeat of his enemy to the God who maketh his sun to shine on the just and the unjust, he exclaims exaltingly: "*They cried* but there was none *to save them;*" they cried "*even*

unto the Lord but he answereth them not. Then did I beat them small, as the dust before the wind: I did cast them out as the dirt on the street—Now know I that the Lord saveth his anointed!"

David was very human but he had a divine entity and in the night watches we find the king weary of the plaudits of man, turning his thoughts heavenward. Gazing starward, the things of earth seem to dwindle to nothing—and as the modern X-Ray finishes matter by reducing it first to shadow and next to nothing, so the clearer vision of the night reduced the grievances of the king.

Thus it happened that underneath the stars, with the objects of earth chastened by the moon's opalescent light, the king saw a vision—once again he was a keeper of sheep. How tenderly he guarded his flock—leading the sheep past the wild and gloomy valleys that abound in Palestine, into the green pastures where they might find food and drink and quiet resting places. How tenderly he gathered the tired little lambs in his arms and carried them in his bosom. And he "led those that were with young. Once more he was numbering the sheep with the rod as they passed into the sheep cot, and he was using the

staff to guide a sheep gone astray, and anon to defend a helpless lamb.

The green meadows rose before his vision. The odor of the sweet grass was in his nostrils. As he watched the sheep slack their thirst in the sparkling water, the trickling brook made soft music in the monarch's ears. What care-free days they were, and then the shepherd came to himself, a king, but not the same king—the spell of the vision lingered with him. True, God had chosen him and "taken him from the sheepfolds: from following the sheep great with young." He who had been the Lord of the sheep, God had called to a "larger place" where he was to feed the people of God. He was to nourish them, "according to the integrity of his heart," and to guide them "by the skillfulness of his power."

Truly, God Himself had become the shepherd's keeper. And so it happened that in one of those moments of spiritual exaltation that comes alike to every weary searcher after truth; the moment in which a mortal becomes immortal by so simple a process as the discernment of his own divinity—David wrote the twenty-third psalm.

The first verse "The Lord is my Shepherd" proclaims the cause

of which every other verse describes an effect.

"The Lord is my Shepherd"—not the God who is Mind, but the Lord, who is the mind of man. The divine spark which connects indissolubly the Mind which is God "with the mind which is man." The mind which is the origin of all minds, but which never loses its unit value and cannot be divided into fractions; while the mind which is man, is the "collection unit," or a deific individuality, the collectivity of a countless host of men."

In this psalm, David was appealing to his own soul. He would not want, because God had given him an understanding of truth which would enable him to supply his own needs.

He would lie down in the "green pastures" of peace, the peace that "passeth understanding" and he would rest his soul by the "still waters" of spiritual meditation. In this silent communion with his Lord, the king's "soul would be restored" to its original image; so that whenever the senses testified to anything contrary to this perfect image, David would not accept their testimony. "He would not deny these senses. He would merely discriminate in his exceptance of what they testified to, because the

senses always testified to some truth, but they did not always testify to all of the truth. And so the king's sense was restored through the light of intelligence. He would cease looking for substance in its shadow, and so doing he would be led into the "path of righteousness." His shepherd name was the Lord, and because his Lord was omnipotent, the idea of this omnipotence (as symbolized by "for his name's sake") would route all thought of the things having any power which were opposed to truth.

Armed with the knowledge of the all-power of God why should the king be afraid? What terror has death for the man who knows that his life is inseparable from the life which is God? So the rod of guidance which is intelligence, and the staff of defence, which is wisdom, comforted the monarch.

It was the table of knowledge that was spread for David.

Knowledge that God was the only power, and this table was prepared in the consciousness of the king. What does the presence of the enemies of doubt, and fear, of disease, and death, matter, to the person who can retire into his own consciousness, and nourish his soul at the table of Divine knowledge? So the king's head is anointed with

the oil of gladness, and his cup of joy born of the realization of his divine sonship runneth over.

And "goodness and mercy"

shall follow you and me, and we will "dwell in the house of the" mental consciousness of the Omnipotence "of the Lord forever."

The Supremacy of Spirit.

"It is the spirit that maketh alive; the flesh profiteth nothing."—JOHN 6: 63.

The individual mind is an image of God, and standing at the summit of creation is God's viceroy, and by virtue of a power perpetually derived from Him, is, in a secondary sense, a *creator*, or, if that be deemed too strong an expression, it is a modifier of the condition of its own body, the world of its formation. It can generate a new *status* of the corporeal organism where its reign is supreme. If, when we are sad, we can make our face to smile; or, when inwardly disturbed, can cause the body to wear the outward appearance of tranquility; or, when in danger, can check the too rapid pulsations of the heart, and be self-possessed and self-poised; or, if under an otherwise painful surgical operation, as has

often been done, the brave soul can triumph over pain so as to lessen its intensity, if not to become wholly insensible to it,—then, by an intelligent use of this divinely ordained dominion of the mind over the body, a diseased organ can be controlled, and its morbid condition changed. If we were properly instructed in the use of the power inherent in the very nature of the mind, in nearly all cases of disease, especially in their incipient stage, the services of a physician would become unnecessary, the common practice of running to a physician in every ailment would be far less frequent, and the sale and use of drugs would be largely diminished.—W. F. EVANS' *The Divine Law of Cure*, page 188.

Fasting and Self-Denial.

"This kind can come forth by nothing, but by prayer and fasting."—MATT. 9: 29.

This is the season in which we are to consider fasting in its relation to spiritual development. In all ages and in all churches, Jewish and Christian, the necessity of fasting as well as of praying has been emphasized, if man would be what their respective churches required them to be. Fasting is as much a means of grace as is prayer, but in order to derive the full value from fasting, we must understand what it really means.

Commonly understood, fasting means a temporary process of starvation. It is a habit which may be acquired through practice so that one who begins to abstain from food for a few days at a time may through practice keep up their fast for weeks. There is another form of fasting which requires no more of its advocates than that they abstain from flesh-meats on a certain day of the week, or during certain weeks of the year. In the one case men observe the fast in order to repair the bodily organism, in the other they observe

it for the purpose of elevating the soul. Fasting, as Jesus understood it, while it may have included both of these purposes, had nevertheless a higher and a more potent meaning. It was one of the essential requirements on the part of him who would cast out evils and heal the sick. The definition of the word fast is "to abstain," but not all who abstain from meat on certain days of the week, or who fast for a certain number of days at regular intervals, are capable of performing the cures of the Christ. John the Baptist came neither eating nor drinking, neither was he a healer. Jesus came both eating and drinking, so that men called Him a "wine-bibber and a glutton," but He *was* a healer. Both John and Jesus emphasized the necessity of fasting, but their ideas of what constitutes fasting were quite dissimilar. John abstained from some things. Jesus abstained from others. Both prayed and both fasted, but the fruits of their ministry, according to the New Tes-

tament, reveals the method of Jesus to be the more practical and demonstrable. One form of fasting may produce asceticism and invalidism, the other can and does produce the highest degree of spiritual potency. One may abstain from meat and eat ravenously of fish and vegetables, or he may limit himself to locusts and wild honey, and then not be spiritually minded; but one cannot be spiritually minded and at the same time be a glutton. The foods we eat are not nearly so carnalizing as the thoughts we think, and for this reason we must transfer the process of fasting from the physical to the mental or spiritual realm. Jesus said, "Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth, this defileth a man. But those things which proceed out of the mouth come forth from the heart, for out of the heart proceed evil *thoughts* * * * These are the things which defile a man, but to eat with unwashed hands (or to eat meat on certain days) defileth not a man." Fasting with Jesus was a mental rather than a physical observance. He ate and drank temperately such things as were placed before Him and He asked no questions for conscience sake. If other men abstained from certain *foods*

and complied with the law of the church, He abstained from certain *thoughts* and complied with the law of *God*. His whole work was carried on in the realm of mind, while their's was limited to natural ordinances. No one believed more fully in the necessity of fasting and prayer than did Jesus of Nazareth, but He placed a new and a higher interpretation on both. Wordy petitions were not prayers and physical starvation was not fasting, according to this original, unordained Teacher. He had come to institute a new order of thought and He was not foolish enough to attempt to pour the "new wine" of spiritual interpretation into the "old bottles" of dogmatic theology.

If men believed it a sin to pluck a few ears of corn as they passed through the corn-field on Sunday, they must be taught that under certain circumstances it is not a sin to take and eat the shew-bread from the altar itself. We select with most minute care the things for our earthly tabernacle, but the heavenly tabernacle of the mind may be used as a hospital for every deformed, diseased thought that presents itself at our mental door.

We abstain from foods while we indulge our fears.

We refuse to consume meat, but we are consumed with malice.

We have not yet learned the art and science of profitable prayer and forceful fasting, or we would be casting out evils and healing the sick.

Moral and physical epilepsy can come forth by nothing, but by prayer and fasting of the right kind.

The prayer of faith that is to heal the sick is the internal conviction and positive affirmation that *God* is not the *Author* of sickness, and the fasting that is to preserve health and wholeness is the denial of everything and anything that God did *not* create.

These spiritual activities of

prayer and fasting—Affirmation and Denial—will heal all manner of diseases.

Would we prove that we are disciples of the Master by doing the works of the Master? Then we must abstain from impure and imperfect thinking.

Would we be well and help others to be well? Then we must abstain from sickly thoughts and conversation.

Not food, but fear, is the active agent in the production of dyspepsia.

Not the *use* of anything but the *abuse* of everything is the thing to be deplored.

Thackeray's Creed.

A willing kindness,
 A ready trust;
 A bit of blindness
 To moth and rust.
 A balm of laughter
 For anger's heat;
 A brave heart after
 A sore defeat.
 A glad hope cleaving
 To each new day;
 A patience, leaving
 No stony way.
 A warm faith seeming
 All life worth while;
 Yet, at death's coming,
 A fearless smile.

Gleanings.

It is never too late to give up our prejudices.—THOREAU.

As if you could kill time without injuring eternity.—THOREAU.

The best way of revenge is not to imitate the injury.—MARCUS AURELIUS.

Belief in compensation, or, that nothing is got for nothing—characterizes all valuable minds.—EMERSON.

And for the things I see
I trust the things to be.—WHITTIER.

Boy's flying kites haul in their white winged birds
You can't do that way when you're flying words,
Careful of fire is good advice we know,
Careful of words is ten times doubly so,
Thoughts unexpressed may time fall back dead,
But God himself can't kill them when they're said.

—SELECTED.

Age is opportunity no less
Than youth itself, though in another dress;
And, as the evening twilight fades away,
The stars are seen by night, invisible by day.

—LONGFELLOW.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off, like dead leaves, when their time comes.—RUSKIN.

An Ideal Prayer.

Not more of light I ask, O God
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Nor more of joy, but how to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask.
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.
Give me all fears to dominate,
All holy joys to know,
To be the friend I wish to be,
To speak the truth I know,
To love the pure, to seek the good,
To lift with all my might
All souls to dwell in harmony,
In freedom's perfect light.

A dewdrop falling on the wild sea wave,
Exclaimed in fear, "I perish in this grave!"
But, in a shell received, that drop of dew
Unto a pearl of marvellous beauty grew,
And happy now, the grace did magnify
Which thrust it forth, as it had feared, to die;
Until again, "I perish quite," it said,
Torn by a rude diver from its ocean bed;
Oh, unbelieving! so it came to gleam
Chief jewel in a monarch's diadem.

—PERSIAN—TRENCH.

Immortality.

I that had life ere I was born
Unto this world of dark and light
Waking as one who wakes at morn
From dreams of night;
I am as old as heaven and earth,
But sleep is death without decay,
And since each morn renews my breath,
I am no older than the day.

Old though my outward form appears,
Though at last outworn shall lie,
This that is servile to the years,
This is not I.
I who outwear the form I take,
When I put off this garb of flesh,
Still in immortal youth shall make
And somewhere clothe my life afresh.

—ST. JOHN ALCOCK.

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 wouldst speak a word of loving cheer,
Oh, speak it now. This moment is thine own.

—NELLIE M. RICHARDSON.

Let the old life be covered by the new,
The old past, so full of sad mistakes;
Let it be wholly hidden from the view
By deeds as white and silent as snowflakes,
Ere the earth life melt in the eternal spring,
Let the white mantle of repentance fling
Soft drapery about it, fold on fold,
Even as the new snow covers up the old.

—LOUISE CHANDLER MOULTON.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

APRIL, 1913.

NO. 7

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ANNOUNCEMENTS.

The services of The Church of the Healing Christ are held in Duryea Hall, No. 47 West 72d St., near 6th Ave. L, and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8.15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42d St., 42d St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3.00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of the Healing Christ holds its sewing class every Thursday afternoon at 3 o'clock. This Society sews for the children of the Childsright Association. In the last ten months the ladies of the Society have been instrumental in clothing some eighty children who were guests of the Association, besides making clothes for the children whose parents were unable to provide their children with clothes.

The Childsright Home for Children at Croton on Hudson will be kept open during the Summer. We earnestly hope that all those who are interested in the welfare of the nation will see the advisability of helping in the education of the child. It is easier to educate children than it is to reform criminals, and it costs less. Criminals are not born such. They are the product of ignorance and the only remedy for crime lies in the spiritual education of the youth.

We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every Church should be, a Centre of Help, Holiness and Helpfulness. May the God of all grace increase us in every good work.

An Emergency Fund.

"The night cometh when no man can work."—II. TIM. 4: 2.

Before entering on the main theme of our discourse I want to touch briefly on the words of Scripture which we have read for our morning lesson. The reading of the Bible means nothing at all to us unless we, by gaining a deeper insight into the workings of the mind, gain a personal lesson from it. Only in so far as the Bible is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" or right thinking is it profitable at all; therefore, in reading this wonderful letter from Paul to his youthful student Timothy, we must apply its meaning to ourselves and current events.

The teachings of Paul were the New Thought teachings of the first century of the Christian era, and it is interesting to note that the same identical states of consciousness existed then as now.

The New Thought teachings of the first century attracted alert mentalities even as twentieth century New Thought attracts alert

mentalities today, and it is this very thing which would deceive, if it were possible, the very elect. There is one point which cannot be too strongly emphasized and it is this, that mental *activity* is not necessarily spiritual *receptivity*. Mental activity frequently manifests itself in extreme restlessness. In New Thought as in everything else that is of interest, we find a class of people who, long before they have acquired the Science of Right Thinking, attend every lecture they hear of, read every book they can get hold of, and discuss every subject, forbidden and unforbidden, with anyone who will discuss it with them. The study of New Thought, with many, is a long continued course in intellectual gymnastics in which they throw mental somersaults, sometimes landing on their feet, but more frequently landing in more dangerous positions unless they remain suspended in the air of abstract and impractical speculation. As Paul says, they are

"Ever learning but never coming to a knowledge of the Truth." Astrology takes the place of aspiration, and the stars are endowed with more power than Spirit. We declare we were born under peculiar planetary conditions, and we write, enclosing fifty cents, to an astrological expert to get a planetary diagnosis of our case. Only yesterday a good woman informed me that she had so written and presently received the comforting information that she would be a bankrupt before the close of the year 1913. Another good woman honestly desirous of entering into a matrimonial alliance, is being taught how to visualize her soul-mate. This process of visualization costs only one dollar a treatment, but it is hard for some incredulous persons to understand how one can get a *good* husband at such a low price!

Such teachers have a form of godliness, but they lack the power thereof.

One very excellent woman, who felt that the more she ran around among teachers and healers, the more she could learn of Truth, was told by one of these fascinating gentlemen that her love nature had been starved. This is what Paul calls the deplorable tendency of masqueraders to "lead silly

women captive." In sheer justice to Divine Science it should be the duty of every true student to denounce such sinful practices. Mesmerism, personal animal magnetism, hypnotic suggestion have no place in the practice of the presence of God, and this is the theme of our morning's discourse. We have taken for our subject, "The Emergency Fund," because it deals with the tendency to lay up for the unexpected. Properly defined, an emergency is "a sudden or unexpected occurrence or condition calling for immediate action; a calamity or disaster which could neither be foreseen nor prevented."

A very common remark is, that "We can never tell what is going to happen," and whenever this remark is made, it is almost invariably with the subconscious fear that the worst is going to happen, and with this picture in consciousness it is small wonder that the worst does happen so frequently. Large corporations have Emergency Funds set apart and solely used for the unexpected, without being conscious that such an attitude of mind invites the unexpected.

This is what is called the wisdom of this world, and the mere fact that we are now reaching out

after the higher wisdom does not mean that we have already attained.

In New Thought we frequently work spasmodically, and when the experience comes, which requires wisdom and understanding, we discover we have no oil in our lamps.

We never work so hard as when we have some physical or mental or financial problem to solve, and we seem to feel that this is just the time we should work, and of course it is; but if we had an Emergency Fund, we could work without fear, friction or failure. Now, what I mean by an Emergency Fund, is that accumulated understanding of Truth, which is the result of much meditation. The time to work is when the mind is free from distressing anxieties, for "the night cometh when no man can work." Under pressure of pain and nameless dread of its consequences, the light of Truth becomes temporarily obscured, and then we are in no condition to work for ourselves. If New Thought teaches us anything, it teaches us the necessity of praying without ceasing.

The side of New Thought which appeals to us at first is its curative side.

Its great value to most people is its therapeutic value, and I may

say that it is the therapeutic side of it which is most strongly emphasized even by ourselves.

We learn through experience that it heals our ailments, and that it heals them so effectually that we give up the drug habit and rely wholly on Spirit. We are glad to say that Truth is our only remedy and that Its application leaves no bad after effects. This, of course, is a decided improvement on the Old Thought, and while it is one form of New Thought, it is not the highest form. In its most spiritual aspect New Thought is pre-eminently prophylactic. It is in the diseases it prevents, rather than in the diseases that it cures, that its real worth consists. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," is a promise of higher things than the promise that "He shall heal thee of thy diseases." In the great business of living we should not separate our Emergency Fund from our running capital. We should never hold the thought that we shall need our spirituality more in calamity than we do in calm, for this is only the seeming. If we cultivate Realization in our days of calmness, the calamitous will find us calm if it comes at all. The wise man said, "A soft answer turneth away wrath," and in like manner

the practice of the presence of God does away with the special necessity for using it. In Truth there are no Emergencies, but frequently we seem to need emergencies to teach us this lesson. When Jesus was called from His quiet slumber by His disciples on the sea of Galilee, that was their emergency, for they cried, "Lord, save us or we perish." "And Jesus arose and rebuked the wind and the raging of the water: and they ceased and there was a great calm," this was His opportunity. Jesus did not pray nor whine in fear. The seeming emergency was to Him nothing more than a momentary experience, affording Him the opportunity of proving the supremacy of Mind over Matter, of Poise and Power over fear and doubt. To the man of God there is nothing calamitous. All things pass away but Truth.

The instantaneous demonstration of Truth is the result of the persistent practice of it.

Our fears and limitations are the result of ignorance of our own powers. In our ignorance we fear the fury of an electric storm, when we learn better we put a lightning rod about the house, and later still we use the very force which once we feared, to light our houses, cook our meals and perform other feats, which,

without it, would be utterly impossible. Through enlightenment the seeming malevolent and destructive becomes benevolent and pre-eminently constructive. The thing itself has not changed, but we have changed our mental attitude toward it, and lo! our raging Sea of Galilee supports our trembling hopes, and safely lands us on the terra firma of a solid conviction that "underneath are the everlasting arms," whether we know it or not.

When a man is terrified by appearance it is because he has not yet learned to perceive the Divine Realities which appearances momentarily conceal.

He is not afraid of the thing itself quite so much as he is afraid of the power which he attributes to it to do him harm.

"We cry, "Lord save us or we perish," when we should rise in the strength of the Spirit and rebuke the winds and waves of doubt and fear. We should so live in the pursuit and practice of Truth that when error presents itself we shall denounce it, instead of crying and craving to be saved from it.

Our so-called Emergency Fund should be the constant Capital of Realization, for thus only can we learn that the Emergency of a Peter is the Opportunity of a Jesus.

Abou Ben Adhem.

Abou Ben Adhem—may his tribe increase!
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said:
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel," Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

LEIGH HUNT.

The Fashion of the World.

"For the fashion of this world passeth away."—I. CORINTHIANS 7: 31.

Before touching on this text of Paul's it might be well to take up a thought which is very common in the human mind—a thought which is frequently manifesting itself in varied forms and expectations, a thought which is derided by great numbers and at the same time entered into with a great deal of hope or fear, as the case may be, by others. We speak of the destruction of the world.

From time immemorial there seems to have been an idea in the minds of men that sometime, somewhere, the world must come to an end. We may say we have various scriptural passages bearing on this possibility, near or remote, as the case may be, and we cite them as an evidence of our faith in the ultimate destruction of the world.

Right in the midst of our cele-

bration here, recently, those of you who have read the papers have noticed that a sect in one of our New England states was awaiting this tragical event with more or less certainty of expectation. It must come about. They had assembled at certain hours and on certain days prayerfully awaiting it, perhaps hopefully awaiting it, because if it came it would only verify that statement which had gone abroad in the land that the world must come to an end. These men have prophesied it. The fulfillment of it would have been more or less satisfactory to them, and yet we find that it did not come about.

All down through the ages men have been hoping for this event and sects have grown about these men, and as one of the morning papers said, "it has not taken place and the world is still doing business at the same old stand."

The fact that it has not taken place is only an evidence that it must take place. That the prophecy of these men has not been fulfilled is only another evidence of the great patience of the Almighty.

To the man who does not believe that it must take place, the continuance of the world after the prognostications and prophecies, is only an evidence of the absurd-

ity of these prophecies, and so he goes merrily along. He has no fear of the end of the world. It is not troubling him at all.

There are two classes of people who are not afraid of the end of the world. One class is so drunk that it is incapable of being frightened at anything and the other class is so sober, so enlightened that nothing can disturb them. They are living here as though they were living there. No experience in this world would terrify these men because to them life is continuous, life is not a something that can end in death. Even though the world itself were destroyed they would go on enlarging their consciousness of the Infinite, which is life itself. This class is so sober that it pays no attention to these prophecies, but in between these two classes there is, perhaps, the great bulk of humanity, neither drunk nor sober, which is in a state of semi-intoxication resultant upon spiritual ignorance. It might be well for them if they would fear the end of the world, because this fear might awaken them to the realization of their own individual responsibilities. This is what we call the middle class. Not the middle class socially quite so much as that class which is absolutely indifferent.

All of these ideas concerning the

end of the world might well be repudiated by the man who is living today as though it were the last day. All of these ideas will be considered in the light of these words of Paul. Paul does not tell us that the world is to come to an end. These words of Paul do not deal at all with the destruction of the world. What Paul does say is this: The fashion of this world passeth away, and it is this word "fashion" that sheds so much light not only upon the words of Paul, but upon all the others of the Old and New Testament. It is the fashion of this world that is to pass away. Recently I read that the literal interpretation of this word fashion is ephemeral, fleeting, that which is of the moment only, that which is constantly giving place to something else in the name of fashion.

We use this word fashion advisedly today, while perhaps not knowing its literal interpretation. It is the fashion which is constantly changing. The business man says if this were not so there would be very little business, but it is because of the changes in fashion and the increase in business necessary to change in fashion that makes for the commercial success of the world.

We can understand how fashions will change in wearing apparel.

We can understand how the fashion will change concerning summer or winter resorts, but how the fashion of this world is going to change is a something that requires a little more thoughtful consideration. It is only the *fashion* of the world that can change. The world looked at through the eyes of Spirit is just as unchangeable as its Creator. That the fashion of it occasionally changes and seems to perpetually change is true, but the world itself, viewed through the eyes of Spirit, is like Spirit—the same yesterday, today and forever.

We have been told to deny the world—to renounce the world. Perhaps we have not understood what is meant by the world when Jesus used this word. The best translations of the New Testament use instead of the word "world" when Jesus speaks of the world, the word "church." That is almost equivalent, if not quite equivalent, to the words of Paul. It is the church which changes, even as it is the fashion which changes, but the world itself is immutable.

The fashion of this world must pass away, sin and sickness and sorrow and poverty must give place to that knowledge of God which realizes that health and harmony and wholeness of mind

and body are forever the permanent conditions of man made in the image and likeness of God.

Jesus did not come to condemn the world, but that the world through him might be saved. We have indulged in enough condemnation of the world. The thing for us to do now is to save it. Let us cease this condemnation of the world and begin to attack the vices of the world. It is not the new ideas regarding wearing apparel or the most popular summer resort nor the modern practices of men and women quite so much as it is the fashion of wrong thinking concerning the world that we must strive to destroy. This fashion of declaring that it is impermanent, a fleeting, vapory thing, traveling with lightning like rapidity through the ether, doomed to destruction, the inhabitants of which are like grasshoppers, things of the moment—worms of the dust—this is the fashion of thinking that we have indulged in concerning the world and this is all that we are to destroy, and when this fashion of thought is destroyed we shall see the world in all its perfectness and permanence and the prayer of Jesus will be answered.

In this wonderful prayer—the 17th chapter of John, which was read to us this morning, Jesus

says, "I do not ask that thou take them (my disciples) out of the world, but that they be kept from the evil." Jesus was not asking that His disciples, pure enough and perfect enough as they were, fit and ready for the great kingdom of God—He was not asking that these men be lifted and transported to that Kingdom of Heaven that we have spoken of as a distinct and future condition, but that they be kept from the evil. This was the prayer of Jesus and the greatest evil is this fashion of thinking of the world as a something so unlike God that it is not fit to live in—striving on the one hand to live in the world so that we shall be prepared for the future, or on the other hand, striving so vainly and foolishly to oppose the world by our false practices that in either case the world presently becomes intolerable to us.

The Kingdom of Heaven is not established on the earth and this is the great sorrow of man, but this is no reason why it cannot be established on the earth when we begin to think about it as Jesus thought about it.

You know that you can so think of yourselves that what was quite pleasant to you yesterday is quite unpleasant and intolerable for you today. This does not change the thing in itself, it simply indicates

that you have changed the fashion of your thought and this is all that you must do in order to enter into the enjoyment of those things by which you are surrounded.

John did not have to die to see the new heaven and new earth. John, through great spiritual culture, through the great experiences of life and purpose, saw the new heaven and the new earth here, now. "And I, John saw the Holy City, the New Jerusalem, coming down from God out of Heaven."

This is a mystical statement, because we have thought that John was speaking of a New Jerusalem coming out of a far-away God, out of an equally far-away Heaven and finding lodgment, perhaps seen. This was not the idea of John. The fashion of the world had passed away from the mind of John. It was no longer grossly material and bound to destruction, it was the very height of God's creating, as incapable of destruction as God Himself.

When John saw the new heaven and the new earth there was no thought of destruction in it. The fashion of the old heaven and the old earth passed away from John's mind and there was no more sea of conflicting doubt. He was as fully persuaded of the eternality of things at that moment as he is today. He saw this new

city, this New Jerusalem here and we shall see it here when we begin to change our thoughts and the fashion of our thoughts concerning the people, places and things of this earth. When we begin to see ourselves surrounded not by a perishable world, not by weak, finite and fickle mortals, but by the sons and daughters of God; when we begin to think of men as such and look upon the world in the light of Spirit, the thought of destruction and the fear of the end of the earth will have departed from our consciousness. This is the goal to which we must aspire here. We are not preparing for a future world. This is the mistake of the churches. This has been a wrong fashion of thought. We are to prepare to live here and to live in such a way that immortality will be near, be the very crown of life itself. We should prepare so to live that we have no thought of death—no preparation for dying. We will prepare to live in the Truth.

The only things that are unreal in the world are the imperfections of the world, the abnormalities of the world, the irregularities of the world. These are the only illusions concerning the world. You cannot, with all the mystical subtlety in the world, wipe the world out of being, by affirming that it is mere

illusion and that the trees and the birds and the brooks and men have no existence in facts, that they are only beliefs of mortal life made by mortal mind and sustained by the same. You cannot rule them out of existence by any such mystical subtlety as that and that is why the world has gone on "doing business at the same old stand," as our newspaper friend said. The only thing that we can ever destroy are the fashions of the world, the sins and the sickness and the sorrows of the world's people. These are the only things that we can destroy. These are the only things that we should wish to destroy, and the great thought which should absorb the minds of all of us here is—Are we doing all that we can to help destroy the fashion of the world?—which would be a glorious old place to live in. It would be very hard to convince you that it was not Heaven, so destroyed. Not so destroyed, if you could get into the kingdom of heaven it would be very hard to convince you that you were in the kingdom of heaven. You cannot conceive of a heaven with sin and sickness and sorrow and poverty in it. These are but mental fashions, customs of thought. That we are now, at this very moment, the sons and the daughters of God,

incapable of sin, sickness, disease and death, only dawns upon our consciousness occasionally, and when it does we wonder if it is not rather blasphemous to make these statements. So long have we been in the habit of regarding ourselves as inferior worms of the dust, born to die, that when we are told that we the image and likeness of Infinite Life itself, when we are told that just as long as life continues, just so long will we continue, when we are told that we are not susceptible of destruction, we murmur, because we begin to think of our sins and our shortcomings and we feel that these themselves are sufficient in themselves to destroy us.

These are the only things that can be destroyed. We may go on deluding ourselves that we can sin and suffer the evil consequences of sin, but the time must come in the experience of the individual, even as it must come in the experience of all, that sin is the one thing to be destroyed. That destroyed, sickness disappears; that destroyed, fear disappears.

One has said there is no fear where there is no sin. This is a great statement. There is no fear where there is no sin.

Perhaps we do not understand what sin is. Perhaps we do not

understand that sin is just missing the mark—just plain, downright ignorance. If we knew better we would do better. Perhaps we do not realize that all sin is the fruit of the tree of ignorance and that spiritual enlightenment will wipe it off the palette of our memories just as effectually as the child wipes the mathematical problem off his slate.

Sin is not a reality in the sense that it is indestructible, that it can pursue men to all eternity. It is only a fashion of the world, a mistake of the moment, and spiritual enlightenment reveals this mistake to us.

It is not, then, the world that is to be destroyed. Let us go out from here this morning and look at the world through the eyes of Truth. Let us see all the varied colors, let us see it in all its beauty and see it as it really is. Its glories and beauty suggest the great plans of infinitude. We are surrounded by everything that is grand, symmetrical and perfect and the only thing that changes is the fashion of things. When we come to regard the world sanely we shall not repudiate it, we shall not deny it. We shall not try to sweep it out of existence with one wave of the hand, but rather shall we see it as the handiwork of the Most High and the only thing in it that

cannot be attributed to God is the sin and sickness and the sorrow and the pain.

Let the world go on. Thank God for it. Live in it. Enjoy it. Point out its beauties to your neighbors. Tell them they have much to live for and not a single thing in the world to die for. There is nothing to be gained by dying that cannot be gained by living.

To live the life—"And this is life eternal," said Jesus, "that they might know thee and Jesus Christ whom thou has sent. Oh, that we might understand the great Principle of Being, which is life eternal; that we might become intelligently acquainted with the greatest of all teachers. Then we shall enter into Life Eternal now and we shall go forth and realize that we are living in life eternal now, because there is no other life than the life which is eternal. There is no mortal life, there is no mortal mind, not if we accept the teachings of the Master and realize that the Infinite is the only reality; that Spirit is the only cause and creator.

When we come into this realization gradually life and all of these things give place to the Truth of Being, but this does not mean that we close our eyes to the things by which we are sur-

rounded at all, except the false fashion of the world, the sins, the sicknesses. We are to help relieve humanity of the evils of its spiritual ignorance. Not to say there is no poverty and then not try to relieve it. To be consistent when you say there is no poverty you must try to destroy it.

Evidently this thought obtained in the time of the early disciples. Evidently some of the early disciples thought it was quite the proper thing to say—there is no poverty. That is a scientific fact—there is no poverty, but the poor man does not realize that and our work is to assist him and then tell him that poverty is only one of the fashions of this world and that it has no place in the world.

Let us go forth and think of the world as it really is, made by God, eternal in the heavens—

beautiful, pure, and when we change our mental attitude toward it, it will reward us by giving back to us more beauty than we ever saw before.

Two men walk through a meadow. One sees beauty everywhere, and the other sees nothing but dull monotony of green grass. One sees a thousand things of interest because he has studied—he sees more in Nature than his brother. So it will be with us when we come out and look through the clear glass of Spirit. We shall not want to leave the world. We shall utter that prayer of Jesus—"I pray not that they shall be taken out of the world, but that they may be delivered from the evil." This is all that we need—to be delivered from the evil in the world.

The Ten Commandments.

He closed the windows tight, all ten,
Bolted and shuttered them all
For fear he might gaily lean out on a sill
And lose his balance and fall.

He sat in the middle and glibly prayed
A thankful, mechanical prayer,
And closed his eyes and fell asleep—
And died for lack of air.

WITTER BYNNER.

A Question and its Answer.

MALTA, O., January 20, 1913, R. F. D. No. 2.

MY DEAR MR. M.:

The vibrations quicken in a heart thrill of gratitude at each reading or remembrance of yours of December 20th. I seem to enter, in a measure, into the Spirit which uttered those living words, and I have been trying to assimilate the Love and Truth which your comparisons made so strongly suggestive, and so graciously personal. It is a powerful inspiration and no word of its beautiful language leaves my memory. I thank you for it; also for the New Year's card and copies of "The Gleaner."

Much has already been done here, but much yet remains for me to do. However, I see the way opening clearly as I advance.

By the way, two little orders for typewriting have come very unexpectedly since my writing you, from a friend in Kansas City, for whom I had just finished all he ordinarily had.

Also, a thought came, an opening possibly—it seemed so to me—of a scripture passage in connection with an incident of two years ago. At that time I was concentrating for a friend, by agreement with her, for success in her literary

work, when these words came to me: "You shall take the golden coin from the mouth of the fish." Nothing in the outer life, no experience of objective consciousness, so far as I knew, suggested those words. I at once looked up the words of Christ to Peter in regard to the tribute money. No additional light came until the thought above referred to, as follows: that the "sea" to which Peter was to go, is the omnipresent ocean of Truth (the unlimited Substance to which you refer December 20); the faith-word of expectancy, the hook he (or we) was to cast. Then is the fish (understanding) the opportunity (opening its mouth), etc., and the intelligent use of opportunity, and the "giving to them for *me* and thee," the consecration first to Christ, etc. The latter part is not so clear, that is, the significance of the "fish," and the opening of "its mouth." But I am sure there is a mystical meaning to that language, and its interpretation is the key to universal supply. Will you tell me what it signifies to you? I must know the Truth with which "we overcome all error and bring to light

the things that are now invisible."

I understand we are not to try to determine or control particulars, yet our ideal must include details, must it not? I am holding the thoughts: Spirit now contemplates Itself in me as Pure Mind in manifestation—suggested by Troward's statement that the self

contemplation of Spirit is the only creative power, etc., etc. And the thought, "I more and more strongly personify within myself the Universal Essence of being, as Power, Intelligence and Life." At times the Presence is sweetly and comfortingly about me.

Yours in expectancy,

A M. C.

MISS A. M. C.,

Malta, Ohio.

January 23, 1913.

My dear Miss C.: Yours with enclosure has just arrived and the metaphysical interpretation of the incident of drawing upon the universal for particular necessities is beautiful and true. The fish represents the first stage of the abstract becoming concrete in response to an intelligent demand symbolized by the casting of the hook into the sea of understanding.

The abstract or absolute is symbolized by the invisible ether, knowledge of the absolute or understanding is symbolized by visible *formless* liquid out of which expectancy forms a vehicle symbolized by fish, which brings into manifestation the universal substance in the shape of tribute money or whatever else is needed on the plane of the objective.

This brings before us the fact that gold is not in itself dangerous except when it is not used first for Christ. Peter so often prefers to use it first for himself, and when the end of his earth pilgrimage comes he leaves it to the Church, as if to appease Christ. We save up for a rainy day when all that is necessary is to cast the hook of confident expectation into the exhaustless sea of spiritual knowledge and bring home whatever is needed when we need it.

The knowledge of this fact would enable us to give our last dollar to sense, to one who has not yet learned the hook casting habit.

The man of God no more hoards wealth than he carries crowbars attached to his ankles.

He carries about with him a negotiable Bill of Credit through

his realization of omnipresent abundance.

Through a holy ministry he keeps the channel of distribution open on both ends. He gives, he receives, he receives, he gives,

and is not burdened by the necessity of having to build larger barns.

This keeps his circulation in good order, and health, spiritual, mental, monetary and muscular, is the natural consequence.

Yours on the shore of the sea,

W. J. M.

A Meditation.

God is in his holy temple; let all the earth keep silent before Him.

Be still and know that I am God.

Every organ is harmoniously active. It is spiritual melody heard only by those who have ears to hear.

It is the temple of the living God, full of life. The words of Christ come to the listening ear. I am come to give life and give it more abundantly. In Him I live and move and have my being. My eyes behold the heavenly vision. I see the Lamb which has taken away the sins of the world. I thought sin was in the world until my eyes were open. I had tried to conquer sin, the Lamb showed me that He had conquered sin and that all waited for the spiritual vision to see that sin was

gone. The angels sang, Glory to God on high. Peace on earth, good will to men. Peace came into understanding, the understanding that all is God. All is Good, God's will to man. God's will is Life, Health, Love, the Love which comes with healing in its wings, Truth which opens the eyes to the pure until we see God, and I know that the sun shall not smite me by day nor the moon by night. The true Light of the World has come, the Light that shall not be hidden under a bushel.

I was glad when I heard the voice saying, "Let us go into the House of the Lord." From this temple of the Living God I go forth to heal the sick, to preach the gospel, to tell the glad tidings of God's will to men.

Death's Blossoming.

A beauteous dress
The little worm
Wore down among the grass.
I felt distress,
Such pity 't seemed
That into dust it pass.

But when I saw
The butterfly
Spread out its rainbow wings,
I blessed the law
Of bitter loss
That knew such blossomings.

Where to Seek.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God."

"If ye then be risen with Christ seek those things which are above"—This is the first text of this chapter of Paul to his students in Coloss. Perhaps he had taught no more remarkable class of people than the Colossians, and out of this teaching had come the determination on the part of many of them to "live the life," as we express it in our philosophy of today. They had become ascetics. They had voluntarily given up the things of the flesh, even to the simple foods. They had re-

duced themselves to the utmost simplicity. We find that Paul seems to have detected in this a remnant of an old teaching, perhaps what we would call today a remnant of the Hindoo philosophy, a determination to become more spiritual through the rejection of those foods and apparel, save that necessary to the maintenance of the body. He was admonishing the Colossians against this sort of thing and striving to tell them that to be risen with Christ did not necessarily mean a

rejection of physical comfort, but rather a rejection of what debilitates morality; rather those things which tend to cast down a man from spiritual things than a rejection of those things which are necessary even to spiritual progress. The whole teaching of Paul was one of scientific common sense.

We have this asceticism today in our midst. We need to look out for it because it would deceive even the elect, and that without making them more spiritual-minded. In teaching this to the Colossians, or admonishing the Colossians against this false teaching, Paul was taking a stand which was absolutely different from many of his own contemporaneous workers, and so we have selected this text, the first text from the chapter, because we believe that there is nothing that can so clearly interpret it as can Divine Science or Divine Metaphysics. "If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." Until we know what Christ really means we are apt to confound this rising with Christ, or this arising of Christ, with the Resurrection of Jesus. There is no degree of similarity. The resurrection of Jesus does not mean the arising of Christ,

and, therefore, in order that we may understand what it means to be risen with Christ, we must understand what Christ really means. If the arising of Christ means the resurrection of Jesus and we cannot participate in that event, then we are most miserable, for the opportunity of so doing has gone by. There was only one resurrection of Jesus; there is a continual and continuous rising of the Christ. We cannot be resurrected with Jesus. We cannot rise with Jesus, but we can rise with Christ. It is very evident that we can rise with Christ from these very statements made by Paul to his students. "If ye then be risen with Christ—" He was talking to people who were living perhaps fifty years after the resurrection of Jesus, and yet he said "Ye"— "You, students of Coloss—" "If you be risen with Christ seek those things which are above." They had risen with Christ through his teaching. Christ is the Spirit of Truth, that system of Truth which strengthens and supplies every one of us. It is that which is the very centre of our being. It is the Life Principle without which we could not live or breathe. To be risen with this means to so understand the Truth that we shall rise above everything that is unlike the Truth; that we shall

rise above all error, as we students of Divine Metaphysics discount everything which is not above.

To be risen with Christ means to be so thoroughly acquainted with the truth of our own being that we shall seek those things which are above not only sin, but sickness. We shall strive to so rise above imperfection, as well as immorality and impurity, that we shall prove here and now that we have risen with Christ. This word "imperfection" is all-embracing. To speak of impurity does not embrace all those things which cast down mankind. To speak of immorality does not embrace all of the things which bring down man, neither does sickness or sorrow. But the word imperfection is so inclusive that it covers all these. Imperfection is so comprehensive that we find it including imperfection of thought. All thought is imperfect that does not take its rise in and its life from the Christ that is in us. Disease is only a bodily manifestation of imperfection of thought. So that if we have risen with Christ, if we have become acquainted with the Christ Principle in howsoever slight a degree, we are seeking those things which are above, and this word "above" does not mean what we thought it meant in orthodox theology. It does not

mean something beyond the skies in what we have called "the kingdom of heaven." This word refers to those things which are superior to sin, sickness, sorrow, pain, poverty and everything which will disturb the thoughts of man and so separate him mentally from the source of his own being. In seeking those things which are above, we are seeking those things which are spiritually and mentally above. We are seeking spiritual enlightenment, more knowledge. If we have tasted the first fruits of this Truth, as perhaps some of us have, in the healing of our bodily infirmities; if we have been healed by the Truth and so been awakened to the glorious healing power, then we have accomplished something, but we have not accomplished everything. This healing of the body is merely the bugle call to higher spiritual activities. If men are satisfied with mere healing of the body, then they are like the people who went to Jesus, and they will be accused of merely seeking the loaves and the fishes. A great many of us, the great majority of us, come for the loaves and the fishes, and a great majority of us get the loaves and the fishes, but I find it is the minority who seek the things above. They have sought health. They have sought other things

which are above sorrow,—happiness and joy, and maybe they have found this through the Christ teaching. So that they have found three things which are above,—health, happiness and joy. But their searching and their seeking ought not to stop here. They should go on searching and seeking, seeking the things which are above everything which will rob them of their divine rights, seeking a fuller knowledge of the Christ within in order that the Christ within be not merely used in its therapeutic properties but rather in its prophylactic properties. This is the Truth which you as students of Divine Metaphysics are to seek and strive after. You should be so filled with Christ that you are to be filled with a spirit of spiritual perfection. As students of Divine Metaphysics you should not be satisfied with a knowledge of the Christ Truth to remedy your ailments, but you must go on and acquire a greater knowledge of the Principle by which you have been healed in order that you, too, may go forth and heal others. The healing power does not belong to a few men exclusively. It belongs to you individually. If you then be risen with Christ, then you should be a healer. There is no other way to prove that you have

risen with Christ than to become a healer. Some, when asked if we believed that all students should become healers, say, "No, we do not expect it." I do expect it. Jesus demands it. It is an absolute demand on the part of Christ. If you be risen with Christ you should so seek after a knowledge of the healing Truth that you will become consciously and unconsciously a healer of the sick, a comforter of the sorrower, a preacher after the order of that you should become disciples and manifestors of the Christ Principles. If this healing Truth is limited to a few healers and practitioners, we are going back to the Dark Ages. The Dark Ages meant limitations, nothing more; and we are going back to this when we suggest that only a few students of Divine Metaphysics should become healers of the sick. There is no other way that you can prove that you are with Christ than by the way of healing.

Perhaps you say the necessity for healing does not come your way. Stop and think for a moment. Is this true, and does not the necessity for healing come your way? Are there not times, perhaps during every week, when you see someone, or hear of someone who needs to know of the healing ministry, of the presence

of Christ? Does there not come in your experience the necessity of imparting to some suffering soul the fact that the rising of the Christ is going on continuously? If the healing of the sick was only by the beds of pain of two thousand years ago, then you may safely say, "The healing arts are not for us. The age of miracles has passed and we cannot expect to heal the sick by spiritual means." You may fall back on the old orthodox excuse that the age of miracles was only for the purpose of making clear to the people of that time that God heals as well as creates, but that fact having been made clear two thousand years ago there is no more necessity for the continuation of it than there is for a new Jesus. This is perhaps the weakest of all theological arguments, the weakest of all arguments for theological impotency, and you must not use such arguments. It is not fitting that we should defend our spiritual impotency by any such stock trick. Divine Science is just as scientific as is the science of mathematics, and if you are risen with Christ you are just as much healers as Paul or Matthew or Luke. The mathematician is just as much a mathematician as those of two thousand years ago. He does not argue that the science of demon-

strating numbers is a lost art and that the age of mathematical demonstration has passed. He says, "What I know of mathematics today I can prove as well as could the man of two thousand years ago." Divine Metaphysics is just as scientific. It is the science which proves the Everywhereness and All-powerfulness of good, and the Nowhereness and impotency of evil. It is just as much understood as any other science, and the man who has entered in any degree into the science of being must seek the things which are above death, sickness, sorrow and pain. He must seek a solution of his problem by a scientific method.

We can be risen with Christ. A little understanding of this great principle give the children a power which the grown person hesitates to take hold of. The grown person prefers a sense of humility and is all too apt, perhaps through a false teaching in his early life, to ask if it is not somewhat blasphemous to attribute so much power to men today. It would be blasphemous if you were attributing power to men; but if you are attributing power to the Principle which you have entered into understanding of, Divine Metaphysics, then it is not blasphemous to declare that all things are possible

through Christ, which you, proportionate to your understanding of the science of Truth, can demonstrate. In proportion to your knowledge of the Science of God. In that proportion you can overcome and destroy evil both in your own thoughts and the minds and bodies of others.

I want you to know that you are healers, not only listeners to Truth. "But you must be believers of the Word yourself," means that you must be healers. I do not say that you must hang your card out of the window or advertise in the morning papers or take any other means to bring yourself before the public, but I do say that when the occasion requires that you sit by the bedside of one who is given up by the physicians, I do say that you in proportion to the height in which you have risen with Christ, I do say that it is your bounden duty to speak the word which will liberate the sufferer. The time has gone by when a mere knowledge of theology has sufficed. The time has gone by when we can sit down and say that we can be our own healers if we have nothing else to do. We have something else to do. If we have risen with Christ we must seek the things which are above everything which will carry us into spiritual indolence. "When

Christ, who is our Life, shall appear," says Paul in this wonderful chapter—"When Christ, who is our Lord, shall appear"—When the Christ shall appear to you as the truth of God and Man and the Universe, and not as a personality bounded by human or bodily shape having existed two thousand years ago or expected to come into existence in a cloud two thousand years hence; when the Christ who is the Life Principle shall appear to you as the Truth with which you may become intelligently acquainted, then shall you appear in your might and divinity and potency as the sons and daughters of God. When this glorious appearance takes place, when you are so risen with Christ that you can comprehend these glorious facts of your own being, you will be so risen as to comprehend the facts of everyone's being. The fact that you are the child of God is only the fact that covers the ground of every other man's experience. This is the fact that you are to make known to him. Silently, perhaps, at first; audibly, if he be willing to hear it. When you go into that neighbor's home you must salute it. You must declare peace. If he does not accept it, let your own peace return unto you. Go about your business, and your business is to declare peace unto

that man's home. Too often I find a few students when they receive rebuffs say the world is not ready for it. The world as a world may not be, but there are a few individuals who are, and it must not stop your endeavors. Be courageous and strong. Do you suppose that everybody to whom Jesus spoke followed Him like sheep and lambs? Do you suppose that everybody that Jesus healed followed Him? Not a bit of it. Suppose that one of you should heal ten lepers and one should go back and ask how you did it, and nine go down to Coney Island or Broadway, how would you like it? It did not disturb Jesus very much. He went right on healing lepers. This may be the experience you have. It is very doubtful if out of ten spiritual or bodily lepers you heal nine will come back. It is very possible that only two or three out of ten will. If you then be risen with Christ, and not with Jesus, so elevated with the truth that is in your own consciousness as to be able to see the nothingness of all error, then seek those things which are above human reason, false philosophy, science so-called and false theology. Seek those things which are above all of us. Seek the true religion, which means a bounding back to the true principle, seek

everything that is above discord, pain and poverty, everything that is going to elevate you in the scale of being. Those things which are above imperfection in every phase. Not only moral imperfection, which is only one phase, but above every kind of imperfection—physical imperfection, social imperfection—everything which will cast you down from the pinnacle and make you less than you are. And if you be risen with Christ, really risen with Christ, you will seek those things which are above "where Christ sitteth at the right hand of God"—"Where Christ sitteth at the right hand of God." As a child I was taught that Christ sat on the right hand of God in the kingdom of heaven, that Christ was there, above. Again I was taught that He was everywhere. When the question was asked, I said very glibly, God was everywhere. And yet, "where Christ sitteth at the right hand of God," was one particular place and that the place where I might go when I died. Where Christ sitteth at the right hand of God does not mean heaven. * * * What is God? God is the Life Principle, Infinite Love, the very Center of all things that exist. Christ is the law or the force which dispenses this, it is the Truth which makes known the God with Man, it is

the comforter, the consoler, the instructor. It is also where it should be, at the right hand of God, or Love. Where is the right hand of Love itself? If God is Love, is it not everywhere? And if you seek those things which are above you will find that the Christ Truth in you is at the very right hand of Love or the Life Principle which sustains and heals and helps you. You will find there is no place where it is not. You can be in the very greatest of depression but you cannot shut out the Life Principle. There is no place where you can go, no thought you can think which can exclude the love of God. The only thing you can

do is to draw the shade between yourself and it. If you be risen with God you will raise the shade and let in the glorious light of God's presence. Let us do it this week, seek those things which are above, where Christ sitteth at the right hand of God. Don't let us think of things which are separate and above ourselves, but remember that it is within, and if you seek Christ which sitteth at the right hand of God, you will find it is in the kingdom of heaven in your own consciousness. It is in the realm of divine harmony which excludes everything which is discomforting or discouraging.

The diamond may be obscured by the rough stony covering, but rest assured that when Divine Love needs the diamond-heart of man, the throb of its inner glory will permeate all the forbidding exterior, and reveal a wonderful gem.

It is worth while to unfold the zeal and love that dwell within. They are the fire of the diamond-heart. The gem may be seemingly buried in hardness, but it cannot evade the true searcher of hearts. All our concern is the forming of the gem, and though we apparently do little, if we keep the fire alive, it must sometime declare its existence. The searcher has need of our radiance.—ELIZABETH FERN.

For forms of Government let fools contest;
Whate'er is best administered is best;
For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right;
In faith and hope the world will disagree,
But *all* mankind's concern is charity.
All must be false that thwarts this one great end.
And all of God that blesses mankind or men.—POPE.

Bible Lesson.

THE PARABLE OF THE TEN VIRGINS.

Chapter XXV.—St. Matthew.

Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them.

But the wise took oil in their vessels, with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, "Behold the bridegroom cometh; go ye out to meet him."

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, give us of your oil; for our lamps are gone out.

But the wise answered, saying, not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage and the door was shut.

Afterwards came also the other virgins saying, Lord, Lord, open to us.

But he answered and said, "Verily I say unto you, I know you not."

"Watch therefor, for ye know neither the day nor the hour wherein the Son of God cometh."

A Parable is a means used to illustrate a spiritual truth.

In the parable of "The Ten Virgins" Jesus sought to show his followers that a religious profession was insufficient in itself, to meet the emergencies that throng life's highways. Precept is well, but practice is better, for faith without works is dead.

Ques. What is the Kingdom of Heaven?

Ans. It is the individual consciousness of unity with God.

Ques. What does the wedding symbolize?

Ans. The union of the idea and expression or mind and form, "They two shall become one."

Ques. What is a Virgin?

Ans. Any person, male or female whose faith in the omnipotence of God is unadulterated.—Rev. 14, 4, 2, Cor. 11-2.

Ques. In this parable why are ten virgins specified?

Ans. Because ten constitute a company or congregation.

Ques. What do the Lamps symbolize?

Ans. The religious profession without the practice.

Ques. What does the Oil symbolize?

Ans. It signifies spiritual understanding or knowledge.

Ques. What did the wise virgins take which the foolish virgins left at home?

Ans. The vessels which contained an extra supply of oil.

Ques. What do the contents of these vessels symbolize?

Ans. These contents symbolizes the accumulated understanding which is the result of our past spiritual achievement. This

is our deposit in the Bank of Devine Mind.

Ques. What does the command mean: "Go ye rather to them that sell and buy for yourselves."

Ans. It means that the foolish virgins should seek the experiences necessary to the birth of a Greater Spiritual Vigilance.

Ques. When the foolish virgins asked for oil, why did the wise virgins refuse to loan them oil?

Ans. It was impossible for the wise virgins to give to others the understanding which they had gleaned from the harvest of their own personal experiences.

Ques. What is the door that was closed while the virgins went to buy oil?

Ans. The door of Opportunity.

Let us apply this lesson to our own lives, and remember that a profession of faith is not adequate to the practice of divine understanding.

If we would manifest in our humanity the idea of divinity our faith in the omnipotence of God must not be adulterated with a belief in powers opposed to God.

Life is a chain, every link of which constitutes an experience which gives us the opportunity to prove our faith by our works. As in mathematics, so in metaphysics

the problems are correct which are worked out according to the principle.

It matters not what we profess, accomplishment is born of the oil of spiritual knowledge, and in order to meet the emergencies of every day life, we must keep a reserve supply of oil on hand.

Future attainment depends upon present achievement in the working out of the problems of daily living.

Acquiescence to wrong, lessens our ability to do right. As days are born of hours, so large overcomings are begotten of small, but persistent efforts to live righteously. "Jesus forgave his enemies before he healed blind Bartemus." In fact if he had not done so he could not have healed Bartemus.

Ruskin says, "There is no fault or folly of my life that does not rise up against me, and take away my joy, and shorten my power of possession of sight, of understanding. And every past effort of my life, every gleam of righteous or good in it, is with me now to help me in my grasp of this act and its vision. Good deeds act and react on the doers of them, and so do evil."

Spiritual knowledge is that which one can communicate to another, thereby enriching himself. If you let another light his

torch from your light, you walk by the light of two torches.

Ellhu Burritt has well illustrated this fact in the following:

Knowledge cannot be stolen from you,

It cannot be bought or sold.

You may be poor and the sheriff come into your house and sell your furniture at auction, or drive away your cow, or sell your lamb, and leave you homeless and penniless, but he cannot lay the laws hands on the jewelry of your mind. This cannot be taken for debt; neither can you give it away, though you give enough to fill a million minds.

I will tell you, what such giving is like. Suppose now that there were no sun, nor stars in the heavens or anything that shows in the black hour of the night, and suppose that a lighted lamp were put into your hand, which should burn wasteless and clear, amid all the tempests that should brood upon this lower world.

Suppose next that there were a thousand million human beings on the earth with you, each holding in his hand an unlighted lamp filled with the same oil as yours and capable of giving as much light. Suppose these millions should come one by one to you, and light each his lamp by yours; would they rob you of any light?

Would less of it shine on your path? Would your light burn more dimly for lighting a thousand million? The fountain of knowledge is filled by its outlets, not by its inlets. You can learn nothing which you do not teach. You can acquire nothing of intellectual wealth except by giving.

In the illustration of the lamps, which I have given you, was not the light of the thousands of millions which were lighted at

yours as much your light as if it all came from your solitary lamp?

Did you not dispel darkness by giving away your light?

Remember this parable and whenever you fall in with an unenlightened mind in your walk of light, drop a kind and glowery thought upon it, from your's, and set it a burning in the world, with a light that shall SHINE in some dark place to beam on the benighted.

Aspiration.

Why should I pause to look at little things?
 Why should I let them stop me in their passage?
 Were it not better holding always high
 Our vision on the point we would attain to!
 And live on in that altitude where we
 No more are tortured by the tired earth-groanings,
 Or weary word-voicing of pain, foreshadowing
 That out of which we grow to fuller being.

In grandeur the new-born ideas sweep down
 And hold in spell-bound reverence the unvoiced,
 Brave utterances of thought from mind and heart
 That bid us stand out in full majesty
 Of soul, resplendent!

I soar away on clear-clipped wings of love
 To realms ecstatic, breathe the breath of God,
 And lie in rapt embraceure of a new
 And lasting light—INTELLIGENCE DIVINE—
 Awaiting but the spark within to rouse
 In comprehension!

— ROSE DE VAUX-ROYER.

Gleanings.

"If you have not what you like, like what you have."

To persevere in one's duty, and to be silent is the first answer to calumny.
—GEORGE WASHINGTON.

If you are true to God, you shall feel that there is a life of the soul that pales all other in its exceeding glory.—ROBERT COLLYER.

The wealth of a nation then, first, and its peace and well-being besides, depend on the number of persons it can employ in making good and useful things.—JOHN RUSKIN.

There are certain characteristics that all admit to be excellent in their way, but that few persons regard as serious and binding duties to cultivate Accuracy is one of these.—*Philadelphia Ledger*.

Wouldst thou bring the world unto God? Then live near to Him thyself. If divine Life pervade thine own soul, everything that touches thee will receive the electric spark, though thou may'st be unconscious of being charged therewith.—L. M. CHILD.

"The broom or the spade or the shuttle that plies
Its own honest task in its own honest way,
Serves heaven not less than a star in the skies—
What more can the Pleiades do than obey?"

—JAMES BUCKHAM.

Oh world, as God made it! All is beauty;
And knowing this, is love, and love is duty.

—BROWNING.

We pass for what we are, and we prosper or fail by what we are. There are men who may dare much and will be justified in their daring. But it is because they know they are in their places. As long as I am in my place, I am safe. "The best lightning-rod for your protection is your own spine."—EMERSON.

Receive not Slander, hated hag,
Her deeds are dark and dire;
Her flaming tongue is a full yard long
'Twould set the world on fire.

SWIFT.

"Oh, Thou that art !
Ecclesiastes calls Thee Omnipotent ;
The Maccabees calls Thee Creator ;
The Ephesians calls Thee Liberty ;
Baruch calls Thee Immensity ;
The Psalms calls Thee Wisdom and Truth ;
St. John calls Thee Light ;
The Book of Kings calls Thee Lord ;
Exodus calls Thee Providence ;
Leviticus, Holiness ; Esdras, Justice ;
Creation calls Thee God ;
Man calls Thee Father ; but
Solomon calls Thee Mercy, and
That is the fairest of all Thy names."

"Rejoice and be glad," for "He that is for you is greater than he that is against you," in fact there is *nothing* against you. Everything in God's universe is for you. The hosts of heaven (positive assurances of Truth) are on your side, and negative fears are powerless. The evidence of the senses is appalling only to him who believes in and fears it. You are one with Omnipotence and "One with God is a majority," an unconquerable majority ; therefore, "Be not afraid, only believe." Believe in Divine Principle. Believe in your God-given power to demonstrate Divine Principle, and "twelve legions of angels" shall support you and sustain you.—W. J. M.

A Sunbeam.

If I were a sunbeam,
I know where I'd go—
Into lowliest hovels,
Dark with want and woe;
Till sad hearts looked upward,
I would shine and shine!
Then they'd think of heaven,
Their sweet home and mine.

Art thou not a sunbeam,
Child, whose life is glad
With an inner radiance
Sunshine never had?
Oh, as God hath blessed thee,
Scatter rays divine!
For there is no sunbeam
But must die or shine.

—LUCY LARCUM.

“Thought takes man out of servitude into freedom.”—EMERSON.

How short the above and yet how true! We cannot conceive of a *thoughtless* man; for such would not be a man, nor yet an idiot, for even the idiot thinks. As never before in the history of the world men are *thinking* themselves out of servitude to sin and sickness into the freedom of the Spirit. “The glorious liberty of the children of God” may be ob-

tained and kept by Thought, or right-thinking. True Thought is the Saviour of the world, the Emancipator of mankind, the Revealer of the Kingdom of Heaven. “Thought by thought is piled, till some great truth
Is loosened, and the nations echo round,
Shaken to their roots, as do the mountains now.” W. J. M.

He did too many grandnesses, to note
Much in the meaner things about his path.

BROWNING.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

MAY, 1913.

No. 8

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ANNOUNCEMENTS.

The services of The Church of the Healing Christ are held in Duryea Hall, No. 47 West 72d St., near 6th Ave. L, and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8.15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42d St., 42d St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3.00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of the Healing Christ holds its sewing class every Thursday afternoon at 3 o'clock. This Society sews for the children of the Childsright Association. In the last ten months the ladies of the Society have been instrumental in clothing some eighty children who were guests of the Association, besides making clothes for the children whose parents were unable to provide their children with clothes.

The Childsright Home for Children at Croton on Hudson will be kept open during the Summer. We earnestly hope that all those who are interested in the welfare of the nation will see the advisability of helping in the education of the child. It is easier to educate children than it is to reform criminals, and it costs less. Criminals are not born such. They are the product of ignorance and the only remedy for crime lies in the spiritual education of the youth.

We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every Church should be, a Centre of Help, Holiness and Helpfulness. May the God of all grace increase us in every good work.

The Retention of Sin.

"Then said Jesus unto them, 'Peace be unto you; as my Father has sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.'"—JOHN 20: 21, 23.

After the resurrection, Mary, the sister of Lazarus, failed to recognize her risen Master, because of the fact that in her consciousness there was but one single image. That image was one of a dead Jesus; therefore, it was not to be wondered at that Mary mistook her Master for the gardener. We only see what we have eyes to see, and, with the image in mind of a dead Saviour, it was impossible for Mary to see her risen Lord. She did not expect to see Him; she had gone to the tomb prepared to pay her last respects to a beloved corpse, and behold she found a risen Saviour. Jesus, after awaking her from this state of self-hypnosis or auto-suggestion, a state which had been superinduced by all of the things which she had seen and which she had heard—after awaking her to the consciousness and realization of His actual, bodily presence by His seemingly magical word "Mary,"

we find she would detain Jesus, would have laid hands upon Him, but He forbade her, assuring her that He had not yet completed His great work. And then He said to her, "Go and tell my brethren I go to my Father and to your Father, to my God and to your God." We have every reason to believe that Mary carried out this commission; that she went to the disciples and told them all that she had seen, conveyed their Master's message to them, assured them that He was going to their God and to His God, to their Father and to His Father, and by this very assurance revealing to the thoughts of the disciples, at least, if it had not been revealed before, the great fact of the divine equality.

If there is one thought that Jesus laid emphatic stress upon, it was the equality of men and women as the sons and daughters of God. There was no thought

of superiority in the mind of Jesus at any time. His last words to Mary, "Go to *my* brethren and tell them that I go to *my* God and to *your* God; to *my* Father and to your *Father*," at once and forever establishes the equality of all men in the sight of God, as in the mind of Jesus. This is a great fact that *we* have yet to learn. Two thousand years of Christianity does not seem to have been sufficient to reveal to the sectarian mind—the equality of all men, regardless of sect, creed, denomination or color. This is the great fact that Christians must learn, because until it is learned there will be no tolerance, no charity, no love. We shall ever be seeing gardeners and grooms and ghouls where we ought to be seeing the Christ; we shall ever be seeing that which we are looking for, the evil in men rather than the good in men, and seeing this we shall ever be at variance with men. We shall never bring about in our own minds, at least, the great brotherhood of man because of the Fatherhood of God. That is one thing that we must learn. It is useless for us to come here on Sunday unless we are learning this lesson of divine equality. It is not manifest in the churches; there are pews for some and no pews for others; there are customs

and practices for some which would be absolutely and utterly forbidden in others. This is because this idea of equality has not yet gained sufficient ground in the consciousness of humanity.

We find after Mary had taken this message to the disciples that they began to congregate themselves together; perhaps they had been doing this before, but on this particular evening of the day on which Mary saw Jesus, we find them assembled together. We are told why—"for fear of the Jews." We may examine this idea a little. Was it actually for fear of the Jews that they were assembled in this room, locked in, as it were; or was it because of their fears of the antagonism of the Romans as well as of the Jews, Jesus having incensed both? He had incurred the displeasure of both, and in their unholy combination Herod and Pilate had united in their determination to at least rid the country of the presence of one who was stirring up sedition. There had been a threat, an accession of frenzy, and these men had come together with one common purpose or motive in their minds, and that was to rid the earth of the presence of this agitator, this mental and spiritual anarchist, this man who had come and turned the world up-

side down. So we find these disciples gathered together—the New Testament says “For fear of the Jews.” It was for fear of the enmity of all those that the teachings of Jesus had aroused. That they were locked in when Jesus appeared in the midst of them.

We might well deliver a lecture on the operation of the law by which this peculiar appearance was brought about, but the time is not long enough. We are not here to lecture upon how the higher and lower minds vibrate. We are not here to speak of the power that penetrates all so-called impenetrable conditions; we are not here to explain the *modus operandi* by which Jesus penetrated material things and appeared in the midst of His disciples. This is not our purpose. Our purpose is to shed some light upon the divine possibilities rather than to explain the law. This law can be understood by all who are willing to investigate. It may be put into practice by all who understand it in the slightest degree. This law must first be put into practice by a reduction of the appetite, and until it is put into practice in practical living, there can be no understanding of the lower or higher vibratory forces—there can be no increasing or diminishing of so-called material substance.

We are beginning with the Euclid of metaphysical principles when we attempt to explain the method by which Jesus appeared in the midst of his disciples, and we have not yet mastered the numeration table of the control of mind over matter; until we do this it is better for us that we cease from discussing the deeper metaphysical problems. Perhaps more harm has been done by metaphysical students trying to explain the more difficult problems than we are aware of, and for this reason this platform is not for the purpose of entering into a discussion of, or defining and explaining the law by which this peculiar incident took place. Those of us who have studied along this line believe that the occurrence did take place; if it did not take place, granting that there are those who disbelieve it—we believe that it can take place. We know that two millions added to two millions makes four millions; we know this because we know that by adding two and two we have four, and by adding twenty and twenty we have forty, and by adding four hundred and four hundred we have eight hundred, and by this we know that the larger problems of metaphysics are quite possible of attainment to one who has begun at the beginning. We doubt

things because we have not yet solved our problem on the lower plane of proof. This is why we doubt all great accomplishments. We doubt the possibility of stringing a bridge across a river because we have not yet strung a bridge, nor attempted it; and so we doubt everything with reference to those great possibilities of life. But the metaphysical man knows that Jesus did appear, in the midst of His disciples; not because of any miraculous or supernatural display, but rather because of his understanding of the law of mental control over so-called physical or material conditions. And I am satisfied that on His appearance in the room the first words He said to His disciples were those very potent words which He used on so many occasions "Peace." It seems that no word was more frequently on the lips of this great Teacher than the word "Peace." That was a word which He used to quiet the fears of His disciples, a word which the mental practitioner uses to quiet the fears of his patients; a word which Jesus used on this particular occasion to soothe their minds.

We are told by Luke that they were terrified and affrighted, believing that they had seen a spirit. John tells us an entirely different

story, and because of these two stories we are quite apt, when we are looking for flaws in the Bible, to point these two instances out as direct contradictions. Luke says they were terrified and affrighted; John says that on this morning they were glad when they saw the Lord. Let us think over this for a moment. Let us ask ourselves, Is it not quite possible to be terrified and affrighted and, again, to be glad, all in the same room and in the same evening and over practically the same occurrence? A child terrifies another child by appearing before him with a hideous mask. The child is terrified and affrighted; the removal of the mask, which reveals the identity of the child, dispels the fright and terror, and the child is glad—glad; he is so very glad that his gladness shows through his tears. He was terrified and affrighted, now he is glad. We can understand that on this particular occasion the disciples were affrighted but a little later they were glad. Why were they glad? All that the disciples saw was a ghost, a ghost-like appearance; they were terrified and affrighted, believing that they had seen a spirit.

A spirit meant then to those people just what a ghost means to us today, and where and how and

why did they become so suddenly glad? The mask of their false belief had been torn away when Jesus, revealing Himself to them in His true identity, showed to them His torn palms and lacerated sides as the evidence of His recent crucifixion. No man in all Judea could present such overwhelming evidence of His own identity as this; no man in all the world could reveal such unmistakable proof of His personal presence as the revelation of His torn hands and lacerated side. When they saw Him in this way, said John, "they were glad when they saw the Lord," "they were glad." The mask of their false beliefs had been torn away by a true and correct revelation of the Person standing before them—no wonder they were glad. Then it was that Jesus turned to them and said, "As my Father hath sent me, so send I you; whosoever sins ye remit, they shall be remitted unto them, and whosoever sins ye retain they shall be retained."

In these few words we find two of the most important gifts that have ever been given to mortal man. Very frequently in the world we are commissioned to do things, but we are not endowed by those who commission us with the power wherewith to execute the commission, but here we find

this commission and the accompanying endowment. Jesus commissioned them to go out into the world and preach the Gospel, to heal the sick, cast out sin, and He endowed them with the divine power to produce these results in human life.

Upon this particular commission one great church, perhaps the greatest church in all Christendom, bases its right to remit or retain the sins of humanity. There has grown up in this church a custom based upon these words of James, "Confess your sins one to another and pray one for another that ye may be healed,"—out of this apostolic injunction has grown the confessional. We find in this church, perhaps one of the most comforting things that is known to the human mind, the ability of the penitent to confess his sins, praying for absolution or forgiveness, comfort or consolation. He has thus what he considers a divine refuge. No other church has held on to this apostolic injunction in the way this great church has held on to it; no other church has held the minds of the people as has this great church. We may argue that it has held the minds of the people to their individual detriment. We may say that the confessional has empowered that church with the

ability to hold people in thralldom to an ecclesiastical despotism; we may accuse it of all things in the world; we may say that it has served to perpetuate ignorance in the church by its establishment; but it has been a great police force; it has prevented a great deal of crime through instilling fear into the minds of men. We may say this is wrong, to instill fear—it is an open question whether it is very wrong or not. If men will not obey law through love of law, then they must obey because of fear of punishment, because it is right to obey the law. I do not say that I agree with all that this church teaches, but I do say there are some qualities of the human mind that unless they are terrorized into obedience they will not obey. Love is a thing that must be cultivated and fear is a thing that may be instilled for a goodly and a godly purpose. If a man will not obey the law because he loves the law of God, then he ought to obey the law because he fears the punishment due to the offence, and it is for that reason that so many of these dear people avail themselves of the confessional. It is not the best institution in the world, but it is not the worst institution in the world. It has served to acquaint men incidentally with law, the law, per-

haps, of fear, but nevertheless, it has served to protect the community, it has served to protect nations, and wherever it is instituted and carried on you will find that there is improvement in the human mind rather than retrogression.

There should be a confessional, but we want to have it on a higher plane. When James said "Confess your sins one to another that ye may be healed," he was simply striving to inculcate in the minds of the people of his time the necessity of one man with less understanding of God going to another man with greater understanding of God and there laying before him his weaknesses, his shortcomings, his frailties, in order that the man with the greater understanding might destroy and overcome these temptations.

Perhaps out of this doctrine has grown a very false idea; the idea of the remission of the *penalty* due to sin; out of this idea of remission of sin has grown the idea in the minds of some that it is quite possible to remit the penalty due to sin and not to destroy the sin itself. The destruction of the sin itself rests with the individual; the remission of the penalty due to the sin rests with the father-confessor. I think if there is a great wrong, it is here; I do not

believe that the penalty due to sin can be remitted, not even by God Himself. I believe in the law of justice; I believe in the law of love; I believe that we shall all suffer the penalty for every sin that we commit and that this is the only process by which sin will ever be destroyed in the human consciousness. The punishment is a natural necessity; to remit the penalty due for sin would be to permit sinners to go abroad in the land and come back to the confessional from their wanderings with the same kind of infractions of divine law. This is a great mistake. We think we can remit the penalty due to sin rather than to remit the sin itself. Jesus did not say remit the penalty due to sin, He said, "Whosoever sins ye remit they shall be remitted unto them, and whosoever sins ye retain they shall be retained." What does remission mean? It means the destruction of the sinful appetite; it means the destruction of the sinful desire; it means the destruction of hate, malice, anger, jealousy, lust, fear, worry and anxiety in the human mind. What is the destruction of these—what is it that is to remit these sins in human consciousness? What is it that is to destroy these mental weaknesses in the human mind? Jesus tells us what it is when He

says "The truth—that shall make ye free—the truth—that shall make ye free." He had been teaching His disciples for three straight years something of the truth which actuated Him, something of the truth by which He performed His miraculous cures; something of the truth by which He fed the multitude; He had been teaching His disciples this truth, but when He said, "Whosoever sins ye remit they shall be remitted unto them," He meant by that—"Into whosoever consciousness you pour truth, the truth which I have taught, by that truth will be eliminated all error." "Whosoever sins ye remit by the adoption of the truth, they shall be remitted unto them." On this basis all sin is cured, all sinful desire is destroyed. Upon this basis all physical cures take place—through the remission or the destruction of sin or sickness in the human mind and the pouring into the human mind of the truth—the great truth of God. When this becomes apparent to the human mind then there comes a gradual lessening of fear, both of sin and of sickness. It is amazing how much sin is committed as a result of fear on the part of the sinner. The drunkard is a very clear instance of this element of fear in the human mind. He

no sooner gets over one debauch than he begins to fear that another one will come on. He never feels quite sure that he is free from the appetite and he never will feel sure until the truth is revealed to his consciousness that he is a son of God, that he is not a slave to intemperance, that he is not a slave to lust or avarice or malice, that he is a freeborn expression of Infinite Love. Not until this truth is revealed unto his consciousness will his sins be remitted. He himself retains his sins through fear. He is retaining his sins by the fear that he will sin.

What shall we say about this idea of retaining sins? Who should wish to retain the sins of another? Why should one wish to retain the sins of another? Granting that a person comes to confess, granting that a person comes to any one of you, spiritual healers, and confesses his mortal weaknesses as well as his physical maladies, why should you wish to retain his sins? What object could you have in it? What pleasure would it be to you to retain his sinful desires or to retain his sinful feelings? It would be no pleasure at all to you to do such a thing, and why should you avail yourself of this divine injunction or this divine commission

to retain the sins of others—"Whosoever sins ye retain they shall be retained unto them"? This seems inconsistent with the spirit of God. It seems inconsistent with the love of Jesus, and yet if we look at it carefully, thoughtfully, we shall see the divine wisdom, we shall see the divine intelligence in sending forth these men as disciples of the truth—"Whosoever sins ye retain they shall be retained."

Time and again men and women turn to the spiritual healer to be healed of their physical infirmities. They know the cause of them. They know that this particular disease is the result of a particular sin. They confess the sin. The spiritual healer knows well the cause by the effect; he knows that this particular sin or this particular disease is the consequence of that particular sin, but the penitent confesses his sin. He not only confesses it. He feels that he would like to impress the practitioner or teacher or the father-confessor with a belief in his honesty. As a matter of fact he is not honest. He is perfectly willing to be healed of his physical disease, but if you probe him deeply you will find that he is not so willing to be healed of the particular cause of it. He loves some particular form of sin and does

not want to be healed of the sin. Take the cigarette habit; I have had men come to me and wish to be healed of that with weak lungs, but who did not wish to be healed of the desire for the cigarette. So it is with everything. I had a man tell me that he loved whiskey and he wished me to destroy the desire to the extent that it caused him to lose his position and his friends, but not to leave him altogether without the taste. There are a great many people who are willing to be healed of the consequence of sin, but they are not nearly so willing to be healed of the sin itself. Now, when spiritual healers were sent out they were sent out to make men every whit whole, but you cannot make a man absolutely whole without the destruction of sin.

The wise practitioner or wise father-confessor is that man or that woman who probes deep into the consciousness of the so-called penitent who confesses, and sees that the real idea back of his word is not to be rid of his moral disease, but his physical discomfort. James knew this when he said, "Ye ask but ye ask amiss that ye may consume it on your lust." Men ask health that they squander it in riotous living. Men ask money that they may spend it in vain display; men ask sight

that they may see things that are not good for them to see; men ask hearing that they may hear things that are not voiced by the great Spirit; men ask speech that they may indulge in stories that are not calculated to increase spirituality. The wise man is the man who sees when they ask for these things and retains them—retains them until such time as the sinful desires and impulses become intolerable, so disgusting and loathsome to the man or the woman who comes to you in all honesty and says, "Heal me of this thing, rid me of this mortal, festering sore, this thing that is giving me creaking joints, this thing that is giving me headaches, the thing that is disturbing my digestion and producing insomnia—rid me of that—that is what I want to be rid of." Jesus did not mean that the sins should be retained unto all eternity, but this is the idea—to retain the discomfort until the sinner is absolutely disgusted, and so absolutely satisfied that it gives him no pleasure to indulge in sinful practices. Until the time comes when the man gets down on his mental knees and cries out, "God, deliver me, not from my diseases but from my sin," there can be no radical cure. This is why so many people who are apparently cured

of their physical ailments experience a recurrence of these ailments. When this occurs, they ask why the thing should return. The reason is that the effect, not the cause, has been dealt with. If you have relieved a man of headaches which are the consequence of anger, without relieving him of the anger, the headaches will return when the anger occurs. Why should patients question why ills return? They return because people have indulged in the cause, of which the headache is the effect. Hence, the patient is not cured. The practitioner has done his work if he has revealed to the consciousness of the individual that he, at least, has love enough to heal him of his headaches, but if the man has not love enough to go into the world and do kindly things he is not cured of his headaches; they will return. No metaphysician can guarantee that any disease will not return. Why should he be asked to do such a foolish thing? The work is begun, and that which has begun the work—the Spirit of Love in you—will go on and complete it, and there never can be a complete and permanent cure until men cure themselves. To be cured of their diseases, their sinful desires must be destroyed; this is the only destruction of and cure for diseases;

and until this is firmly fixed in our minds, we shall have our headaches, we shall have our insomnia, we shall have our rheumatism—not because we have not great faith, but because we have not looked up to the great throne of God in our own consciousness, because we have been led up to the point where we have seen the difference between the truth and error, and we will not select the truth for truth's sake.

Someone has said that “an honest confession is good for the soul.” I think an honest confession is good for the soul, but any other confession is often quite the contrary, any other confession may be temporarily good for the body, but until we confess our faults one to another fearlessly, courageously, prayerfully, hoping to be delivered from them, we shall never get to the place where confession is good for the soul as well as the body. We must get our mind in such a state of spiritual development that it rises above every suggestion of evil, every suggestion of carnality, that it transforms us into the very image and likeness of God and reflects upon the body every thought that is good, every idea that is perfect. The confession that is really good for the soul, is when the soul exposes itself, when the soul shows

itself in all its weakness, its failures—when it clamors for forgiveness—not so much of the penalty of the sin, as the destruction of sin itself—then it is that confession is really good for the soul. It is the great fault of hundreds and thousands, perhaps millions of people, that they believe they can sin and go to confession and become absolved of the penalty of the sin, that the sin is remitted. The penalty of the sin can never be remitted, and as we said before, God Himself cannot remit the penalty of sin; it is impossible; it would impugn the very justice of God to do such a thing. As I sin, so shall I suffer; “the soul that sinneth, it shall suffer,” until that soul rises above sin, becoming ashamed of all its mistakes, of all its evil practices, of all its false notions.

Can you apply this to yourselves today? Can you apply this commission and this endowment to yourselves? Can you take the words of the Master—“Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they shall be retained unto them”? Can you go abroad in the land and remit the sins of others? Of course you can. What is the remitter of sin, the destroyer of sin? *Love*. Have you love enough to go out into the world and wipe

off your slate of memory the sins that others have committed against you, or that you think they have committed against you? Oh, if you love enough to go out into the world today and wipe out of your consciousness the sins that seem to be so contemptible—if you have, you can remit them; if you have you can destroy the sins. Too often we retain the sin, when we ought not to; too often we go abroad in the land retaining the sins of others, rolling them under our tongues like a sweet morsel, talking about them—talking about them and retaining them, at least in our own consciousness, and making it almost impossible for them to rise above them in their own consciousness; retaining them so that they become church gossip or family gossip or street gossip. At least one thing we apply very forcibly: We do retain the sins of others a little bit too long, perhaps. This retention of the sins of others is not what Jesus meant by retaining the sins of others. It is not remitting them until we go into our hearts and remit them with kindness and generosity. You will not “loose him and let him go” until you can do this, but you are making it well-nigh impossible for him to rise above the sins with which he is beset, the appetite

with which he was born (as he says), the desires that grew up with him, the uncontrolled passions that have grown while he grew, until they are almost the whole man. When we can do this, then we are ready to go out into the world and remit the sins of others as the true disciples of Christ—go out and remit the sins of others by denying them in our own consciousness, till they become to us as though they were not; when we meekly, humbly remit them in our own consciousness, then shall they be destroyed altogether.

Or you can go out into the world and retain the sins of others; you can go out into the world and retain the sins of humanity by dwelling upon them, by enlarging upon them. Or you may call forth your Lazarus from the tomb. You may call Lazarus forth and your Lazarus will stand before you; but your work is not complete until, as Jesus, you see the necessity of something else. Remember that after calling Lazarus forth, Lazarus stood before him bound hand and foot with grave clothes and a napkin bound about his head. Jesus' work was not finished; He had simply denied that Lazarus was dead, but He had not yet given to Lazarus the right and

the power to go forth and do his own work; there was something else for Jesus to do, and this He did when He said, "Loose him and let him go." "Loose him and let him go." You may call humanity up out of its grave of selfishness and sensuality and sin, you may preach into it, but until you loose it and let it go, until you remit its sin and see it as the reflection of Divinity, you have not finished your work. Every Lazarus, individual and collective, must be let go by the true understanding of things.

Let us go forth today, then, to remit when it is right and wise to remit, and to retain when it is right and wise to retain the sins of our brother. If we are going to err, let us err on the side of being too remittent rather than on the side of being too retentive. Let us err on the side of too much love rather than too much fear. If we are going to err at all, let us err in this direction. The time will come in your experience—the time will come when in your study of the science of Christ you will be able to detect the underlying sins in human consciousness. Hold your patient for a time until he sees for himself his sins; retain them there until they become so hideous to him that he becomes his own physician, his own father-

confessor, his own healer. The time will come in your own experience; look for it, pray for it. Let us go forth today to carry out this commission which Jesus gave to His disciples. Let us not relegate this commission and endowment to the past. It belongs to you individually. Everyone of you sitting here can heal the sick; everyone of you here can recall the sinner. We are all kings and priests unto God after the order

of Melchisedec. But if you have bound your divinity in grave clothes, you must loose It and let it go. Assume Divinity for yourselves; assume it as regards yourselves as the sons of God, the disciples of truth, and go out into the world and do your work; loose humanity and let it go in the consciousness of its own divinity, and see what a joy will come unto you!

Death a Birth.

No! No! We cannot die;
In death's enrobing room we strip from 'round us
The garments of mortality and earth;
And breaking from the embryo state that bounds us,
Our day of dying is our day of birth.

EDWARD YOUNG.

Question Department.

Please give a brief statement of the essential principles of Divine Science, such that one who had never had the opportunity of studying it might obtain a fair idea of the subject.

In the beginning and at the foundation is the fact that there is a First Cause that is intelligent and free. This First Cause is absolute, dependent upon nothing else for being or power; is infinite, in that we cannot conceive of any possible addition to his power. There can be but one such Being, and he must be self-existent, omnipresent, omniscient and omnipotent. Then, since he is omniscient, he must be self-conscious, must know himself; and being omnipotent, he must determine his own action, and is therefore self-determining. Now, the essential characteristics of a person, in the philosophical or scientific sense of the word, are self-consciousness and self-determination; therefore the First Cause must be a person in this sense. But he is not limited to any place, being infinite; and so he is not a person in the sense of having a body located in some place to the exclusion of other places. Being omnipresent, he is everywhere present. Further

attributes of this Being are wisdom, love, power, life, holiness and perfection. As all creation exhibits thought, and there can not be thought without a thinker, and as thought is the action of mind or spirit, the First Cause must be a mind or spirit.

Since there is but one First Cause or Creator, and he is absolute and infinite, and is good, it follows that all that he has created must partake of his nature and character; so all must be spirit and all must be good. It next follows that, since what is opposite to all there is not anything, a negative, there can not be any matter as a substance apart from or in addition to the one absolute substance, which is mind or spirit; therefore, we say, "There is no matter." We mean that what has been called matter, when traced to the last analysis, is a manifestation of mind or spirit, and so is spirit. Again, since there is only the one Creator, and he is infinitely good, all that he has cre-

ated is good; and since good is therefore absolute, there can be no opposite, and therefore there is no evil in all God's creation. What has seemed evil is man's miscreation or misconception; but as God created the universe, there is no evil. He created none. It follows from these statements that there is no sin as a reality, because God never created such a thing. What is so called is man's mistake and the results of his mistake. On the same reasoning, we declare that there is no sickness, pain, sorrow, unhappiness, poverty or death. All such things are so named are but various phases of man's belief in evil; therefore we declare them nothing because they are not of God.

Such in few words are the fundamental principles of Divine Science. Beyond these statements are the laws of the operation of mind or spirit, and it is in accordance with these that the work of healing is done.

Please state what is the position of Divine Science concerning disease. Is disease actual?

The position of Divine Science is that God is the only creator; therefore, all that is real and eternal is of God, and what is not of God is not real or eternal. All that is real is positive, and therefore anything negative can not be

real. A quantity represented by 5 is a real quantity; but one represented by—5 is not real, but imaginary, because it is negative. Nothing is not a quantity, nor can anything less be a real quantity.

Disease, being not-ease, discomfort, is a negative idea; not a positive reality; therefore we declare that it is nothing. The result of this declaration is, according to the laws of mind, to put out of one's thought the negative idea; and when that is gone he is restored to mental harmony, and this is expressed in the physical condition as health and comfort.

Disease, according to Divine Science, is an erroneous belief or idea held in the mind and pictured or expressed in the body. The body, of itself, apart from the mind, cannot be well or ill. It has no power to manifest anything. It is an effect, not a cause; an organ that expresses what the rational spirit or the essential self or person causes it to express.

Divine Science does not say that one does not appear to be sick, that to him suffering does not seem to be a reality. Judging from sensation, or the five senses, the disease seems real; but in the science of mind we do not judge from this standpoint, but from that of reason. A man says that

he has rheumatism. He goes to a doctor, and the doctor says that it is caused by disturbed circulation, but he does not state what caused the disturbance in the circulation. His science does not go that far. Mental science says that some erroneous belief or some agitation in the mind has disturbed the circulation; hence we do not deal with the rheumatism, which has no reality in itself, but with the mental state which causes the disturbed circulation.

Health, ease and comfort are the positive realities; sickness, disease and discomfort are negative ideas, and therefore unrealities.

Explain how healing is done according to Divine Science?

It is done through what is called speaking the word to the patient, and this done either aloud or silently. The patient must be impressed with the truth, and then the physical condition is conformed to the truth or true idea impressed.

Just as the face expresses one's mental state, such as pleasure as one smiles, and displeasure as one frowns; so does the entire body express one's mental state. Thus fear, anger, love, hope, and especially faith, are very easily seen to produce evil dent results in the

condition of the body as well as in its position or attitude. It is a well-known fact that disappointment, apprehension and anger produce undesirable physical conditions. If it is true at all that the mental state shapes the physical condition, it is true altogether; and instead of trying to find the cause of an ailment in what one has eaten, or in the air that one has been breathing, or in the water that he has been drinking, we must seek the cause in the mental state, such as we have just mentioned.

The healing of the physical disorder is to be effected not through dosing with drugs, bathing, traveling, or any other external thing. All must be brought about from within, through the mental state and action.

All have observed how strong an impression is made upon people by some remarks like these: "You are not looking well;" "You certainly are looking miserable;" "I have never seen you looking so poorly." Such remarks have a depressing effect upon almost any one, and any one is liable to have some one say such things to him, however well he may look or feel; for from habit many speak in this way to those whom they meet, not meaning to be unpleasant in their greeting.

It is also a well-known fact that doctors have by their diagnosis and predictions to patients brought them into the very conditions which they have described, the fear of the thing impressing the person so deeply that he shows out in his body what has been fixed in his thoughts. It is further observed that often friends and relatives hold over persons certain ideas of disease, regarding it as in the blood or in the family as hereditary, and therefore liable to crop out in any member of the family. So they look for symptoms in any and every member of the family. When symptoms are even imagined to be seen, the talk begins, and the victim, unless very strong mentally, succumbs to the thought held over him and fastened upon him.

Every one has experienced the calming and uplifting effect of words of cheer and encouragement. "You are looking well" has a tonic effect upon one so ad-

dressed, causing him to lift up his head and breathe more deeply. It uplifts with its positive force. If words are found in common experience to have such effects, it is merely a matter of scientific investigation and application for us to have at our command a most potent agency for doing good to our fellow beings, not only in one way, but also in as many ways as we can speak words. This may be called the method of suggestion. It is speaking aloud the words of helpfulness in cheer and encouragement.

It has been found that the word can be spoken effectively in the silence, as it is called. That is, instead of speaking to a person aloud, we can think to him the words which we might say aloud. This is found to be, in the practice of mental healing, usually more effective than addressing the person aloud. The suggestion is made in the thought.

The Will to Become.

Synopsis by C. B. FAIRCHILD.

JOHN 5: 2-9.

"Wilt thou be made whole?"

"Rise, take up thy bed, and walk."

The question, "Dost thou will to become well?" is full in meaning and suggestion, which keep coming out with increasing power and clearness as one dwells upon it.

It is the will that determines the course of one's career, and what one may become depends upon what he wills. We should not only give assent to this statement, but should seek to realize its full force.

To cause to become or to take place is to create. It is to call forth into manifestation what is not now made manifest, and perhaps would not otherwise ever be; and to speak of what is not yet manifest as if it were manifest, basing the word upon faith in a divine promise, is to call the things that are not as if they were.

God so speaks, and when we in fellowship with Him, so speak,

we are intelligently co-operating with Him, and are His fellow-workers. Anyone can do this, if he wills to conform to the Divine way and will.

No one can avoid entertaining ideals of something to be and to become beyond what he is and is doing at the present time.

With his mind's eye, he must see something to become and something to cause to become. Then the will must choose or decide upon this, and then the will must put forth the causative power which brings about the desired results.

The present state of a person may be far from desirable, far from his own ideal, far from what God intends; but it can be made to become all that he wills it to be, all that God intends.

A person is under no obligation to remain what he seems now to be. He can become what he wills,

and can accomplish what he wills, provided he conforms to the Divine will and way as Christ brings to him the *inspiration* and the *power*. No other voice can do this.

He can have any means or agency that he wills.

One has in this becoming or coming to be, unbounded possibilities.

"All things are possible to the one who believes."

He must believe in God and in himself.

The practical power of a right belief is beyond all estimate.

No one should ever despise or under-estimate himself or another because of what he seems to be. What he may become, the possibility of becoming; these things must be reckoned with sooner or later.

We shall become and must become all that is inherently possible in the children of God, all that it means to be such, all that beings created like God can become.

The past does not count in this forward look, and this eternal advance.

Never mind how things have seemed or now seem; look at what they are to become in and through Christ.

He who works all things with us for God, has only good for us.

In an acorn there are inherent latent possibilities. Its becoming an oak is a miracle of growth, showing what may become.

It is in this power to become that the glories of redemption shine out. It is not mankind as they now appear, but what they may become, as the Divine power works and brings about the new humanity according to the perfect pattern in Christ Jesus.

Note the change in Simon Peter, in Zacchaeus, in Saul of Tarsus.

No matter how far from the ideal one may have been, it is not this that counts with one who understands the great power of thought and life as transformed through Jesus Christ.

John Newton, the godless sailor, and John Newton, the Godly preacher, are one and the same man, only changed by the indwelling Christ.

The possibilities of becoming are as vast as Omnipotence can make them. This becoming is but the law of unfoldment, of evolution in the highest sense, but there can not be evolved what has not been involved.

The Divine likeness with all that it implies has been put into everyone; and what has been put into one, must come out into manifestation. Unless it does, the Divine purpose will somewhere fail.

So we are to say in the absolute of one's being, in the supreme central self, which has immediate contact with the Infinite, there is involved all that there is or ever can be in a being created like the Infinite. The only difference is that the Infinite is uncreated, and man is created. For this reason, all one's career, either in time or so-called eternity, is but the expression of what is thus involved or impressed in each one.

Speaking from the absolute as God does when He promises, calling the things that are not as if they were, we may declare or affirm that one is now what he has as yet hidden in his being and destiny, and though no sign of it may yet appear, it will appear when recognized and affirmed.

Just as the oak is in embryo in the acorn, and the lotus is still in the seed, and Peter is in Simon, so by development, the actual is brought out from the possible.

Again, speaking from the absolute, all are children of God, because He created all in His own likeness; so that man of his own free will, believing in His word, or this Truth, and then acting upon it, manifests himself as God's child, and so will make the possibility an actuality.

In that great system of uniform activities or laws, which we call

Nature, are yet innumerable things which man has never known, things that await his discovery.

There are many things of which man is conscious, and many more of which he is not yet conscious.

All the vast system of the universe is on purpose for the development of the children of God, into that perfection which the Infinite has intended them to realize and express. The Infinite meant it and uses it for man to grow by his own discoveries and inventions.

The whole creation is struggling together with man, helping him to bring into manifestation his divine likeness.

In what is called the higher nature, the higher order of things, or the supernatural, the intelligent will is brought into action. This shows God's method of action and man's method of action.

This, however, is a different degree of will, or a different kind of will which is exhibited in the animal nature, or by people who use what is called will-power. The old idea of will was that of strenuousness; the gritting of one's teeth, and straining to endure or accomplish things. This is not the kind of will spoken of by the Master, for true willing is an act without a sense of struggle, and is never tiresome. The kind of will of which we speak is man acting

according to the intelligent understanding of the laws of action which are characteristic of the spiritual or higher nature.

As there are nature laws characteristic of the lower nature, so there are laws characteristic of the higher nature, called supernatural, but are really only the higher natural.

In creating and maintaining the universe, the Infinite employed intelligent will. Included in this creation is man, who is a thinking engine with power to choose and conform his action to the higher laws, and so produce results which far transcend the results which are commonly produced according to the laws of nature.

He forms an ideal by means of his imaging power or creating imagination. He rouses this power into action, and then uses his creative will to become what he has already placed before him as an ideal. This characteristic of man brings him into co-operation with the Infinite, and presents the highest and most glorious conception of eternal life.

Man's will enables him to fulfill certain requirements or conditions on his part, and then all power or necessary power is realized to effect or to bring about the desired object. For this reason, immeas-

urable possibility of enfoldment belongs to man.

When the seeming impossible is commanded, as when the lame man was commanded to arise and walk, it is the enabling act of Omnipotence, because the power is imparted with the command. The lame man was not glorifying God in his condition, either in his body or in his spirit, because he was in an entirely unnatural condition.

His condition resulted from his not having in mind constantly the right image, or impression of perfection, and the right will, such a mental condition as would direct the vitality or life force to all the bodily organs and their functions. His trouble was not imaginary, in the sense that he imagined himself unable to walk, for negative imaging does not create.

There was no lesson to be learned by this hard experience of the man. This would be a poor way to teach lessons, even if lessons were so given. We now know that God does not give lessons in this way.

The Master of Life did not ask the man how he came to get down ; He did not ask him what was the matter with him ; He made no inquiries as to his past life or career. And when the man in his whining and forlorn way undertook

to throw the responsibility of his condition upon somebody else, or to say that he had nobody to fall back on, the Master of Life cut him short and bid him to rise up and walk.

Jesus Christ stands for getting every one up and standing him on his own feet free; and where Christ is, no one can be down.

Where the Spirit of the Lord is, there is liberty. This means freedom from all hindrance, from all that can trouble, or worry, or harm one. Christ stands beside every one, every day, and all the time, and says to each one, "Do you will to become?"

He knows the heart's desire of every one, and how every one longs for some particular object; but He teaches that each one must stop his complaining, or stop asking why others can demonstrate, and why he or she cannot, and pay no attention to others getting ahead of him; but each one is to realize that his day has now come.

There are no others in the way of one's getting what he wants. One is not to twaddle or complain, but one is to will and to act, and this willing and action is not a momentary intermittent condition, but a steady purpose made and affirmed every day and every hour. At first, by choice with the objective mind until the

subjective mind learns to constantly act and so create along true lines.

The command to arise, "Take up thy couch and walk," was impossible from the human standpoint, but not from the Divine, for with the command is always imparted the power to obey. The Spoken Word conveys the Divine agency requisite, the means of every kind to accomplish the end.

The lesson teaches that one is to get up and go. It teaches that he is to take up what he has been lying upon. He is to take away and put away all that has stood for the old helpless condition. He should never think of, or suggest, or have any reminder of what his particular bondage has been, for he has entered upon a new era, the new humanity. The having lived with the past does not count, life only avails. It is more than self-reliance. It is that which relies, because it is something that works, and works because it is.

We see then, it makes no difference how powerless one has seemed to be, or what have been his hopes and endeavors. The *will* is the origin of that power which brings about the new and desirable things.

Our original idea of causation is gained from our consciousness of using our will, and this action

we are conscious of as originating power. The man at Bethesda, who was unable to walk, or to help himself, was a picture of human need, of human extremity, but when his will was set in line with the Divine, a transformation was wrought, and the helpless man became strong and healthy. He obeyed the command to do the apparently impossible and he found it possible. This proves that nothing is impossible to the one who believes.

By asking the question, "Dost thou will?" shows us that the responsibility of action was placed upon the man himself. The man wanted to be well; this is evident from his being at the pool and waiting. His perseverance is worthy of success, but it was misdirected. He had wished, and hoped, and prayed, but he had not willed as the Master of Life now taught him to do. Having set his will for healing, the command was given, "Arise, take up thy couch, and walk," and he obeyed. He did not protest, but at the word of Christ he rose. He had tried the ways of man for years, and found it hard and disappointing. Now as soon as he tried God's way, he stood up well.

This man was not healed while he laid still; he had to do something. He had to move out from

the center of power within himself, and will to become what he had long desired. The man had to do something. He had to will to become well and then to get up; but he got up before he was made well. The beginning and essence of it all was the will, the source of action. There was a rousing and setting in motion of the long dormant power of the man.

All humanity must some day hear the word that brings deliverance and freedom. Even those in the extremity called death shall hear His voice, shall listen to it, and shall live. What we have so often regarded in our weakness as extremity is opportunity, the opportune time and place.

All things shall be made new, a new and perfect humanity, a new world in which dwells righteousness, where everything including physical conditions and circumstances is right or as it ought to be.

When man's thoughts of love and will are right, all his conditions and circumstances will be right. It makes no difference how long one has been down, how long he has been working on his problems, for time has no power, nor is it a factor in the problem.

There is no use in moaning over the years of helplessness and ap-

parent waste. Eternity is before every one, and ages are left for good things to become or take place. More good is yet to come to everyone than has ever yet come in the past.

It makes no difference what others have done or are doing; let them get all the good that they can. At the same time, your own remains for you. Pay no attention to what others are doing or have done. Never admit that others are ahead.

Let the Christ stir the waters in the pool of your will, and awaken in you that power which God has given, but has not yet been realized; then act. "Wait on Jehovah;" not wait a long time, but have no other source of expectation. It makes no difference how the ordinary means have failed. The Christ-way takes no account of all that, but sets one on his feet in a moment.

When all that is natural seems to fail the supernatural yet remains. Fear not, despair not. Only believe and will. Just when all hope seems gone, when every means has proved unavailing, then comes the better way. There is no hopeless case, no hopeless problem, no desperate situation, and there never can be, so long as Christ remains. We see by this that there is no place of despair,

and no place for it; that when the way seems to be blocked, it is about to be opened.

The seeker and the sought are certain to meet; so the Science says: "Change your method, but not your purpose. Leave the world's way; take the Christ's way."

This man at the pool was waiting for visible, tangible, outward means. Christ comes, and with the higher means which has been called supernatural, brings immediate results which far transcend power of Nature to produce. When he was ready to obey the word, even to attempt the impossible, the deliverance was his.

God makes quick work when a willing soul is found. Jesus did not tell this man that he would be healed in heaven.

The will must act in accordance with the Infinite will, the strain and struggle of ordinary will power avails nothing. One must not look to Nature, but to God who made Nature; not to pools of water, but to the living water that springs up within; not to what is beneath, but to what is above.

When one has seen the end of all things of this kind, and has lost all hope, and is willing to become well in God's way, then deliverance will come. Right beside you all the time, and waiting for

you to come to your right state of mind, your willingness to be made well, is One whose word heals and delivers. Look not to troubled or agitated waters, to baths or drugs or applications; but look to God only. Look no longer down to the pool beneath you, but look up to Him who speaks to you.

Do not be looking for some one to put you down into a pool, but to something to put you up on the higher place of realization. Look above and within where the word of God stirs the water of life power. Life is a stream, not a stagnant pool.

Do not think that one must ransack his past life to find what he must put away. Christ asked nothing of the man while he lay there at the pool, not a word about his past life or habits or anything else. He asked about willingness to become whole as a man made in God's likeness ought to be.

The will to become is the creative energy of God resident in man, awakened into power. He does not have to whine or complain, and he says nothing about others getting ahead of him.

One is not only to desire to become as he wills physically, but also to be able to make things become as he wills them to become. His creative power in co-operation

with God must shape conditions and circumstances, for the power rules not only in one's self, but also in one's surroundings, and enables him to command what he wills.

Life is a higher power that comes down into the lower order of things and lifts all upward. Man is raised to the level of the Christ, and through Him to God. He is to unfold or ascend from ordinary humanity to likeness with God.

The close relation between the will properly realized, and actual realization is wonderful. It is not necessary that one knows or sees his way clearly to the object desired. It is not necessary that he feels any strange or strong emotion, but he must use his will regardless of knowing or feeling. Not what one is must remain and hold him, but what he wills to become must claim his whole attention.

One's freedom does not consist merely in physical perfection, but must be free from doubt, free from questioning, free from depression, free from the blues, free from fear, worry and anxiety of every kind. Here the will has a grand sphere of action. The will to become free from them is necessary before the realization that one is free can come to him. One must believe

that he is free and act as if he were, and then before he knows it, the bondage will be gone. In order to be perfectly free, one must cultivate the positive side, he must be gentle, loving, cheerful, full of joy and happiness.

There is something in the end that must be reached and roused, and then the will will draw all things about it, so that things become ministering angels. Be determined to believe, be insisting on believing. It will be found easy. At the same time you must determine not to disbelieve or doubt. Steadfastness is the essential mental state.

The great principle which Christ uttered and demonstrated in the case of the man at Bethesda, applies in man's life in its every phase. God is; man becomes.

It is by having ideals of something beyond the present, that we

discover our divine likeness and so glorify God. The very place where anyone now stands is the center from which the problem is to be worked out. Right here or nowhere is the ideal, and that ideal is in one's self. The ideal is to become actual. It is lifting the actual up to the ideal.

One is not to look down, but the soul's fond longings are above; so one is to rise and walk at once by his willing to become well, and strong, and happy, and prosperous. So we see that the simple question, "Dost thou will to become well?" is full of meaning and suggestion, which keeps coming out with increasing power and clearness as one dwells upon it. So we repeat again, it is the will that determines the course of one's career, and what one may become depends upon what he wills.

By F. S. V.

Not in the world of light alone
Where God has built His blazing throne,
Nor yet alone on earth below
With velted seas that come and go,
And endless isles of sunlight green
Is all thy Maker's glory seen,
Look in upon thy wonderful frame
Eternal Wisdom still the same.

OLIVER WENDELL HOLMES.

The Parable of the Penny.

MATTHEW: 19th AND 20th CHAPTERS.

The Master had been teaching in Judea, beyond Jordan. Greater still, He had been practicing what He taught. He had set His seal of approval on the sacrament of marriage by blessing the fruit thereof. The rich young man who said that he kept all the commandments came to the Master asking what he might do that he might have eternal life. Jesus said, "Thou shalt love thy neighbor as thyself." Said the young man, "All these things have I kept from my youth up. What lack I yet?" Sometimes we fancy that a strange pity lingered in the Master's eyes as He turned them full on the young man, saying, "Go sell what thou hast and give to the poor—and come follow me."

We are told that the rich young man turned away sorrowful because he had great possessions, and we are left to the conjecture that he was sorry, not that he was rich, but that he had discovered that he did not love his neighbor as himself. Had he done so he would

not have found it so difficult to have ministered to his brother's necessities with the substance loaned to him by his Heavenly Parent. The young man had fulfilled the letter of the law, but he had not obeyed the Spirit. Peter had been listening to the conversation between the Master and the man, and a new train of thought started in the consciousness of the erstwhile fisherman. The rich young man would not sacrifice his all to follow the Master. He, Peter, had done so, in order to become a disciple of the great Metaphysician. What should be his reward? "Behold," said this spiritual promoter, "we have forsaken all and followed thee. What shall we have therefore?" It was on this question of Peter's that the Parable of the Pennies was founded.

The Master's reply to the disciple's question was, that the nature of their reward depended entirely upon themselves. If the student follow the teacher through the painful travail which precedes the spir-

itual birth from which the son of man comes forth from the matrix of conquered self, spiritually renovated and freed from the thralldom of selfish desires, his reward is dominion and power from on high.

Spiritual rebirth, however, sets forth the necessity of overcoming the fallacy that we of ourselves possess anything and establishes the fact that, like the moon, ours is a borrowed glory. Man is not a possessor, but a reflector. Every good gift cometh from God and is never for a minute detached from its Divine Source. When Jesus said that "everyone who has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold and shall inherit everlasting life," He did not mean that we were to cast off our Divine responsibilities nor forsake our lawful pleasures. He intended instead that we should not mistake a loan for a gift. It matters not what this loan consists of, whether it be wealth, a brother or sister, a father or mother, or lands, for inasmuch as we live and move and have our being in God, we must realize that everything that is, has its eternal dwelling place there also, and by reason of this, nothing can be lost, from a blade of grass to a son of God.

God is the Father of us all. Je-

sus is the Brother of all humanity.

If we, as parents, reflect the Divine Parentage, is the number of our children limited?

To be like God, we must merge from the particular into the universal. To do this would prevent endless suffering and needless calamities. God is the universal all. The individual is a particular representative of that all. God is the source, we are the channels. "*Thine, not ours*," is the Kingdom," and what we have to give up is the delusion that we, of ourselves, ever possessed anything. Instead; it is in our power to reflect all things. Ties of the blood are subservient to those of the Spirit. Every woman is our Sister, every man is our Brother, this is the brotherhood of man—and therefore we are to give up the thought of particular possession in exchange for universal relations. Sometimes, in the blindness of grief, we forget that "God gives us love; something to love He lends us; but when love is grown to ripeness, that on which it throve falls off, and love is left alone!"

The parable of the penny describes many classes of Christians. Those "hired early" represent such as might be called profession Christians—or those who live by the Gospel. Those who were called at the different hours were such as

heard the truth, without hearkening to its demands. Such as stood idle were those unaware of their birth-right, who, when they heard the call of the Spirit, responded to its demands on faith.

The penny symbolizes the reward of service, which reward is the ability combined with the willingness to serve humanity.

When evening was come, the laborers were called to receive their reward. The last were called first—they were serving for the privilege of serving. When the call came, they had not stopped to ask about remuneration; neither did they suggest that, owing to the lateness of the hour, perhaps it would be better to postpone the opportunity to work till the following day; instead, as soon as the opportunity to work presented itself, they accepted it without regard to award. The householder recognized the fact that the attitude of mind in which these worked re-

sulted in the accomplishment of more in a few hours than those who were laboring for a reward could accomplish in many hours. To these men the Steward gave a penny.

Next came those who were called first. They had entered into an agreement to work for a penny. When they received what they had agreed to take, they "murmured against the good man of the house." Their attitude of mind showed that "it was not merely to have much that they desired, but to have more than their fellows."

Thus it is, that the *last* to come to the Knowledge of God may, by their loving obedience, be the first to find the Kingdom of Heaven, while the *first* to hear the call may be the last to cast from their consciousness the demons of arrogance and self-esteem, a necessary preliminary to the practice of the Knowledge of God.

Things as They Are.

And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each to his separate star,
Shall draw the Thing as he sees It
For the God of Things as They Are.

RUDYARD KIPLING.

Cleanings.

For this corruptible must put on incorruption, and this mortal must put on immortality.—I. COR. 15: 53.

What about life? Is it something which is really nothing, and soon shall it be manifestly the nothing that an ignorant and pur-blind creature may suppose it to be? Not so; nor is it so with intellect and consciousness and will, nor with memory and love and adoration, nor all the manifest activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us; they never did spring into being, they are as eternal as the Godhead Itself and in the eternal Being they shall endure forever.—SIR OLIVER LODGE.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—MAX MULLER.

A grateful mind is not only the greatest of virtues, but the parent of all other virtues.—CICERO.

One thorn of experience is worth a whole wilderness of warning.—ANONYMOUS.

It shall be as when a hungry man dreameth, and behold he eateth; but he awakeneth and his soul is empty.—ISAIAH 29: 8.

All life is essentially only intellectual and not subject to time changes neither beginning with birth nor ending with death. This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures, with which our entire real relation neither began at birth, nor ended with the body's death.—PLATO.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

JUNE, 1913.

NO. 9

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ANNOUNCEMENTS.

The services of The Church of the Healing Christ are held in Duryea Hall, No. 47 West 72d St., near 6th Ave. L, and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8.15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42d St., 42d St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3.00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of the Healing Christ holds its sewing class every Thursday afternoon at 3 o'clock. This Society sews for the children of the Childsright Association. In the last ten months the ladies of the Society have been instrumental in clothing some eighty children who were guests of the Association, besides making clothes for the children whose parents were unable to provide their children with clothes.

The Childsright Home for Children at Croton on Hudson will be kept open during the Summer. We earnestly hope that all those who are interested in the welfare of the nation will see the advisability of helping in the education of the child. It is easier to educate children than it is to reform criminals, and it costs less. Criminals are not born such. They are the product of ignorance and the only remedy for crime lies in the spiritual education of the youth.

We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every Church should be, a Centre of Help, Holiness and Helpfulness. May the God of all grace increase us in every good work.

The Creative Power of the Ideal.

"See that thou make all things according to the pattern showed to thee in the mount."—HEB 8: 5.

The creative power of the Ideal is a subject that is attracting a great deal of attention today among those who are awake to the facts of true mental or Divine Science. The word Ideal has various definitions; therefore, Idealism is rarely regarded as a science. The popular belief concerning Idealism is that it is a system of thought which denies all objective phenomena, and that the Idealist is one who lives for the most part in the clouds. Between the Idealist and the Realist there seems to be a great gulf fixed, so that Dives cannot reach Lazarus, no matter how intensely he may desire to do so. The Idealist, supposedly, lives in a world of invisible realities, while the Realist is supposed to live in a world of visible delusions and illusions. On the principle that a thing can never resolve itself into its opposite, we are told that the Ideal can never become realized, so that the word Ideal is now used by many as a synonym for the Utopian, or the unattainable. The Ideal state of man is regarded by some of our

most eminent thinkers as a "figment of the imagination," and an Ideal community in which Love would be the only president, and unselfishness, generosity and universal good-will the active members of its cabinet, is a "dream of the night" which is quickly dissipated when the individual awakens to the every-day conditions of life as he finds it. The hard-headed man of the world, in discussing mental science, is apt to feel that the mental scientist is a "visionary" pure and simple, and so he almost invariably takes refuge in the declaration, "We must take life as we find it," and feels that this declaration ends further controversy and conversation. Now, this declaration is not consistent with the daily conduct of the hard-headed man of the world, for he does everything but what he declares we must do. He does not take the world as he finds it at all, for if he did there would be no progress, no improvement, no development. All advancement in industry, art and science is based upon the fact that man ab-

solutely refuses, in point of practice, to take the world as he finds it. Every man is an Idealist, whether he knows it or not; that one man's ideals are not as high as another's only proves degrees of mentality. Idealism is the imaging faculty of mind, therefore, every thinking individual thinks in the "Chamber of imagery," and every thought is a mental picture. The Ideal is the mental picture which is back of all that we call objective Reality. It is that which persists, even when its objective representation disappears from view. The creative power of the Ideal ought not to be questioned for a single moment, and it never is, except by those who have given no thought to the subject. The wise men of all ages have known this, as witness Solomon, who says, "As a man thinketh in his heart (in the chamber of imagery), so is he." As a man thinketh in internals, so will he be in externals, says Swedenborg, and Shakespeare affirms, "There is nothing either good or bad but thinking makes it so." The imaging faculty is the creative faculty, and this brings us to the point of the constructiveness of Imagination. If we have confounded Imagination with Fancy, we must now separate them. Fancy is fickle and whimsical. It

likes one thing or person to-day and another thing or person to-morrow. Imagination conceives an idea and carries it out in an orderly process of construction. Things of Fancy flit across the horizon of mind like phantoms, and never come to anything real or lasting—they are like the mirage on the desert which the ignorant man follows to his own destruction.

Men *fancy* that the gratification of the senses brings pleasure, and they also *fancy* that they can avoid the painful consequences of wrong thinking and doing, but one can never *imagine* a sin that does not carry within it the seed of its own punishment.

As God creates the world through the imaging faculty of Divine Mind, so man creates his own world, including his own body, by the exercise of this same faculty of imagination. Swedenborg says of Jesus that He made his humanity divine, and that He did so by persistently holding before His mind the image or divine idea of man. That Jesus accomplished this does not prove that He alone could accomplish it, quite so much as it proves that an image steadfastly held in mind will always tend to externalize itself. He of all men knew and exercised the power of Divine Imagination.

When others *fancied* they saw sin, sickness, disease and death He held the image of purity, health and wholeness, and by a process of spiritual telepathy He communicated this image to the receptive mind of the patient.

What we call Art is the effort to convey to the mind of another an image in our own. Imagination always precedes explanation, and the reason why some men have difficulty in explaining their ideas is because those ideas or images in mind are not sufficiently clear to themselves. Once let them become so and, Emerson declares, they explain themselves. A great railroad builder told me only yesterday that he saw a certain railroad in perfect running order long before a spade of earth was turned to form the road-bed. The image of a constructed railroad was so vivid in his mind that no amount of doubt on the part of others could efface it. He met one phase of discouragement after another, and the one thing that

sustained him and enabled him to raise seventeen million dollars was the persistent image of the railroad, not in process of construction, but in actual running order. He saw passengers being transported from one place to another, timber being cut and carried from the forests along the line of travel. So persistent was this mental image that it quietly but certainly communicated itself to others, until it became actualized, and is now a profitable investment to all concerned. Imagination is a fine art, especially when it is used for purposes of constructive Idealism. Let us cultivate this fine art for the purpose of expressing beauty, harmony and wholeness in every department of life.

The pattern showed to us in the Mount of Divine Revelation is that of a perfect man made in the image of God. This image held persistently is the sure and certain antidote for all that is inimical to peace, power and plenty.

"The soul wherein God dwells—what church can holier be?
Because a walking tent of heavenly majesty."

"Whate'er thou lovest, man, that, too, become thou must;
God if thou lovest God; dust, if thou lovest dust."

A Night Vision.

Last month we gave our readers the account of a remarkable cure more than a century ago, one praying for another. We give this month another remarkable cure, the person herself unaided by others, and her healing a surprise to herself. We take it from a pamphlet from the Willard Tract Repository, Boston, "Were They Miracles?" which gives several other cases. It is well worth studying by those who are desirous of being healed or of healing others.

We can best answer the many questions which our readers have sent in by giving this account. The case is genuine, the woman having been interviewed by persons of prominence to whom the full account was given. Some of our readers have asked how it could be that the case mentioned last month could be cured, when the child had no faith, and the man himself apparently was in doubt; also, whether it was necessary to use the oil and lay on hands, etc. To all these questions there is one answer: It is no one

set rule that heals whether one prays simply to have the trouble removed, or gives the silent treatment, now commonly used, it is one and the same. There comes a moment when the "sick one" realizes that she is well. The process of getting there is not the question. Obedience to the divine direction will surely bring the healing, whether it come through another, as in the case of the child, or to one's self alone, as in this case. When the command comes to "Arise and walk," do so at once, and you will be healed.

Rev. Moses Sherman and his wife, Ellen Clark, were living in Piermont, N. H., during the summer of 1873, it being the third year of his supply as the Methodist pastor there. She had been an invalid for many years. In the winter after she was fifteen she fell on the ice and hurt her left knee, so that it became weak and easy to slip out of joint. Six years after, she fell again on the same knee, so twisting it and injuring the ligaments that it became partially stiff, and, the phy-

sicians said, incurable. The next summer, by very fast walking one day, she brought on special weakness, which no physician was able to cure. * * *

In December, 1859, while stepping out of doors, she slipped, by reason of her stiff joint, and fell, striking near the base of the spine, directly across the sharp edge of the stone step. * * *

Three years after (in January, 1862), she fell at the top of a stairway, striking just as before, and sliding all the way down to the foot. This nearly paralyzed the spinal cord, and caused deep and permanent spinal disease. * * *

In September, 1872, through a severe cold, she took to her bed, where she lay, except when lifted from it, till the night of August 27, 1873. She was unable to walk a step, or even stand. She could sit up only a short time without great distress. The best medical skill that could be procured gave only temporary relief. * * * During the two or three weeks immediately preceding her cure she was especially helpless, two persons being required to lift her off and on the bed.

As to the state of her mind, her reason was unclouded, and all her faculties clear and distinct in their action. Until within a few months, she had kept up good courage, in

the hope that she would measurably recover. But of late the conviction had been growing upon her that her lot in life was to be that of a bed-ridden, suffering invalid.

In the afternoon of that day (August 27, 1873), some very uncharitable and cruel remarks of neighbors had been reported to her, which sorely wounded her feelings.

Such was her state of body and mind, when, between nine and ten o'clock, she was left by her attendants for the night; her husband sleeping in an adjoining room within call. What followed, let her own language describe.

After I was left alone, the whole of my condition passed in review before me. I was deeply grieved by the unkind and uncharitable remarks of which I had just heard. I saw, also, that I was growing more helpless. I was in unusual pain of body as well as of mind. I had become discouraged about ever getting up again; and that night, as I lay there, and looked forward to years of suffering as a bed-ridden invalid, the subject and occasion of such bitter flings, the prospect looked dark and dreary; and I felt that I must have more grace to enable me to bear these cruel speeches and all this life-burden of sickness with patience and

submission to the will of God. While in this mood, the thought was suggested, "Why not cast it all on Jesus? He knows all about it." This I was enabled to do, and He took it all, so that I was at once consciously relieved of all burden concerning it.

Thereupon the desire awoke in me for the victory over my sensitive nature, the seat in me of all the pain which the unkind remarks caused. This also Jesus gave me, so that I felt at perfect rest about the matter of ill-treatment. The sensitive feeling was all gone, so that the harsh, uncharitable words could affect me no more.

This encouraged me to think, "Why not give up yourself and all your interests into God's hands, and be perfectly passive there?" At times before, I had longed and endeavored to give up all to Him, all my sufferings and all my troubles. Now, well knowing that I was all helplessness, I tried again, and was, I believe, divinely helped, anew and fully and forever to surrender myself, with all my interests and cares, into His hands, to lie there passive, to do and suffer all God's will. While passing through this process, I was tested in various ways. One was the question, which was inwardly suggested,

"Should you be willing to be raised up and work for the Lord?" My only thought was to be raised up through a long and painful convalescence, which I dreaded more than hard pain. Yet I gave the whole matter entirely up to God, and felt that I could say from the heart, "Thy will be done. When the Spirit bore witness that the consecration was complete, then it was easy, O, *so easy!* to grasp Jesus as my Savior. By faith I knew and felt that He accepted and saved "even me."

As this was wrought in me, I began to be conscious of a Presence in one quarter of the room, His Presence felt, not seen. Then I heard His voice speaking as it were in a whisper to my inner ear and saying, "I will come unto you and manifest myself unto you." So real and palpable was this spiritual presence that it seemed as though I might grasp Him with my hand and feel His form, were I only able to get up; and He filled the room and my whole being with His loving smile. I can never tell how much of bliss entered into that hour. I said to myself, "Truly, this is the gate of heaven." Then I understood the way in which Jesus would manifest Himself to His disciples, and not to the world, for I experienced it. But I was not satisfied. The

consciousness of my sinfulness came over me, and my heart cried out, "Lord, if thou wilt, thou canst make me clean." I did not move, or speak with my lips. It was a spiritual manifestation, but as real as if to the body. Immediately that voice replied so lovingly and sweetly, "I will; be thou clean;" and with the words came the cleansing power of Christ's precious blood. I felt, "It cleanseth me! It cleanseth me!" and that I was spiritually cleansed from sin, and fitted up for God's temple.

The Presence now seemed to move to the foot of the bed, and Jesus appeared to me surpassingly lovely. I was too happy and too full to speak or move. I was overpowered, struck dumb, by such a Presence, and felt that I could not lose it and be left alone.

Then I thought of Christ's promise, "If I go, I will send the Comforter;" and of that other promise, "Ask what ye will." At that, my heart went out for the Comforter, saying, "Lord, send the Comforter, that He may abide with me forever;" and instantly it was given, going through my frame like an electric shock, yet with a delightful sensation, the very opposite of any pain; while the words, "Refining fire, go through my heart," etc., rushed

through my mind and were true in my experience.

Then from the Presence at the foot of the bed there came the whisper, "And when he is come, he will take of the things of God, and show them unto you." At once it was done, and He did show me wondrous things out of God's law; for promise after promise seemed to appear before my spirit's eye, standing out vividly, as if written in letters of light across the room at the foot of my bed, and passing away quickly. Among them were these:

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. xlviii: 10.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi: 25.

"When he hath tried thee, then thou shalt come forth as gold." Job xxiii: 10.

All the promises which appeared were given as applying to me; and thus "the things of God" were made known to me.

While I lay there thus, "lost in wonder, love and praise," I thought, "Why is it that the Lord does so fill my heart and bless me, unworthy and sinful as I am?" Instantly His Presence was more

vividly manifest, and the answer came in letters of light more powerful than any before, and with the emphasis of a prolonged appearance, "I, even I, am he that blotteth out thy transgressions for mine own sake." Isa. xliii: 25. At the same time I saw these words, "For God so loved the world," etc.; and, "God is love." These were accompanied by a most overwhelming sense of the love of God, such as no language can describe. I saw, as I never did before, why God was moved to save rebellious man. He loves to bless and save. His nature and His name are Love. But feeling the depths of my unworthiness in view of such wonderful love, I cried "But why bless such a sinner?" The Presence whispered, "This man receiveth sinners;" "I came to call sinners;" and my questionings were all silenced, while I gazed entranced upon the vision of Love. How long it lasted I know not, but so long, and was so overpowering, as to render me for the time incapable of motion.

O, the unutterable bliss of that hour! I felt, "O, if I could have such a Presence with me always, it would be joyful to lie here and suffer in view of such love;" for during all this time I had had no other thought than to be sick

always. My pain had not ceased a whit.

But now, as I considered that God had taken my body for His temple, I thought, "This sick, worn-out body—what a poor offering to make God for His temple!" and the thought troubled me, and I wished that I had something better to offer.

Then the Spirit, not the Presence, whispered within me, "He is able to restore it, and fit it up for his own temple." This was the first intimation I had of the design of the great Physician. Then I became conscious of a movement of the Presence, and it seemed to be filling the room more and more. The only way that I can express it is that the room seemed to be filled thick.

And now from the foot of the bed the Presence whispered, "Believest thou that I am able to do this?" This was repeated many times, while I lay there and reasoned the matter all over. I thought, "He is the same yesterday, today, and forever;" and "All power is given unto him." I remembered His miracles when He was here on the earth. I knew He was willing. He had come because He was willing, yes, anxious to do it. All this passed through my mind quickly. The power to yield and believe was

given; and I said, my whole being, it seemed to me, said it, "Lord, I believe; help thou my unbelief."

At once the Presence seemed to press up to me over the foot of the bed, and whispered to me the words, "And he breathed on them, and said, Receive ye the Holy Ghost;" and they were accompanied by a warm breathing upon my face. The words were many times repeated, and each time were accompanied by a new wave of influence from the Presence, warmer and more powerful than the one before. Each new pulsation of the Holy Breath flamed down deeper and deeper through my body; and as it went, all pain ceased. The feeling was more like a current from a galvanic battery. It was a warming, vitalizing power, giving me new life and strength. Thus the breathing went on, and the sweet, inflowing power continued, until it had penetrated my whole being, causing all pain to cease, and filling me with the most delicious sensation.

While the healing influence was being breathed upon me I was told very emphatically that this was a miracle. It was also said, "Go tell how great things the Lord hath done for thee. This is not done in a

corner, but that the world may know." After a little time I was told by a whisper from the Presence to raise my left arm, the worse one, to my head. Before I was not able to raise either without the aid of the other, but now I raised this easily, and without pain. Then I was told to raise the other, which I did with equal ease. Then to turn over. At once I came over like a cork in water. It seemed almost involuntary. Then "Ring the bell" (to call my husband). I did so; and he sprang out of bed, and came in but half awake, and lit the candle. As he did so, I asked him, "Is not there a strange influence in the room?" And he said, "What a question!" "Do you not feel it?" I replied; and he answered "No." Then I said, "There is a strange influence in the room. The Savior is here at work upon me." I had no idea what was coming; but as soon as I began to say, "The Savior is here," etc., there was spoken to me inwardly from the Presence with great emphasis, "That the people may know that the Son of Man hath power on earth still to forgive sins, rise up and walk!" At once I, who had been bed-ridden and incapable of stepping a step for months, threw off the clothes with my left arm, sprang out of bed

upon my feet, and started to walk across the room.

Her husband's first thought was that she was crazed, and would fall to the floor; and he sprang towards her to help her, but she put up her hands against him, saying with great energy, "Don't you touch me! Don't you touch me!" and went walking back and forth across the room, speaking rapidly, and declaring the work which Jesus had been working upon her. Her husband quickly saw that she was in her right mind, and had been healed of the Lord; and his soul was filled with unutterable emotion. He then went out and called the woman who was living with them, a strong, kind-hearted American woman, who had known the family for years; and then the son, a lad of some dozen summers; and there they all rejoiced together and thanked God for the great and blessed wonder He had wrought. It was about one o'clock in the morning when Mr. Sherman was called, and at about three they retired to bed again, to get sleep, which all very much needed.

After I went to bed, Mrs. S. continues, and the light was blown out, I thought of my knee for the first time, for it was now in great pain. I could not understand it then, but knew afterwards that this was caused by the healing

power working in it. I became conscious also that the room was filled with the same Presence as before, the sense of which had, in a measure, passed away as I arose and walked. To explain what was now said to me, I must refer to a previous event. In a letter to a friend a few weeks before, I had said that I wanted to be where I was willing to be called a fool for the sake of Christ. Now this was recalled to my mind, and I was asked, "Will you confess this which is done in you and be called a fool for the sake of Christ?" and I said, "Yes." "Will you go into the Church and confess it there?" and still I answered, "Yes." "Will you go each of three unconverted men (mentioning them), and confess it to them, even if they do sneer and scoff?" and I said I would. Soon after I fell asleep.

In the morning she awoke about seven o'clock. Her son came in and asked, "Ma, was that real that I saw last night, or was I dreaming?" and she said it was real. "Could you do as you did then?" and to show him that she could, she arose at once, and began to dress, sitting on the side of the bed. As she stooped to pick up her stocking, which she had not done for more than a year, he sprang to get it for her, and was

astonished to see her reach it easily. She drew it on her right foot. Then she picked up the other, when, as she did so, it was spoken to her inwardly, to lift up her left foot (the lame one) upon the right knee. At once she did so (which she had not done before *sixteen years*), and found it wholly restored like as the other. Then she said to her son: "Run and call your father;" and he went and called him, and she showed him that her knee was perfectly well. * * *

Her body, which had been so full of pain, became at once free from pain and full of health. The week after she was healed, she

went fifty miles to attend a camp-meeting, riding five miles in a carriage, the rest by cars. A near neighbor said, as he told me, "She will come back worse than ever." Though the weather was especially bad, she came back better than she went, and has been growing better ever since; so that he, then so skeptical, was constrained to say, "There is something very strange about the matter."

Although she was healed outright, as to the removal of disease, and the restoration of a healthy vitality, yet the strength and hardness of her flesh have come by degrees, as when one is healed in the ordinary way. * * *

I am one with God. All good is mine, and I desire the knowledge to understand all things well.

I affirm that the opportunity I desire will come to me. I affirm that I shall understand and make the most of the opportunity, and thereby accomplish all I desire, not only for myself, but my friends.

Success is mine, health is mine, love is mine, and the power to radiate it and inspire others is mine.

"God's spirit falls on me as dewdrops on a rose,
If I, but like a rose, my heart to Him unclose."

Richard Baxter's Testimony.

Many times have I known the prayer of faith to save the sick, when all physicians have given them up as dead! It has been my own case more than once or twice, or ten times, when means have all failed, and the highest art of reason has sentenced me—hopeless, yet have I been restored by the prevalency of prayer.

Among the abundance of instances that I could give, my conscience commandeth me here to give you this one, as belonging to the very ones here written. I had a tumor rise on one of the tonsils or almonds of my throat, round like a pea and at first no bigger; and at last no bigger than a small button, and hard like a bone. The fear lest it should prove a cancer troubled me no more than the thing itself. I used first dissolving medicines, and after lenient for palliation, and all in vain for about a quarter of a year.

At last my conscience smote me for silencing so many former deliverances that I had had in answer to prayers; merely in pride, lest I should be derided as making

ostentation of God's special mercies to myself, as if I were a special favorite of heaven, I had made no public mention of them. I was that morning to preach just what is here written, and in obedience to my conscience I spoke these words which are now in this page, viz.: "How many times have I known the prayer of faith to save the sick when all physicians have given them up as dead!"—with some enlargement not here written.

When I went to church I had my tumor as before (for I frequently saw it in the glass, and felt it constantly). As soon as I had done preaching, I felt it was gone, and hastening to the glass I saw that there was not the least vestage, or cicatrix, or mark where-ever it had been; nor did I at all discern what became of it. I am sure I neither swallowed it nor spit it out, and it was unlikely to dissolve by any natural cause, that had been hard like a bone a quarter of a year, notwithstanding all dissolving gargarisms.—*Seventeenth Century.*

John Wesley Praying for the Sick.

In his old journals there have been found many accounts of healing in answer to prayer. We quote a few :

"My old disorder returned as violently as ever. The thought came into my mind, why I do not apply to God at the beginning rather than the end, in my illness. I did so and found immediate relief so that I needed no further medicine."

* * * * *

"My horse was exceedingly lame, and my head ached more than it had done for some months. (What I here aver is the naked fact. Let every man account for it as he sees good.) I then thought, 'Can not God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant; nor did he halt any more either that day or the next."

* * * * *

"My friend, Mr Myrick, was ill. The physicians did not expect him to live till morning. I went to him but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had done, his sense and

his speech returned. Now, he that will account for this by natural causes, has my free leave; but I choose to say—This is the power of God."

* * * * *

"I was desired to visit one who was eminently pious, but had now been confined to her bed for several months, and was utterly unable to raise herself up. She desired us to pray so that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came down stairs, and I believe had not further complaint."

He reports the following instance as told by a friend; "I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago, I entirely lost the use of my ankles and knees, that I could no more stand than a newborn child. Indeed, I could not be in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place, but on crutches. All the advice I had

profited me nothing. In this state I continued about six years. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought, 'Asa sought to the physicians, and not to God; but God can do more for me than any physician.' Soon after I heard a noise in the street, and rising up found I could stand. Being much surprised, I walked several times around the room; then I walked into the square; and afterwards on the Bristol road. And from

that time I have been perfectly well."

Mr. Wesley regarded these results as from the Lord, and he had a simple faith in calling upon God for the needs of his body as well as spiritual help. If we should live more in the atmosphere of prayer and keep our eye upon God, we would understand continually His promise to us. "If ye shall ask anything in My name, I will do it."—*Christian Alliance*.

First Day Thoughts.

In calm and cool and silence, once again
 I find my old accustomed place among
 My brethren, where, perchance, no human tongue
 Shall utter words; where never hymn is sung,
 Nor deep toned organ blown, nor censer swung,
 Nor dim light falling through the pictured pane!
 There, syllabled by silence, let me hear
 The still small voice which reached the prophet's ear;
 Read in my heart a still diviner law
 Than Israel's leader on his tables saw!
 There let me strive with each besetting sin,
 Recall my wandering fancies, and restrain
 The sore disquiet of a restless brain;
 And, as the path of duty is made plain,
 May grace be given that I may walk therein,
 Not like the hireling, for his selfish gain,
 With backward glances and reluctant tread,
 Making a merit of his coward dread—
 But, cheerful, in the light around me thrown,
 Walking as one to pleasant service led;
 Doing God's will as if it were my own,
 Yet trusting not in mine, but in his strength alone!

—WHITTIER.

The True Resurrection.

Bible Reading.—REV. 20th CHAPTER, G. T. REV. 20: 6.

Someone has said that "The history of Jesus is the history of every man written large." What is meant by this is that the experiences of the progressive soul are much the same in the Orient and the Occident, among Ancients and Moderns alike. The words of our text interpreted in the language of Divine Science are a call to man to "Awake to right thinking, and make no mistakes." The true Resurrection is a process of spiritual awakening through which the individual becomes conscious of a great fact. Plato somewhere tells us that there was once a winged race of men. What he means by this is that there was once a race who could rise on the wings of Faith and Love above the plane of sense and materiality.

It would seem today as if the race had never had these wings, or had entirely lost them, much as we lose anything that we do not use.

An unused faculty or organ will invariably atrophy and this is why man, who should soar above sense and materiality, all too frequently

grovels in the dust. A bird may have wings and yet be unable to fly. Have you ever seen a sparrow whose wings have been saturated by a winter rain which was presently followed by an intense frost? It has wings but it cannot lift itself above the ground, for the simple reason that its wings are frozen and for the time being it has lost its power of control. Inaction stiffened and froze what action would have lubricated and warmed. Instead of soaring aloft the sparrow simply wades in the mud or stands helplessly still until starvation and death become the natural consequences. We find such a sparrow and we at once conclude that the freezing took place after its death when it could not help itself, when, as a matter of fact, it frequently takes place before, and in this way superinduces what it might have avoided. The old philosophers declare that if we are ever to know anything clearly the soul must be released from the body in order that the soul may see things as they really are and not

as they appear through the darkened spectacles of the senses. This release of the soul from the body, does not mean a separation of the soul from the body as in the case of what we call death, it simply means what the word release means according to our best definitions of the word. Release means a freedom from restraint. Until we come to the higher and more spiritual view of things we are not conscious of the great extent to which we are subject to the body. Lovers of Truth learn this among their very first lessons, that the bars of their prisons are composed of carnal desires, and the belief that the body is the master of the mind. Socrates declares that the man who has not risen above the plane of matter and of sense, actually conspires to his own captivity. The New Testament speaks of a first and a last Resurrection, but the last Resurrection seems to be the one that has been most talked about and thought about. We have thought, and many still think, of the Resurrection as a Last Judgment Day, on which those who have done well are to enter into eternal bliss, and those who have done ill are to enter into eternal torment.

Divine Science is revealing to the awakened mind the fact that

the True Resurrection is a continuous process and that it may take place here and now as well as over there and then; yea, Divine Science declares that the individual is a great gainer if he permits himself to be resurrected before he dies. On this blessed Easter Sunday, when all Christendom is united in celebrating the Resurrection of Jesus we shall hear from many pulpits the declaration that this triumph of Jesus over death and the grave was for the purpose of revealing the immortality of man. That Jesus brought Life and immortality to light is true, but this was not the real message of the Resurrection. The Resurrection of Jesus was a high-grade demonstration of a power and a science which He had been demonstrating during all the days of His ministry. The sepulchre in which Jesus was laid and in which He solved the problem of spiritual supremacy, is the type of a sepulchre in which most of us are enclosed without knowing it. There is a popular belief that the soul is in the body, bound up in it and glued fast to it, and there is another popular belief that there is only one experience which will liberate the soul. Death is believed by many to be the matrix to Immortality, the prelude to the Resurrection, and for this reason some

shrink from the experience, while others deliberately invite it.

Believing that the soul is *in* the body, man is at the mercy of his carcass, knowing that the body is in the soul man becomes its master, and this is the First Resurrection.

When man becomes awakened to the Truth concerning soul and body, mind and matter, the First Resurrection has taken place. The awakened consciousness or resurrected soul withdraws itself as much as possible from all undue and unnecessary bodily contemplation. It looks to the body for neither pleasure nor pain, for it knows that all sensation is a state of consciousness, and this knowledge enables its possessor to triumph over passion and pain alike. The belief in bodily sensation is the stone at the door of every mental sepulchre. Ignorant of the fact that man's body is sensationless the unresurrected cringe before the phantom of so-called physical pain and worship at the shrine of so-called physical pleasure. If you follow the steps of Jesus and of every other great spiritual leader, you will find that these steps were taken in the direction of pure spirit and always away from materiality and the senses.

Somewhere I have read that

the temples of the ancients admitted light only through the top. The ignorant man who believes that he is a body with a soul inside of it is continually looking through the windows of sense and seeing a constantly changing procession of sin, sickness, disease and death. The man who knows he is an immortal soul, using a body as he would any serviceable instrument, opens the door of his thought in the upper story of his being, and beholds only the heavenly vision. When the mind is freed from the conception that it is buried in the brain, or limited by it, then the stone is slowly rolled away from the door of the sepulchre and the individual rises into newness of Life.

The soul is not like a bird in a cage, nor is mind in the brain any more than a pianist is in his piano, or a typist in the typewriter. Until the true Resurrection takes place man is subject to the so-called laws of matter. After it has taken place he is subject alone to the laws of Pure Thought, or Universal Divine Mind. When Martha said to Jesus, "I know that he (Lazarus) shall rise again in the resurrection at the last day," Jesus said unto her, "I am the resurrection and the life; he that believeth on me though he were dead yet shall he live."

When Jesus speaks of Himself as the Resurrection and the Life, He refers more to His philosophy than to His personality, and it is this philosophy when understood and scientifically demonstrated which is to be the resurrection and the life of all who become alive to it. You ask, "How are we going to become alive to it?" Not as long as we think we are all bound by the body and view matter as more substantial than mind. When we come to regard the body as a thing of thought which we have poorly constructed for ourselves, instead of a dungeon in which we are imprisoned and by which we are dominated, we shall to that extent understand the real significance of Easter Sunday. Easter Sunday is not a day upon which we should celebrate the remarkable feat of Jesus of Nazareth without investigating the science which made it possible. It is not enough for us to believe that the incident actually occurred while others doubt, nor is it just an evidence of immortality and nothing more. Back of all phenomena there is Law, and back of this greatest of all phenomena is the

Law of Spiritual Control, or what some people call the law of mind over matter. The supremacy of Pure Thought over its own formations is based upon a science as exact as is the science of numbers, but only he can learn it who lets the Light in from the top. We must turn away from the distractions of the senses if we would perceive the Principle underlying the Resurrection. In Divine Science we believe with the Catholic and the Protestant in the actual occurrence which is being commemorated today, but we must know the Law by which it was accomplished. Like Paul of old we must not only know Jesus but we must know the *power* of His resurrection, for in this way only can we have true fellowship with Him and do the works that He did. Realizing the *power* of the Resurrection we realize the power of mind over matter, or the soul over the body, and this realization enables us to rise above, or to be resurrected from, our own mistakes or sins, and in this way helps to resurrect others. "Over such the second death hath no power."

Christ's Entrance into New York.

"And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord."—
MARK 11: 9.

In every Christian Church in the world Palm Sunday is being celebrated in one form or another. Eloquent sermons are being preached at this very hour on the triumphant entry of Jesus into Jerusalem. Thousands of devout Christians may be seen at the close of this service wearing the emblem of this glorious experience of Jesus, but what is the emotion in the minds of those who celebrate this wonderful occasion? What was the emotion in the minds of those who were actually present in Jerusalem on that eventful day? The answer to this question will greatly help us to understand present day mental conditions. Jesus approached Jerusalem after a most conspicuous fashion and it is reasonable to assume that His unusual appearance excited comment, good, bad and indifferent. The words of our text declare that, they that went before, and they that followed after, cried exultingly, "Hosanna! Blessed is he that cometh in the name of the Lord."

This, of course, is a sweeping statement, for it would seem to indicate that there was unanimous applause; but a more careful analysis of the event reveals the fact that the acclamation was by no means general.

There was much excitement, and since excitement is largely based on emotion, I think we are safe in saying there was much emotion, and I think we are also safe in saying that this emotion was many-sided. Jerusalem was a wonderful city, the inhabitants of which were as varied in their interests and pursuits as are the inhabitants of any large metropolis today. Art and industry, culture and ignorance, each had its own representatives; therefore, we can readily imagine that while some cried Hosanna! others preserved a discreet silence and wondered what it was all about, while still others may have felt a sense of disgust with the whole proceeding. To some He was the man of whom "Moses in the Law and the prophets did write," others, no doubt, were enquiring, in their

own minds, at least, if any good thing could come out of Nazareth, and a more conservative class were, perhaps, asking if the Church had endorsed Him.

Varied, indeed, must have been the emotions in the breasts of the people of that day. Those who had been healed by Him naturally cheered for Him; those to whom His system of ethics appealed received Him kindly, of course, but how about those who had not been healed, and those to whom ethics was "A system of foolish sentiments"? We cannot think of those as crying, Hosanna!

The priests hugged their garments closer to themselves, and said, "Moses and the prophets we know, but as for this fellow, we know him not."

The arrogant Romans must have regarded the whole thing as a foolish Hebrew parade, much as we regard a band of street urchins on Halloween. So varied were the emotions that men as close in thought as were Jesus and His own disciples regarded the entrance into Jerusalem from entirely different view-points. To them it was like the inauguration of a new President, their Teacher was being honorably recognized. But to the Teacher Himself it was the necessary forerunner of His own crucifixion, so we see

from all this how differently we are affected by the same incident. Jesus was a radical with sense enough to realize that all the conservatism of His day was against Him. He knew that any divergence from the established order of things meant trouble for the diverger, and hence His prophecy, "Behold we go up to Jerusalem, and the son of man shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver Him to the Gentiles. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again." Now, since this prophecy was fulfilled, a great change has come over human consciousness, but the thoughtful observer cannot fail to see the remnant of an ancient conservatism.

Thus far our discourse has dealt with the events of the first Palm Sunday and what we call the triumphant entrance of Jesus into Jerusalem, and we have done this for the purpose of showing that in some respects we are much the same as were the people of that day.

Our subject, as you know, is, "Christ's Entrance into New York," and in order that we may not be misunderstood, I wish to

state that "Christ's Entrance into New York" does not mean a parade of personality. No great religious leader is to come and march through our thoroughfares at the head of his disciples. The entrance of Christ into New York is not a personal thing at all—rather is it an impersonal presentation of Spiritual Science or Truth. It has come to the twentieth century as a scientific interpretation of the words and works of Jesus. It elucidates the Scriptures, explains the so-called miracles and unfolds the science by which they may again be performed. The entrance of Christ into the New York consciousness is attended by much the same conditions as was the entrance of Jesus into Jerusalem.

Those who are healed by Divine Science, or what some people call the New Thought, are crying "Hosanna!" Our Testimonial meetings are praise services in which may be heard the Hosannas of grateful beneficiaries.

Over against this, however, is the skeptic who either refuses to believe in the power of Mind over matter, or who chooses to regard the whole philosophy with a sort of superior pity and its devotees as harmless cranks. Those who have benefited by its teachings naturally support it, and doing so,

they naturally encounter what Jesus encountered.

Marching on through the great highway of life we overcome first our own conservatism and prejudice, and then we learn to take the skepticism of others good-naturedly, but if we would really celebrate Palm Sunday in the inner life we shall have to march on to the Temple, and I mean by the Temple what is called ecclesiastical authority. Divine Science or New Thought is on trial. The sick are healed by it, the sinner is reformed by it, and it is natural that these should strew palm leaves before it and cry Hosanna! The skeptic has not tried it, therefore we cannot expect him to endorse it, but when we arrive at the Temple or the Church, we somehow feel that here we shall find a ready acceptance. The Church has prayed for the coming of the Messiah, and it is reasonable to assume that the loudest Hosanna will come from this quarter, but what is our surprise when we hear only the choir boys crying "Hosanna!" "And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple and saying, Hosanna to the son of David they were sore displeased." "And they said unto him, Hearest thou

what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" One does not need to be educated in a theological seminary in order to recognize the Christ-Principle, in fact, it is most worthy of note, that such education has a tendency to bias the mind so that we cannot perceive Truth unless it come to us through the channel of our special denomination. The conservative denominationalist regards everything outside of his own Church with suspicion, and hence the question which is so often asked of the advocate of Divine Science, "If Divine Science is what you say it is, why do you suppose our ministers whose profession it is to 'Search the Scriptures' did not discover it? Why do you suppose that we have had to wait so long for it? And why should it have come through someone who had no training in scholastic theology?"

The answer to all these questions is embodied in those incidents which took place on the very first Palm Sunday.

Bound about by the "traditions of the elders," the Rabbis could perceive nothing beyond the point of their rabbinical vision. They were looking for the promised

Messiah as one who would appear like the warrior David. Their picture of the Redeemer of Israel was that of a most impressive personality, therefore the appearance of a man riding on a donkey accompanied by a yelling band of countrymen must have appeared ludicrous. Judging by appearances, and not having the spiritual insight of the choir boys, it is not any wonder that they failed to perceive the Christ in Jesus—we must not be too hard on them.

In the science of Spiritual Symbolology there is deep significance in the apparently insignificant. If you remember the descriptions of the entrance of Jesus into Jerusalem as recorded by Matthew, Mark and Luke, you may have observed that there is a slight difference, or, perhaps, it is so slight and so apparently insignificant, that it made no impression on your minds. You will remember when I call it to your attention that Mark and Luke speak of Jesus as sending two of His disciples for a colt which He informed them would be tied at a certain place, but Matthew alone quotes Jesus as saying, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto me. All this was done that it might be fulfilled which

was spoken by the prophets, saying, Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." If the Rabbis had seen this prophecy and emphasized it in their minds, they would not have been surprised at the peculiar appearance of Jesus in Jerusalem, they would have known the significance of it all, and they would have been saved much subsequent pain. The ass upon which Jesus rode into Jerusalem symbolized the Law and the Prophets, or the Old Dispensation, and the colt symbolized the Gospel, or the New Dispensation. It is not without significance that Jesus said to His disciples, "Ye shall find a colt tied whereon never man sat," for it symbolized, as we said before, the new order of things which had come to supplement the old.

Now, all of this serves to illustrate the subject of Christ's Entrance into New York, for the entrance of Christ simply means the appearance of Divine Science to human consciousness. Divine Science has come as did Jesus of old, in meekness, but in might. It worships in simple halls, and it goes through much the same experiences as did Jesus. Those who are healed or helped by it cry Hosanna; those who know

nothing about it are skeptical, while those who feel that it is contrary to conservative opinion, medical and ecclesiastical, legislate against it. To-morrow begins what is called Holy or Passion Week, during which will be remembered the painful experiences of Jesus prior to His crucifixion and resurrection. This Passion Week prefigures the experiences through which every great movement must go before it can be resurrected or lifted up in the estimation of the popular mind. New Thought or Divine Science must go through exactly the same experiences that characterized Primitive Christianity. The desperate will come to it for healing, then it will appeal to the reason, and last of all we will wonder why we have not always believed it.

Every great truth goes through three phases. First, it is received with incredulity; second, a few try it and later endorse it, and in process of time it is difficult for the race to understand that there was ever a time when it was not acceptable. Divine Science, or the New Thought, in its most spiritual aspect, is mathematical in its exactness. It heals the sick, comforts the sorrowing and answers those questions of the soul which hitherto have gone unanswered. It dissipates mystery, of

which there is a surplus in the Church, by the light of spiritual metaphysics. It defines God satisfactorily, reveals man to himself and thus makes for freedom, for "He who knows himself, knows his Lord also." Self-knowledge is the Royal Road to Peace, Power and Plenty. "The Law came by Moses, but Grace and Truth came by Jesus the Christ." As Jesus was the fulfillment of the promises of the Law and the Prophets, so Divine Science or the Holy Comforter is the promise of Jesus to the race. "I go but I will send to you the Holy Comforter, who will abide with you forever." This Holy Comforter has come to all who have been prepared to receive it. The Holy Comforter is not a human personality, but an

internal spiritual conviction of the Omnipresence of Good. Those to whom it has come cry, "Hosanna! Blessed is he that cometh in the name of the Lord." Blessed is that consciousness of Truth before which all error flees. This consciousness of Truth is the recognition of the Christ within, or what is called by many, the New Birth. When this takes place,

Then all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm."

"The ransomed of the Lord return and come with singing unto Zion; everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."—Is. 35: 10.

A Question.

If suffering and pain are not in God's plan, how are we to explain the statement that Jesus was made perfect *through* suffering? In order to answer this question we must ask, "*Was* Jesus made perfect through suffering?" If suffering, as such, makes men perfect, then perfection ought to be more general, for certain it is that suffering is an almost universal experience. It was not suffering that made Jesus perfect but his absolute Trust in God *in*

spite of his suffering. The thing that made Jesus perfect was the state of mind which enabled him, in the face of every difficulty, to take refuge in Truth. Suffering and pain are no more in God's plan than mistakes are in mathematics, and it was the duty, pleasant in one sense, painful in another, to *prove* the plan of the Infinite. Proving the Principle of mathematics is not always painless but it is always profitable.

The Stranger.

AN EASTERN LEGEND.

An aged man came late to Abraham's tent,
The sky was dark, and all the plain was bare.
He asked for bread; his strength was well-nigh spent;
His haggard look implored the tenderest care.
The food was brought. He said with thankful eyes,
But spake no grace, nor bowed he toward the east.
Safe sheltered here from dark and angry skies,
The bounteous table seemed a royal feast.
But ere his hand had touched the tempting fare,
The Patriarch rose, and leaning on his rod,
"Stranger," he said, "dost thou not bow in prayer?
Dost thou not fear, doest thou not worship God?"
He answered, "Nay." The Patriarch sadly said:
"Thou hast my pity. Go! eat not my bread."

Another came that wild and fearful night.
The fierce winds raged, and darker grew the sky;
But all the tent was filled with wondrous light,
And Abraham knew the Lord his God was nigh.
"Where is that aged man?" the Presence said,
"That asked for shelter from the driving blast?
Who made thee master of thy Master's bread?
What right hadst thou the wanderer forth to cast?"
"Forgive me Lord," the Patriarch answer made,
With downcast look, with bowed and trembling knee,
"Ah, me! the stranger might with me have stayed,
But, O my God, he would not worship Thee."
"I've born him long," God said, "and still I wait;
Could'st thou not lodge him one night in thy gate?"

Gleanings.

Bring no more vain oblations; incense is an abomination unto me.—

ISAIAH 1: 13.

There have been attempts in all ages to revive Levitical ceremonials, or others like them, because they are easier than true holiness, and tend to pacify and appease the perverted conscience. But God's own word about them is plain; they perish in the using; they cannot sanctify to the purification of the flesh; nay, in so far as they furnish an excuse for selfishness, for censoriousness, for party spirit, they are eminently displeasing to God. External observances without inward holiness are but the odious whiteness of the sepulchre. . . . Sacrifices to bribe Him whose are all the beasts of the forest, the cattle upon a thousand hills? Gold or gems, to Him, before the whole earth, were it but one entire and

perfect chrysolite, would be but as an atom in the sunbeam. Ah, no. . . . Though not by any number of formal actions can we enter into eternal life, yet no work done from a right motive, however erroneous can be the fruit of an utterly corrupted tree. . . . How then shall we please God? By being just and merciful and humble before our God. It is the answer of Christ Himself. Justice that shall hate the wicked balances, justice that shall recoil from oppression and violence, justice that shall loath the small vices of gossip, scandal and spite; Mercy that shall cherish for every sorrow that can be alleviated, every pang that can be assuaged, a divine, trembling, self-sacrificing love.—CANON FARRAR.

Let the peace of God rule in your hearts.—COL. III: 15.

He that hath peace with God is armed cap-a-pie; he is covered from head to foot in a panoply. The arrow may fly against it, but it cannot pierce it; for peace with

God is a nail so strong that the broad sword of Satan itself may be broken in twain ere it can pierce the flesh.

—CHARLES SPURGEON.

The way of the Lord is strength to the upright.—PROV. X: 29.

Strength results from the mind's intention. If you remove from conduct the purpose of the mind, the bodily act is but as rotten wood; wherefore, regulate the mind, and then the body will spontaneously go right. Your evil thoughts and evil words but hurt yourself and not another; nothing is so full of victory as patience, though your body suffer

the pain of mutilation.

For, recollect that he who has this patience cannot be overcome, his strength being so firm; therefore, give not way to anger or evil words towards men. Anger and hate destroy dignity and beauty of body, as when we die we lose our name for beauty, so the fire of anger itself burns up the heart.

—GOTAMA BUDDHA.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they should deceive the very elect.—MATT. XXIV: 24.

Better pluck out the eye, better quench the light of body than the light within us. We feel that the loss of reason, when produced by disease, is the most terrible calamity of life, and we look on a hospital for the insane as the receptacle of the most pitiable of

our race. But, in one view insanity is not so great an evil as the prostration of reason to a religious sect or a religious chief . . . for the latter is a voluntary act and the work of our own hands.

—WILLIAM E. CHANNING.

So odious is the sin of ingratitude in the sight of God, and so acceptable to Him is the opposite virtue that He has implanted an instinct of gratitude even in the beast creation.—ANONYMOUS.

Whenever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.

—ALEXANDER POPE.

Every duty we omit obscures some truth we should have known.

—JOHN RUSKIN.

For there is one mediator between God and man, the man of Christ Jesus, who gave himself a ransom for all, to be testified in due time.

—I. TIM. II: 5, 6.

Would you be grateful to one who had ransomed you from slavery under a bitter foe, or who brought you out of captivity? Here is a redemption from a far direr slavery of sin unto death. Had you by your own fault alienated yourself from your best, your only sure friend; had you like a prodigal, cast yourself out of your father's house; would you not love the good Samaritan who should reconcile you to your friend? Would you not prize above all price the intercession which had brought you back from husks and the tending of swine, and restored you to your father's arms, and seated you at your father's table?

—SAMUEL TAYLOR COLERIDGE.

Five great enemies to peace inhabit us, namely, avarice, ambition, envy, anger and pride; and if these enemies were to be banished we should infallibly enjoy perpetual peace.—PETRARCH.

“Thought by thought is piled, till some great truth
Is loosened, and the nations echo round,
Shaken to their roots, as do the mountains now.”

“Keep your troubles to yourself. When you tell them you are taking up the time of the man who is waiting to tell his.”

The change of fashions is the tax that the industry of the poor levies on the vanity of the rich.—CHAMFORT.

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.

—EMERSON.

When Earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest colors have faded,
And the youngest critic has died,
We shall rest—and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of All Good Workmen
Shall set us to work anew!

And those that were good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas
With brushes of comets' hair;
They shall find real saints to draw from—
Magdalene, Peter and Paul;
They shall work for an age at a sitting
And never get tired at all!

RUDYARD KIPLING.

The soul, secure in her existence, smiles
At the drawn dagger and defies its point,
The stars may fade away, the sun himself
Grow dim with age, and nature sink in years;
But she shall flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter and the crash of worlds.

JOSEPH ADDISON

Love is indestructible;
Its Holy flame forever burneth;
From heaven it came, to heaven returneth,
Too oft on earth a troubled guest—
At times deceived, at times oppressed—
If here is tried and purified,
Then hath in heaven its perfect rest.
It soweth here in toil and care,
But the harvest time of Love is there.

Death is only a word; experience alone can first tell us what is the true meaning of the word. The appearance of the dying tells us nothing. What we see is merely the prelude to death. * * * How and when the spirit wakes to life again—this is what we wish to know, and which never can be known until it is experienced.—HUMBOLDT.

I said, "I will walk in the fields." God said, "Nay, walk in the town."
 I said, "There are no flowers there." He said "No flowers, but a crown."
 I said, "But the clouds are thick, and the fogs are veiling the sun."
 He answered, "But hearts are sick, and men in the dark undone."
 I said, "I shall miss the light, and friends will miss me, they say."
 He said, "Choose ye tonight, if I must miss you, or they."

ANONYMOUS.

There's one thing I don't understand said little Harry, "That's why good tasting things, like pie, make me sick, while bad tasting things, like medicine, make me well. It ought to be the other way."

Be one of the conquerors. The universe belongs to him who wills and loves and plays; but he must will, he must love, he must play—in a word he must possess wisdom, force and faith.—BALZAC.

Ridicule is the first and last argument of the fool.

One of the surgeons in a London Hospital asked an Irish orderly which he considered the most dangerous of the many cases then in the hospital.

"That sir," said Patrick, as he pointed to a case of surgical instruments.—*London Tit-Bits.*

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

JULY, 1913.

No. 10

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ANNOUNCEMENTS.

The services of The Church of the Healing Christ are held in Duryea Hall, No. 47 West 72d St., near 6th Ave. L, and between car lines of Columbus Ave. and Central Park West.

On Wednesday evening at 8.15, the Testimonial Meetings are held in the Auditorium of the Unity Society at No. 305 Madison Ave.

The Auditorium may be reached by Madison Ave., Lexington Ave., Broadway and 42d St., 42d St. cross-town cars, and all subway trains which stop at Grand Central Station.

On Monday afternoons at 3.00 o'clock Mrs. Sophie Van Marter conducts her helpful, healing meetings. The demand for the Truth which is spoken and felt at these meetings increases constantly.

The Dorcas Society of The Church of the Healing Christ holds its sewing class every Thursday afternoon at 3 o'clock. This Society sews for the children of the Childsright Association. In the last ten months the ladies of the Society have been instrumental in clothing some eighty children who were guests of the Association, besides making clothes for the children whose parents were unable to provide their children with clothes.

The Childsright Home for Children at Croton on Hudson will be kept open during the Summer. We earnestly hope that all those who are interested in the welfare of the nation will see the advisability of helping in the education of the child. It is easier to educate children than it is to reform criminals, and it costs less. Criminals are not born such. They are the product of ignorance and the only remedy for crime lies in the spiritual education of the youth.

We also pray that those who are interested in the activities of the Church will labor to the end that it may become what every Church should be, a Centre of Help, Holiness and Helpfulness. May the God of all grace increase us in every good work.

Atonement.

"At that day ye shall know that I am in the Father, and ye in me and I in you."—JOHN 14: 20.

The question before us to-day is a question which is before us almost every day in our dealings with those who, while they are desirous of being healed of their diseases, do not wish to do so at the expense of losing their religious faith. We have certain religious beliefs which are more precious to us than is health itself, therefore we approach the new and the untried with more or less hesitation, and hence it is that we ask questions which plainly indicate that we prefer a present malady to a future misery.

When Jesus came he found two sects in the Church of Judah, one believing in the Resurrection, the other not believing in it.

He was frequently questioned by the Scribes and the Pharisees concerning existing doctrinal beliefs, and his answers always contradicted prevailing opinions. Resurrection did not mean to Jesus what it meant to the pharisees. To them it meant a final Judgment Day on which all were to arise and stand before the Supreme Judge, some to enter into eternal

bliss, others to enter into eternal torment. To Jesus it meant the awakening of consciousness to the Facts of Being. "I am the Resurrection and the Life," signifies that a spiritualized consciousness is the only Resurrection and that a bodily resurrection without this spiritualized consciousness is not a resurrection at all.

When the question is asked of the Divine Scientist, "Do you believe in the atonement?" we unhesitatingly answer, yes. Divine Science demands more than a mere belief in the atonement. It demands a knowledge of what the word atonement means. To many the word atonement means propitiation, and the act of propitiation means to appease the anger and render favorable one who is offended.

In expiation for wrong doing men have sought to make atonement by offering up sacrifices. The blood of innocent animals and even children has been offered up to appease the wrath of an angry God or an angry devil according to the belief of those who

practised these forms of atonement. The sins of the people must be expiated and nothing but blood, animal or human, would suffice. Interpreting atonement as expiation we have merely exchanged one sacrifice for another. If the ancients believed that the blood of animals was a sufficient appeasement of Divine wrath we have believed that the "blood of Jesus" is a sufficient recompense for "the sins of the world." In both instances an atonement has been made and an angry God has been satisfied. Now, the word Atonement, according to our best lexicons, has two other definitions, and these are the definitions which Divine Science prefers to accept. "To cause to be at one, Reconciliation, Agreement. "If we have taken the lower definition of Atonement, "Expiation" let us now take the higher definition "Reconciliation," but let us be careful that we do not place a false definition on this word. The mission of Jesus was not to reconcile God to man but to reconcile man to the Godly life. Jesus did not come to atone for the sins of men quite so much as he came to reveal the way, the way out of sin.

The sufferings of Jesus were not God-imposed but man-inflicted, and this fact makes all the difference

in the world, because it places the responsibility where it rightfully belongs.

It was not to satisfy an angry God that Jesus died on "the accursed tree" but to satisfy the demands of an "angry priesthood." His heavenly Father did not say, "Crucify him, crucify him," but an offended pharisaism did, and this when it might have had a Barabbas as a sacrifice, but Barabbas was not considered an acceptable sacrifice unto God. The death of a sinner would not atone for the sins of a race, nothing but the blood of the innocent could do this—says the shallow reasoner. It is as if a mutiny broke out on board a man-of-war and the captain having decreed the death of the mutineers, is approached by his own son seeking clemency for the guilty. The son offers his life as an expiation for the crimes of the offending sailors and forthwith the father accepts his proposal and hands him over to the executioner.

"Great love," we say of the son but what shall we say of the Father. Jesus came to *reveal* the atonement not to make it. He came to make clear the fact that the effect is in perfect agreement with its cause. If man believed that he could be separated from God, who is his very Life, it was

the mission of the master to repudiate this belief by proclaiming man's unity with his maker. Jesus did not *establish* man's unity with God, he *proclaimed* it and then assured those who had ears to hear that unity with God means at-one-ment with the Law of Life, the Law of Harmony, the Law of Success.

When we understand the atonement as the reconciliation of man's views with ascertained Truth and the perfect agreement of the Individual with the Universal we shall be able to say with Jesus, "I and the Father are one."

We shall understand the meaning of those words of wisdom, "Creation and its Creator are identical," and we shall also realize that the "image and likeness of God" is just like God in every particular. Jesus proved his at-one-ment by a life of conscious unity with the Good, the Pure,

the Perfect, the Powerful.

Not by dying but by living did the Master of Divine Science make known his spiritual identity. Other men have died in a noble cause, and we have many examples of love and courage, but the life of Jesus is a perpetual reminder of man's indwelling potentialities. All things are possible to man when he realizes that "God worketh *in* him, to will and to do of his good pleasure." The time is at hand when the real significance of those words of Jesus which we have used for our text will be appreciated." At that day (of spiritual enlightenment) ye shall know that "I am" (the sacred name for every son) is in the Father, and ye in me (the individual in the universal) and I (the universal Christ) "in you." *The Atonement, at-one-ment, is the changeless fact of man's unity with God.*

There shall never be one lost good ! What was good shall live as before ;
 The evil is null, is naught, is silence implying sound ;
 What was good shall be good, with evil so much good more ;
 On earth the broken arcs ; in heaven the perfect round.

—ROBT. BROWNING.

Aspiration.

Wings,—wings ;
To touch the hem of the veil which swings
As moved by the breath of God between
The world of sense and the world unseen ;
To swoon where the mystic folds divide,
And wake a child on the other side ;
To wonder and wake if it be so,
And weep for joy at the loss of woe ;
To know the seeker is sought and found ;
To find Love's being, but not his Bound,
O for the living that dying brings!

Wings, wings!

—MARY A. LATHBURY.

In God we Trust.

“What time I am afraid, I will trust in thee Lord.”—PSALM 56: 3.

Trust is defined as “a confident reliance or practical resting of the mind on the integrity, veracity, justice or other sound principle of another person.” This definition of course is limited to man's dealings with his fellow man, and we at once see how necessary an element trust is in the business world, and how very little could be accomplished without it. We sometimes marvel at the amount of trust there is among men, especially when we see it so frequently misplaced and abused.

Man seems by nature to be a

“trusting animal” as one has called him.

Doubt and suspicion are not nearly so prevalent in society as is trust, and this is evidenced by the fact that the trustful and unwary are being constantly imposed upon until they learn how to discriminate between the true and the false.

Trust is another name for faith, and “Faith is the substance of things hoped for.” We not only transact business on trust but we live on trust, in fact life without trust would be like a cloud with-

out rain. In Divine Science we are learning that the only life that is worth the name is a life of trust, but we are also learning in what to put our trust.

If you followed the Bible selections this morning you must have realized that Trust in anything but the highest is necessarily limited, and for this reason we are enjoined to "Trust in the Lord."

The words of our subject are taken from the inscription on the coin of our country, an inscription which seems somewhat incongruous when you examine it in the light of everyday experience. Am I exaggerating when I say that for one man who can honestly say "In *God* I trust," you will find a hundred, nay, a thousand whose trust is in the dollar on which the inscription is stamped? Even after we come into Divine Science do we not find it easier to believe that God is our source of supply when we have a reserve fund of cash than when we have no visible prospect of meeting our immediate financial necessities?

One man says "The *Lord* is my Shepherd, I shall not want," but a thousand others say, as did the man in the parable, "I have much goods laid up for many years." The one who knows that Love is his Shepherd, trusts in the Invisible, and the Invisible becomes

visible in proportion to his needs, while the one who trusts in the visible only too frequently loses it or even when he does not lose it he derives no real comfort from the possession of it.

No one can deny that money in possession or in prospect does mightily tempt men to lean upon it instead of leaning upon the Promises.

Now it must not be inferred from these remarks that money has no place in the thought of the student of Divine Science, for it has, but its place is purely secondary. When the Divine Scientist says "In God we Trust," he means that he trusts that unseen to supply his needs according to its own unerring law. Now, this is not what some would call a "blind faith," rather is it a supreme confidence that all impediments and mental obstacles removed, the Holy Spirit will manifest Itself through him in such terms of substance as are necessary to meet all financial and physical requirements.

This is the promise of Jesus. We are not to work directly for money, rather are we to "seek first the kingdom of God and His righteousness, and money shall be added unto us in *safe* quantities. You know we *can* get money in *unsafe* quantities.

Which of you has not known families where money has been accumulated or bequeathed in unsafe quantities.

Have you not known families where once dwelt peace and unity broken up and disbanded by the division of an inheritance?

Have you not seen brothers and sisters set at such variance over money matters as to produce an apparently endless enmity and such bitterness of mind as communicated itself to their children's children? An inheritance of money has all too frequently brought with it an inheritance of hatred and persistent strife. "Beware of covetousness," says Jesus. "Covetousness is Idolatry says the Apostle, but in order to appreciate this we must understand what constitutes idolatry.

Idolatry is a worship of the creature, animate or inanimate, more than the Creator, a giving to the lower what belongs only to the Higher or the Highest which is God, the All-Good. Some years ago I knew a woman who had reached her last dollar, it was a silver one. It was the only visible thing between her and absolute penury. She had been healed in Divine Science, but previous to her healing she had, like the woman in scripture, spend her all on physicians. After her healing

she secured employment at four dollars a week in the sewing room of a large department store, when one day she found herself with many obligations and only one dollar left to meet them. She was a woman of great ingenuity, but with all her ingenuity she could not pay dollars in the plural with a silver dollar in the singular. She thought long and earnestly on the problem, but she could not have satisfied her creditors with one cent on the dollar. Between her and absolute starvation this lonely dollar took its place and seemed to say "As long as you have me, you shall not want." And over against this suggestion was the foregone conclusion that she could not spend it and keep it. When presently she decided that she was placing more faith in that dollar, as small and as insignificant as it was, than she was in Divine Mind. So long as she had the dollar she was not actually penniless, but she was afraid to spend it, so after much internal strife she threw the dollar over a fence into a vacant lot.

Now, whenever I have narrated this incident it has excited various criticisms.

Some have said, "If the woman could not have purchased all she desired she might at least have spent it for some actually neces-

sary thing, or not wishing to do this she might have given it to one of her many creditors."

Others say, "It was an impulsive if not a desperate act and a positive waste."

The woman herself said, "It was the one solitary thing between me and an absolute reliance on God, and it was this conviction which gave rise to the act. As part payment on my debts it would doubtless have been regarded as an insult by my creditors, and so far as its being wasted I feel certain someone found it who could make good use of it. My only desire was to put away from me any thought or any object that came between me and a

radical dependence on the Divine Promises."

We are not to judge the act in this case quite so much as we are to judge the motive.

She had come to the parting of the ways, and she realized that Trust in Truth was the immediate demand. Almost at once work came to her that she could do at home that was more remunerative, and from that day to this her experience has helped her to *feel* as well as to say, "My trust is in the Invisible."

Not alone in money matters are we to trust in God, but in those subtle affairs of life and health.

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

What Is.

There's a shadow on the starlight far away, far away;
There's a pearl hid in the mist so cold and gray.

Where young Morning, silver-eyed,
Steels along the steep hill-side
For to seek another little new-born day,
For to find and love a little new-born day.

There's a glory on the granite, far away, far away;
There's a rainbow on the mist so cold and gray.

Soft and rosy in her breast,
From the mountain's golden crest,
Happy Dawn doth bear another new-born day;
Happy Dawn doth bring a little new-born day.

—ANON.

Pain and Its Mental Conquest.

"Therefore does my Father love me, because I lay down my life, that I may take it again. No one taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again."—JOHN 10: 17, 18.

It appears from the words of our text that Jesus possessed complete control over his bodily organism, so that death in his case was a voluntary experience, and not an unavoidable conquest on the part of his enemies. We have used, in previous discourses, the Resurrection and the Ascension of Jesus as examples of what is possible to every man when governed by God. That every man does not do what Jesus did is not due to anything except his own spiritual ignorance. Once let us admit our spiritual ignorance, and earnestly desire enlightenment, and it shall be forthcoming. This does not mean that we shall *instantaneously* jump from the valley of ignorance to the mountain-top of divine understanding.

Because we cannot now do the great works that characterized Jesus of Nazareth is no reason why we should not begin; for through small beginnings many of

the greatest achievements in the world have been accomplished. We are not discouraged in the business world if we do not attain immediate success. The young professional man, physician, lawyer or priest, is not surprised when he does not at once enter into a lucrative practice or pulpit. All growth is gradual; therefore, we must not be impatient with ourselves.

In speaking of the mental conquest of pain, let us ask one question the answer to which will determine the attitude of the professing Christian: Is it in harmony with the teaching of Jesus and of Christianity? A careful study of the healing work of Jesus would indicate that the mental conquest of pain is in strictest accordance with the teachings of the Great Healer, in fact He used no other means or method.

Another question we must ask ourselves, if we would really un-

derstand the possibilities of the individual, "Is man's present state the utmost limit of his powers? It is evident that we have not yet attained to our full spiritual growth; therefore, it is fair to assume that we are not as highly developed as we shall be.

Within every man there are unevolved powers, as every new achievement in the world of mechanics is proving. All prophecy points to the overcoming of pain and the lengthening of man's days upon the land. "As the days of a tree shall be the days of my people," says Isaiah. Speaking of the day of spiritual science the Apostle John says, "There shall be no more pain." Pain and disease are not unavoidable necessities, and every attempt to frustrate these is a conscious or unconscious attempt on the part of man to claim what he instinctively feels to be his divine birthright. Someone says, and many believe that, "Progress is necessarily painful." Another says, and many believe, "There should be *painless* progress, and there would be if men knew the Law of Progress." Not knowing the Law, we suffer; but knowing the Law, and obeying it, suffering ceases in proportion to our knowledge and obedience. Pain was defined by Aristotle as a standing still of the

circulation, and some modern physicians tell us that the only disease in the world is lack of circulation, and the only cure in the world is a restoration of circulation. When circulation is temporarily suspended the foot goes to sleep, we say, and that sharp, tingling sensation which we have all felt at times is a crying out for more blood. A noted writer declares, that, "Most diseases are the result of a depressed or obstructed activity of some part of the body." Personally, I have known some of the worst forms of bodily disease to be the direct outcome of mental repression.

Parents and nurses do not realize what seeds of future disease they are sowing by constantly nagging children, and this applies also to husbands and wives.

Whatever tends to discourage tends to disturb functional activities; whatever tends to encourage and enthuse, also tends to increase circulation and general activity of the bodily organism.

The most perfect state of health is where circulation is most harmonious, and circulation is most harmonious where Thought is most free from fear and other emotions. Jesus declares He had power to lay down His life and He had power to take it up again, and He proved His statement by

His deeds, and this is a hint of what we may do if we study and apply the same Law, which is the Law of spiritual control. We have, as yet unevolved, the power to lay down our pains, and we have power to take them up again, but until the Science of Christ awakens us to this fact, we believe the reverse to be true. Not knowing the Truth, we believe that pain has power to lay *us* down, and that it has power to take us up again. Believing in the power of pain to prostrate us on beds of suffering, or to take us up again and compel us to sit or stand or walk through the long, weary hours of the night, we are at the mercy of pain.

We have not learned to say to the body, "Arise, take up thy bed and walk." When pain in the joints, which we call rheumatism, suggests itself, we do not realize that it is a crying out for better circulation, and hence, instead of moving the joint, we favor it. We move a rusty hinge until it moves freely, but a rusty joint terrifies us, and it is this terror and not the rust that produces chalky deposits and enlarged joints. We have power to move the joint through courage and faith, or we have power to allow it to swell and stiffen through fear and false belief.

Action is the law of life; inaction spells pain, atrophy and death.

We must learn and demonstrate that, "God is the source of all movement," therefore, there is no stoppage of harmonious circulation, except as it occurs through ignorance and fear. Circulation is an activity of mind and never of matter; therefore, mind *governs* circulation, not partially, but absolutely.

To know this Truth is to be free from the delusion that pain is a separate entity standing out in space, ready to seize upon us at any moment, regardless of any degree of mental resistance which we may exercise.

Pain is not a something having form, or intelligence. It is a state of consciousness, and not a physical condition. Where there is no consciousness there is no pain, a fact which even a stupid man must acknowledge. Pain is not a friend to be entertained, but an enemy to be overcome; for if we entertain it long enough it will presently introduce the last enemy, which is death. We must resist, and not succumb to pain. Through overcoming we are given to sit on the right hand of Peace and Freedom.

The prescription of Jesus to the man with the withered arm is a

safe prescription for the modern invalid. "Stretch forth thine arm" is as much a Divine command to-day as it ever was, and obedience to it will spell cure in every case. "It is the Spirit that maketh alive, the flesh profiteth nothing." The withered arm can offer no resistance to the positive soul; the rheumatic limb cannot refuse to obey the command of the ever present Christ, which says now, as aforetime, "Stretch forth." Courage stretches forth and is made whole; cowardice draws in, contracts and crooks.

We are made whole through Faith; we become distorted through fear. We have power to "Stretch forth," and we have power to "draw in," and most of us use our power to draw in. Physical contraction is a manifestation of arrested thought-force, and hence we need some fearless soul to compel us to do what we are afraid to do of ourselves.

The conquest of pain will never be accomplished by drugs or anæsthetics, for at best these are only temporary soothing syrups. We are tided over for a time, but pain returns again and again, until it is met and mastered by Truth. All true conquest is and must be spiritual, whether it is in the domain of matter or of mind. We

use cocaine to mitigate physical pain, and some resort to whisky to mitigate grief and worry; but as soon as the effect of cocaine dies out the pain returns, and the whisky drinker assures us that while his head is larger his grief is not less, in fact he has now an additional trouble in the form of remorse. There are many methods by which pain can be mitigated, but only one way by which it can be successfully conquered, and this is the Christ-way—the "straight and narrow way" of Truth.

When the fact becomes more generally known that pain is always mental and never physical, the mind cure will be the only cure; and when mind becomes more popular than matter in the healing of disease, the remedy will become infallible and cures will become instantaneous. That certain physicians of progressive mentality are becoming alive to the power of mind is evidenced by such quotations as the following:

Sir Thomas Grainger Stewart says: "In heart disease, * * * if a patient becomes persuaded that he may recover, that good compensation may be established, he becomes more hopeful about himself and his heart benefits correspondingly. If a patient is gloomy

and despondent, this damages the heart in a way we cannot explain."

Dr. A. Morrison says: "We often do less than half our duty in not exploring the *mental* life of the patient. * * * A good deal has been written on prolonged vascular tension due to physical causes. Is there no such state as prolonged mental tension due to mental causes? * * * In such cases, if the physician is to be of any service to the patient, it must be by the agency of mind on mind, and this takes us out of

the vestibule littered with microscopes, crucibles and retorts into that inner chamber—the holy of holies in the life of a physician and his patients—where heart and mind are laid bare to the sympathetic gaze of a fellowman, whose discretion may be relied upon, and who may from his training in the knowledge of the human soul as well as the human body, be able to cure his brother of a disturbing factor in his life beyond the reach of the most advanced therapeutics of a purely physical kind."

It is not our brain that thinks any more than our eyes that see.

—FLAMMARION.

Nothing exists but thought. The universe is composed of impressions, ideas, pleasures and pains.—SIR HUMPHREY DAVY.

We have no right to deny that thought can exist in space and that it directs the movement of vast bodies, as we direct those of our arms or legs.

—CAMILLE FLAMMARION.

No one has a right to insist that there can be no thought without brain.

—CAMILLE FLAMMARION.

I felt that thoughts were the only tangible things.

—MADAME D'ESPERANCE.

The Desperation of Ignorance.

"Curse God and die."—JOB. 2: 9.

The book of Job, from which we have selected our Bible reading for the morning, is regarded by many as the authentic account of the experiences of a certain individual. By others it is regarded as one of the few great masterpieces of literature, and the sublimest epic of ancient or modern times. The author is unknown; but it is supposed to have been written about the time of Moses or the patriarchs, and, perhaps, added to by a writer, or writers of a later period. If it were dramatized, it would be a play with a tremendous problem involved, and the problem would be to find a satisfactory answer for an age-long question—"How can the sufferings of an innocent and a good man be explained and justified?" This is the problem of the Book of Job, even as it is the problem before every inquiring mind and every evolving consciousness. We can readily understand why the wanton sinner should suffer, but when the good man is stricken with affliction, we can only conclude that in some

mysterious manner it is a divine visitation. With true, poetic license the writers of the Book of Job have personalized the Impersonal, and objectified the subjective so we read, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, "Whence comest thou?" Then Satan answered the Lord and said, "From going to and fro in the earth and from walking up and down in it." This dialogue continues and Satan is given permission to torment Job and test his loyalty to God, which, according to the narrative, he does most successfully. One calamity after another takes place. His cattle are stolen, and the faithful servants who had charge of them are put to the death. His sheep with their shepherds are destroyed by fire, and then the Chaldeans swoop down upon his herd of three thousand camels, which they carry off after slaying twenty-six of their caretakers. Later his whole family, with the excep-

tion of his wife, are destroyed by a great cyclone while taking dinner in the home of his eldest son, and "In all this Job sinned not, nor charged God foolishly." Then came personal afflictions, so that he was smitten with the most loathsome diseases, so much so that his very dear friends who came from a distance to sympathize with him failed utterly to recognize him, and we are told that, "In all this did not Job sin with his lips." His faithful wife, who had witnessed and been a participant, not only in his early joys and triumphs, but in his later catastrophies and afflictions, is a most heroic figure. The trials of her life had been great and well-nigh overwhelming. His losses were hers, especially in the case of their children, and while the loss of his fortune must have been hard to bear, it was she who now had to economize. Of course, she could not bear nor even share his physical sufferings, but this fact did not lessen her mental anguish, and so, all things considered, Job's wife had her own troubles, and she met them magnificently. While Job strove to exercise great patience so that he is held up before us as a model of that rare virtue, his wife gave vent to occasional outbursts of anger. One day, when Job was suffering

most intensely, so that his only relief came from scraping himself with a potsherd, or broken piece of crockery, his wife said to him, "Dost thou still retain thine integrity? curse God and die." "But" he said unto her, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" And again we read, "In all this did Job not sin with his lips." We would shudder today if we heard a woman suggest to a patient, suffering husband that he curse God and die. We regard such advice as a most grievous form of sinning with the lips, but in justice to Job's wife, let us examine the causes which provoked this apparently blasphemous outburst. We might excuse her on the ground that she was worn out by physical ministrations and mental anxieties so that she scarcely knew what she was saying. Her great love for her husband, coupled with her knowledge of the excellence of his character, had made her rebellious, and her rebellion sprang to her lips and voiced itself in an agony of words. Now, while in all these things Job sinned not with his lips, who can say that he did not sin in his heart? That men do not curse God with their lips does not always mean that

they are not tempted to do so in the secrecy of their hearts at times. Job's wife had listened for years to the prevalent belief that if man received good at the hands of God, why should he not receive evil also? Her husband was trying to comfort himself with this ancient belief until it became intolerable to her.

She had not come into the consciousness of God as Universal Divine Love, who sendeth neither sin nor sickness into the lives of His children, and finding it impossible to love a God or even hypocritically profess to love a God who could subject her husband to such painful experiences, she shrieked her honest sentiment. Job's wife was the first great heretic. She denied in her soul the commonly accepted views of God even when she could not furnish a better definition of the Deific character. If she could not have a God who was as kind to His child as she was to her husband, then she would have no God, or she would curse the God of ancient theology.

In the desperation of her ignorance of a better order, she protested against the existing order of things, and thus she appears to the wise-acres of her day as "one of the foolish women."

Society is made up of three classes of thinkers: those who ac-

cept prevailing beliefs about God, those who honestly doubt these beliefs, and those who know better. Now, the Book of Job was written about four thousand years ago, and it is not the history of any one man quite so much as it is the delineation of the travail of the mind in its birth into higher states of consciousness. The great majority of churchgoers are in the early stages of the Job consciousness. When calamity comes they cry with Job of old, "The Lord gave and the Lord taketh away." When pressed by sore affliction they say with their lips, "What? shall we receive good at the hand of God, and shall we not receive evil also?" but like Job's wife the heart secretly protesteth.

Some years ago a woman came to me sick with grief. She had lost an only child, and when her own health began to fail she consulted physicians but all to no purpose, since they could not "minister to a mind diseased." She then went to her minister for comfort of soul, and this good man proved to be a veritable "Job's comforter." After listening to her lamentations he endeavored to assuage her grief by telling her that God had taken her little one in order to make her a better woman. He appealed to her to love God, and with the pic-

ture of God in her mind as furnished by this very well meaning man, she cried, "I hate God." This woman was in the second class of thinkers. She could not accept a God who could afflict her innocent baby, even for such a laudable purpose as the saving of her own soul. The third class of thinkers are those who "know better." This class neither sins with the lips nor with the heart. They do not "curse God," neither do they attribute their calamities to Him. Through much tribulation they have entered the kingdom of spiritual understanding. Like Job, they have believed that evil as well as good proceedeth from God, then like Job's wife they have rebelled against such a belief, and now they know that "A good tree cannot bring forth evil fruit."

When Job realized that "the things which he *feared most* came upon him," he stopped accusing God and began to overcome his fears, and overcoming his fears his diseases disappeared. Believing,ac-

ording to the teaching of his day, *and ours*, that God was afflicting him, he got the result of his false beliefs; but when the light of Truth shown into the chamber of his mind, he cried, "I have heard of thee by the hearing of the ear; (through theology,) but now mine eye seeth thee," in Truth, "and I know that my Redeemer liveth. I know now that God never deprived me of anything. I know now that God does not withhold any good thing from them that walk uprightly." "Wherefore I abhor myself, and repent in dust and ashes," that I ever associated with or ascribed my calamities to that God who is Love.

"So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand and sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. After this lived Job an hundred and forty years, and saw his sons and his sons' sons even four generations."

What though your stricken purses gape and bleed?
 Reck not the cost. Your cause is doubly dear,
 With General Moral Cowardice to lead,
 And Mrs. Grundy bringing up the rear.

—*Exchange.*

The Inner Life.

"Man cannot live by bread alone."—MATT. 4: 4.

In modern mysticism, even as in all mysticism, great stress is laid on the necessity of living the Inner Life. It is as much a law today as it ever was, that, "If ye sow to the Spirit ye shall of the Spirit reap everlasting life; if ye sow to the flesh ye shall of the flesh reap corruption." We cannot worship God and Mammon successfully. To serve Mammon exclusively is to receive the only payment which Mammon can render, which is disappointment; while to serve God is to be rewarded with enduring peace. These results even God Himself cannot change, since they are the direct and inevitable consequence of the law of cause and effect.

There was a time when men believed that the "Inner Life" could be lived only by those who sought the seclusion of convent and monastery, and since all could not thus conveniently retreat from the incumbent necessity of "making a living," it presently became a belief that only certain men could "live the Life." Thus there arose two standards of morality—one

for the pulpit and another for the pew. Now, it is easy to see how the belief grew that some could live the "outer life," or the life of sense and materiality, and when trouble came, as it always must, they could turn to those who were living the "Inner Life," or the life of the Spirit, and be helped out of their difficulties. Moses lived the "Inner Life," and the Israelites used him as a go-between. Jesus lived the "Inner Life," and we call Him the Mediator, but even Jesus was limited in one respect at least. He could pray for the sick and the sick might recover, but He could not live the sick man's life for him—this he must do for himself. If He said, "Take up thy bed and walk," He also said, "Go thy way and sin no more."

We must not imagine that we can sow to the senses and reap the fruit of the Spirit; neither must we imagine that we can always pray by proxy. We often hear it said by those who have been helped or healed by Divine Science, that whereas in the be-

ginning all they had to do was to ask for treatment, and presently they were well again; now, it seems as if no one can help them. All too frequently we turn to Divine Science to be healed of our bodily infirmities, and when this is accomplished, we are sometimes wise enough to want to know something of the means by which our cure was accomplished. More frequently, however, the cure is the beginning of a new lease of foolishness. Ten lepers are cleansed; one takes up the study and application of the "Inner Life," the other nine return to the weak and beggarly elements. Not everyone who is healed by Divine Science becomes a Scientist any more than every patient becomes a physician. If all those who are healed in Science should attend the meetings, there would not be room enough in our halls to accommodate them. Not everyone who is willing to be healed of his disease is willing to be healed of the sin which produced it. The outer life is more fascinating than the Inner Life until we try it and taste its delights.

The Inner Life is a consecration to Truth, and the consequent power to know the Truth and to demonstrate it in such forms of Freedom as makes for poise and power without limitation. Not

knowing the Inner Life, and not living it, because of our ignorance, we look to the without for that which can only be found within. When Jesus told the woman of Samaria that if she had asked Him for a drink He would have given her to drink of the "water of Life," the which, if she once tasted, she would never thirst again. He was referring to that well-spring of Life which is concealed in the innermost recess of man's being. In our thirst for peace and joy we take our buckets to the wells of Superficiality and Sensuality. Many of us have lowered them deep into the "pool of iniquity," and drinking thereof we have thirsted again. We have scratched around on the surface when we should have driven deep into the soil of Spirituality. In order that we may not thirst again for the intoxicants of materiality, we must find our centre—the point at which we are most closely united with God, who is our Life and our Strength, and apart from whom we are mere cyphers.

The outer life is a tedious process of trying to find happiness where there is nothing but delusion and illusion.

The materialist declares the mystic is mad, when, like Spinoza, he is merely "God-intoxicated." The mystic declares that the ma-

terialist is bewildered by the complexity of things. His many unsatisfied wants are mental cataracts through which he cannot perceive his one and only need, which is to know God aright. Martha is cumbered with many and divers occupations, but Mary hath chosen the better part for she knows that it is only as she lives from the within that the without can be brought into real harmony and unfailing productiveness.

The Inner Life is considered by some to be abstract and impractical, and no doubt it has been so lived by some; but there is a most intensely practical side to the Inner Life as was set forth by those words of Jesus, "Seek ye first the kingdom of God and his righteousness and all these things (necessary to your health, happiness and wholeness) shall be added unto you." Concentrating on the Ideal, the Ideal becomes realized or objectified, even as Edison's inner conceptions become outer utilities and wealth-producing commodities. Jesus lived the

Inner Life and He also multiplied loaves and fishes. The inner can always be made the outer when the occasion requires it, and this according to the law of sowing and reaping.

The abstract can always be converted into the concrete by the man who knows, and the man who knows most is the man who retreats most frequently from the distractions of sense and takes refuge in the quietness of soul. The Inner Life is not lived by those who read most, but by those who think most. To live is better than to read about Life, and to live we must enter into the silence and a true spiritual meditation. The outer life is most harmonious where the Inner Life is most carefully attended to. If we live the Inner Life we shall have that Light which, others seeing, may be led to follow and glorify God. The Inner Life is a flame which others may light their candles by. It is a Light set on an hill which cannot be hid.

Avoid an Empty Mind.

NO ONE NEED LEAVE HIS MIND THE SPORT AND PREY OF
EVIL INFLUENCES.

In a somewhat unsavory divorce case a famous expert testified that the woman was suffering from a "mental vacuum." When, on leaving the stand, he was asked what he meant, he said: "A mental vacuum is a space created in a person's mind by lack of some occupation or condition of environment which would naturally fill it."

That there can be such a thing as, at least, a partial "mental vacuum," will hardly be denied. But many will doubt whether, as was argued in this case, a vacuum can be created in the mind of one person by the action of another. Those who are familiar with their New Testament will recall the story of the soul from which the evil spirits had been driven out. Here it is: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he said I will return to my house whence I came out. And when cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wretched than himself; and

they enter in, and dwell there; and the last state of that man is worse than the first."

Here was a "soul vacuum," created by the expulsion of evil. And evil returned with greatly reinforced strength. It is precisely so with a "mental vacuum." It can be filled, and must be filled if ruin is to be avoided. No one need leave his mind the sport and prey at evil influences. But the only way to exclude those influences is to keep the mind filled with noble thoughts and sound learning. It is the emptiness that invites and practically insures invasion. And the emptiness is the result, not of the activity of another, but of one's own neglect. Men are very largely what they are because of what they think. This was recognized by the apostle, and his words are true, whether applied to the intellectual or the spiritual life. If character is molded by thought, the thought must be lofty if the character is to be lofty. So we have this advice from the apostle: "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."

We doubt whether there can be such a thing as an absolute "mental vacuum," that is, a wholly tenantless mind. But it may be comparatively empty—so empty as to be widely open to evil. It

must be filled, and with things that are true, lovely and of good report. Otherwise it will become the slave of other influences. It is not enough to "cease to do evil"—men must "learn to do well." Virtue consists, not in the absence of evil, but in the presence of good. That is the teaching both of Christianity and of the non-Christian philosophers.

—*Indianapolis News.*

Ability and How to Acquire It.

"The people that do know their God shall be strong, and do exploits."—DAN. 11: 32.

These words of Daniel form one of the most wonderful promises in the Bible. As the result of knowing God it is promised that man shall do exploits. In our best dictionaries there are two definitions of the word exploit, and the lower definition is the one that is most popularly used. Theatrical managers are accused of exploiting the talents and genius of actors and actresses, capitalists are accused of exploiting the ideas of the inventor. Promoters are accused of exploiting the discoveries of others, and so exploitation has come to mean the furtherance of one's own interests by the employment of purely selfish means. Now, the higher definition of the

word exploit is, "To put to use, to make completely available." According to this definition therefore exploitation is the process of bringing out into use hitherto neglected natural resources and powers, and it is in this sense that we are to understand its meaning as it stands in the promise of Daniel.

Divine Science has not come to create new forces and powers in the individual, it has come to exploit those natural resources and powers which have been hitherto neglected. One of the greatest, if not the greatest, requirement of the present day is ability, and one of the greatest questions of the day, in view of its great neces-

sity, is how to acquire ability. As never before men and woman of ability are required. In our universities we have a new science, the Science of Efficiency. Summoned up in a brief statement Efficiency is the art of accomplishing big tasks with little friction. Ability is man's natural resource which used intelligently makes for the highest degree of Efficiency. Ability is the gift of God, Efficiency is the cultivation and demonstration of this universal benefaction.

Ability is like Love, the more we use it the more we have, the more we do the more we can do. If we have a favor to ask we almost invariably go to one who has the reputation for doing favors, is it not so? We never think of going to one who never does anything for anybody.

There is a market value on ability or productive power. What can you do? said the man to the boy who was seeking a position, "I can take orders and follow directions" said the boy, "The position is yours," said the man.

This boy had ability and he knew it. Efficiency was only a question of cheerfully taking orders and following directions. More than half the failures in the world may be traced to inefficiency

and much of the inefficiency is directly traceable to a false belief. That is a false belief which declares that because a man is not efficient he is not able.

Efficiency is merely the art of doing WELL that which we have the ability to do, and the ability to do is inherent.

The gift of ability is *within* us, but it must be stirred up.—II. Timothy 1: 6, 7.

Those who do great things in this world are those who know their God, if there are exceptions to this rule they only prove the rule.

No student of history and the achievements of really great men can be deceived into believing that because a few bad men have come into prominence that they are not greatly outnumbered by the good men who have left lasting monuments to piety and power.

In some degree those who have done great exploits have known their God. The secret of all lasting power lies in knowing the true God or rather the Truth about God. Lasting power does not reside in godlessness nor in those who believe there is no God higher than themselves.

The ability to be strong and to do exploits is derived from the abiding conviction that apart from God we can do nothing, or better

still, it is the logical consequence of knowing that, "One *with* God is a majority." To know the Truth about God is to know that He is Life of our live, Strength of our strength, Wisdom of our wisdom. To know the Truth about God is to know that we partake of His essence and power, and to know this is to know God.

The electrical scientist knows that there is but one universal electricity of which light, heat and motive power are particular manifestations. The Divine Scientist knows that there is but one uni-

versal presence and power of which each individual is a particular expression, and this presence and power is the omnipresent and omnipotent God.

The electrical scientist knows that he may draw upon the all pervading electrical energy for whatsoever purpose he chooses, and that the supply will always more than equal his demand. The Divine Scientist knows that whatever is right for him to do he may do by the power of the indwelling Divine Mind, and this without fear or failure.

The Gospel of Christ

AND ITS APPLICATION TO THE NEEDS OF THE TWENTIETH CENTURY.

"I am not ashamed of the Gospel; for it is God's power unto salvation."—ROMANS 1: 16.

Before we can discuss the Gospel of Christ and its application to the needs of the twentieth century, we must know what the Gospel of Christ really is. Paul declared he was not ashamed of the Gospel, and then he stated why he was not ashamed of it. To Paul the Gospel meant the power of God, or the All-Good, unto salvation, and salvation meant infinitely more to Paul

than salvation from sin. One might ask why Paul or any other man should be ashamed of the Gospel, since it is the setting forth of all that is good and pure in human experience as well as in Divine instruction. An eminent divine once said that what Paul really meant was that he was *proud* of the Gospel. When we remember the circumstances under which Paul made this declaration,

we shall better understand why he made it. To Paul the Gospel of Christ was not always a thing to be proud of. As a strict member of an orthodox Church the Gospel of Christ was a New Thought, and as such it was not only regarded with suspicion, but with positive contempt. It was in direct opposition to the faith of his fathers, and so far as he could see with his spiritual eyelids down, it was a menace to the religious institution of which he was a devout and fearless advocate. Those who preached the Gospel of Christ were dangerous fanatics, and he sought every means of putting a stop to their preaching and practice. If they were not ashamed of the Gospel, they ought to be, was the conclusion of Saul of Tarsus. No doubt he knew those who, while they *secretly* partook of the *benefits* of the Gospel, were openly ashamed to profess or confess their *gratitude* or their *interest* in it.

Times may have changed, but human nature is much the same. In the presence of those who are still in the Old Thought, the majority of the New Thought beneficiaries are inclined to be reticent and secretive. They may not be actually ashamed of the twentieth century Gospel of Christ, but they are not so proud of it that they

"just cannot be silent" when an opportunity presents itself to introduce the subject for the benefit of others. We sometimes hesitate to speak because of the social, financial or ecclesiastical prominence of those whom we feel might be benefited by the study and application of the Gospel. Again, we hesitate, and justify our hesitancy, to speak to those who are illiterate and obscure, on the ground that they cannot understand. We do not communicate the Good News or Gospel to one man because he knows too much, and we refrain from communicating it to the other man because he does not know enough. Our timidity works both ways, and we never seem to realize that in reality we are *ashamed* of the Gospel.

Paul opposed the Gospel before he learned the Truth, but when he came into Truth he proclaimed It. The average man does neither, and this is why the "average man" is neither hot nor cold. Paul was aggressive. If he was a good hater, he was also a most excellent advocate, and hence the name of Paul has found its way into all great literature, while the name of the "average man" appears nowhere.

Rome was a big city, the seat of culture and cash, and Caesar

was a great ruler; but Paul had a message, and the fact that neither Caesar nor Rome had asked Paul to lecture on the Gospel did not change the fact in the mind of Paul that they both needed it, and needed it badly. He was not ashamed of the Gospel. The bigness of Rome and the greatness of Caesar only served to increase his zeal. His aggressive love was great because their need was great, and he perceived their need. Professing themselves to be wise, they had become fools. They had cultivated Intellect at the expense of Intuition, and matter had quite taken the place of Spirit in their affections. They had "changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things," and Paul concluded that their need of Truth was tremendous. He knew the power of Truth, both from what it had done for him and from what it had enabled him to do for others. The Gospel of Christ was not a mere theory, beautiful but uncertain; it was a Science, exact and demonstrable, and unless it was scientific and mathematically demonstrable, Paul with his logical mentality would have been ashamed of it. The reason for Paul's faith in the Gospel was due

to his ability to prove it. We are never ashamed of a theory that we can reduce to practice; it is the theory that is impractical and visionary that makes it a thing to be ashamed of. The Gospel of Christ is the Gospel of the Supremacy of Mind; it is the Gospel of "the power of God unto salvation"; it is the Gospel of man's superiority not only to sin, but to sickness and to disease of every name and nature. It is the Good news of freedom through Truth understood.

We may be as wise as a serpent and as harmless as a dove in presenting it for the consideration of others, but we must never be ashamed of it. In Divine Science we are not ashamed of the Gospel for we know it as the Power of Divine Mind, which enables us to solve every problem and which makes human existence a constant delight. We are not ashamed to speak to our friends and even to needy strangers about it, nor are we ashamed to speak to assembled audiences, regardless of their prominence in the world of letters or society. Why should we be ashamed to speak of the Power Divine? Preaching the Gospel as Divine Science interprets it, we praise God and exalt man made in His image and likeness.

If the Gospel of Christ is the

announcement of the power of Good unto salvation, it is well for us to know what salvation means. The word salvation is defined as the deliverance and preservation from that which is not desirable. It means to be delivered and preserved from mental disturbance such as fears, worries, distresses and annoyances; from physical ailments, pain, disease and weakness, and from those business cares and anxieties as well as the moral weaknesses which lead up to discord and death.

Now to be delivered and preserved from all that makes existence unprofitable and unpleasant might be considered sufficient salvation, but there is another and a more positive meaning to the word. Salvation on its positive side spells attainment and the accomplishment of all that is necessary to human progress and unalloyed happiness. Salvation in Divine Science means the ability to solve every problem. It means rest, calmness, poise and power on the mental plane, health and strength on the physical plane, prosperity on the financial plane, perspicuity on the intellectual and purity on the moral planes.

It is the power of Divine Love and Wisdom on every plane of man's being, and this is why the student of Divine Science is not ashamed of the Gospel. Would

an inventor be ashamed of a mechanical production that is not only making him a millionaire, but is also lessening the drudgery and the expense of housekeeping? Should Paul be ashamed of that which had caused the scales to fall from his eyes and revealed the Son of God in *him* even as it was in Jesus (Gal. 1: 15, 16)? Should we be ashamed of that which is revealing to us in the twentieth century our One-ness with that God "whom to know *aright* is Life eternal"? If we have been delivered and preserved from much, if not all, that has hitherto made life a burden; if in the place of sorrow and sighing there has come joy and gladness, shall we be ashamed of that which has wrought the change? "Are you interested in Divine Science?" said one woman to another, who had been healed by it, and she answered timidly and almost apologetically, "I have some friends who are *very much* interested. Inwardly grateful but outwardly ashamed was not the attitude of that aggressive Divine Scientist Paul. We may be ashamed of a gospel which postpones the gifts of God to a remote and uncertain future, but we should never be ashamed of a Gospel which brings peace, power and plenty to a people that sit in great darkness. The Gospel of Christ is the announcement of glad

tidings of great joy, for it comes to assure man that he is not the servant of sin, nor the victim of disease. It comes to the man at the gate of the Temple that is called Beautiful, but wherein there is no healing remedy, and it says with authority, "In the name of Jesus Christ of Nazareth, rise up and walk" And, "walking, and leaping, and praising God," shall he be ashamed of the Gospel?

When we do not carry the good news to others it is because we are ashamed or ungrateful. That which has helped us will help others also; therefore, let us glory in the Truth. Let us not be abashed by the Caesars of the world. We have that which they need, and if they say with Felix of old, "Go thy way for this time; when I have a convenient season, I will call for thee," let us not be discouraged. We may sometimes seem to talk too much, but even this is better than talking too little. If "Out of the heart the mouth speaketh," may it not be that our much talking is due to our much gratitude? When Jesus wished to point a lesson to Simon the Pharisee, in whose house Mary Magdalene had entered in order to anoint the feet of Jesus with a costly and fragrant oil, He used a parable. He described two debtors, one for a large and the other for a small sum, who had been

released from their obligations by their common creditor, and then He asked Simon which of the two would naturally be the more grateful, and Simon replied, "He to whom he forgave most."

We feel that we have been forgiven so much in Divine Science. The word forgive means to "give for," and we feel that we have been given a balm for our wounds, a remedy for our diseases and a garment of praise for the mantle of heaviness. In talking about our religion to others, we feel that we are praising God from whom all blessings and no curses flow. We were poor, and the Gospel of God's riches was preached unto us, and the pangs of poverty began to disappear. We were sick and the Gospel of Health was preached unto us, and our diseases disappeared. We were afraid, and the Gospel of Love was preached unto us, fear subsided and a mighty, all-conquering hope and courage took its place. We glory in the Gospel for it is the Good news of the Holy Spirit as our Source of Supply. It is the invitation to the Larger Life with its larger possibilities. The Gospel of Divine Love has turned our mourning into dancing; it has put off our sackcloth and ashes and girded us with gladness; therefore we rejoice and are exceeding glad.

The Well-Born.

So many people—people—in the world ;
So few great souls, love ordered, well begun,
In answer to the fertile mother need !
So few who seem,
To image of the Maker's mortal dream ;
So many born of mere propinquity—
Of lustful habit—or of accident.
Their mothers felt
No mighty, all-compelling wish to see
Their bosoms garden-places
Abloom with flower faces ;
No tidal wave swept o'er them with its flood ;
No thrill of flesh or heart ; no leap of blood ;
No glowing fire, flaming to white desire
For mating and for motherhood,
Yet they bore children.
God ! how mankind misuses thy command,
To populate the earth !
How low is brought high birth !
How low the woman ; when, inert as spawn
Left on the sands to fertilize,
She is the means through which the race goes on !
Not so the first intent.
Birth, as the Supreme Mind conceived it, meant
The clear imperious call of mate to mate
And the clear answer. Only thus and then
Are fine, well-ordered, and potential lives
Brought into being. Not by church or state
Can birth be made legitimate,
Unless,
Love in its fulness bless.
Creation so ordains its lofty laws
That man, while greater in all other things,
Is lesser in the generative cause.
The father may be merely man, the male ;
Yet more than female must the mother be.
The woman who would fashion
Souls, for the use of earth and angels meet,

Must entertain a high and holy passion.
Not rank, or wealth, or influence of kings
Can give a soul its dower
Of majesty and power,
Unless the mother brings
Great love to that great hour.

—ELLA WHEELER WILCOX.

Gleanings.

He who loves money more than honor, will hate it above honesty.

I never see a cripple smile,
Or hear some patient sufferer say ;
"I shall be better in a while
And get outdoors and romp and play,"
But what I sum up all my cares
And every burden that is mine,
Then say if cheerfulness is theirs
What reason have I now to whine ?

I never see a smile upon
A pale white face, but what I feel
A sense of shame that I go on
Believing my own troubles real.
Making a mountain of my care
Instead of laughing it away,
Pouring my wails upon the air
And whimpering throughout the day.

If hope still lingers in the breast
Of one shut in a tiny room ;
If one deformed can smile and jest
And see hope shining through the gloom,
Why should I, having health today
Throw up my hands in grim despair,
And whine and whimper on my way
Before my trifling bit of care ?

—E. A. GUEST.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

AUGUST, 1913.

No. 11

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The Nature and Right Use of the Will.

"In every work that he began . . . he did it with all his heart, and prospered."—II. Chronicles, 31:21.

The nature and use of the will is a subject for the most practical consideration, since no matter what our ideals and desires may be, we must have the will to put these ideals and desires to practical use, otherwise our mental muscles will atrophy through lack of exercise.

All thought control, and body control for that matter, is dependent on an intelligent exercise of the will, and when I say intelligent exercise of the will I mean that exercise of the will which is conducted according to science or ascertained Truth.

Will is force, even as electricity is force, and hence it needs wise direction if it is to work constructively. Some there are who repudiate will power on the ground that it is "blind, stubborn and headstrong," but a little sober reflection reveals that it is not the will that is "blind, stubborn and headstrong," but the individual's ignorant use of the will. In our ignorance we used to think that electricity was "blind, stubborn, head-

strong and dangerous." Now we know that electrical force, when scientifically employed, is one of the most beneficent agencies in the universe.

Under wise and scientific direction electricity is made to serve innumerable helpful purposes, and in like manner the will, under the direction of spiritual Reason, may be made to serve man's highest purposes. The relation of Will to Achievement is plain, since it is impossible for man to acquire or to achieve except as he *determines* to acquire and to achieve. The wish to acquire without the accompanying and essential *will* to acquire is fatuous and unprofitable. That is not altogether a foolish statement which declares that "Hell is paved with good intentions." The world is full of people who are continually making good resolutions, but who refuse to employ the all-conquering will to "make good" those resolutions. We speak of men as strong-willed and weak-willed. We admire the one and we excuse the

other, but this is because we have not yet learned that will is again like electricity, and what we call strong and weak in the exercise of the will, is nothing more nor less than the positive and negative uses to which the individual puts the will. Like Life and Mind and Electricity, there is one will common to all men even as there is one mind common to all men. The only weakness of the will is when it would be something of itself, something separate and distinct from the will of God, or that supreme will, which *is* God. When what we call our will is allied with Divine will then are we strong-willed indeed. When we know that the Divine will is Health and Harmony and Wholeness and we will to become a medium for the Divine will to work through, then are we more than conquerors through that which we permit. The will is that mental muscle by which man lifts himself into that which he *wishes* to be. "Whatsoever thy hand findeth to do, do it with all thy might," is the scriptural injunction. This "might" is mental, not physical, and the greatest mental might is the will working in harmony with "The powers that be." Failure in most instances may safely be traced to a combination of ordinary means and ordinary application, while success may

be largely attributed to a combination of ordinary means and *extra* ordinary application. When man learns that he is not a mere straw thrown upon the stream of consciousness, he will learn that within him is the power to swim up stream. Any old dead fish can float down the stream, but it takes a man of will to buffet the waves which threaten to engulf him. Let it be understood that what men call willfulness is not what we call will, but the failure to *exercise* the will on the plane of the Highest. When this is understood it will be seen that will is the determination to accomplish that which we have a right to accomplish. A great man once said, "The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*—a purpose once fixed, and then victory or death! That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it." That old saying, "Where there is a will there is a way," has often served to reinvigorate those who have through painful experiences arrived at the conclusion that the *only* way is the way of the grave.

The right use of the will is the way to Power. Would we be well, we must will to be well, for the will to be well is the prerequisite to every cure. Without the will to be well, not even Jesus could effect a cure. "There were places wherein he could do no mighty works because of their unbelief," or unwillingness.

The exercise of the will played a most conspicuous part in the work of the Master.

"If thou *wilt* thou canst make me clean" expresses a belief in the power of Jesus to cure, but a doubt of his willingness, a doubt which was quickly dispelled when Jesus said, "I *will*, be thou clean." To the man at the Pool of Bethesda the Great Healer said, "*Wilt* thou be made whole?" A holy man was accustomed to say, "Such is the force of our will, joined to the Divine, that whatever we wish to be *seriously*, and with a true intention, that we become. No one ardently wishes to be patient, modest, or liberal, who does not become what he wishes." It is sometimes argued that Napoleon was a strong-willed man, and that his strong will was his ruination. Would it not be nearer the truth to say that what his strong will built up his selfishness tore down. Not the strong will of Napoleon, but the selfishness and cruelty of his nature was

his undoing. Jesus was pre-eminently strong-willed, but he was the most unselfish man that ever trod this planet.

It requires a stronger will to resist the temptation to rule a world than it does to yield to the temptation to take forcible possession of an adjoining kingdom. When Jesus was shown all the kingdoms of the earth which he might have possessed at a sacrifice of his Ideal, he employed the majesty of will to overcome the temptation. The will of Jesus was the will of God, and the only legitimate exercise of that will was in the direction of success through righteousness. We may wish to be like Jesus, but we must also will to be like Jesus, otherwise we shall spend our days pining for piety, but never attaining to it. The proper use of the will is to place the individual where the universal can function through him without obstruction or interference. To him that hath will, and uses it according to wisdom, shall be given, and to him that hath will and uses it not according to wisdom, shall be taken even that which he hath. Like the muscles, the will becomes strengthened with use. The difference between the inferior and the superior is largely a difference of the will to progress. It is not so necessary to break the will as to give wise direction to it. It

is not necessary to repudiate it, but if we would be what we wish to be.
to use it intelligently. Not for less Meditation—I will to be the me-
but for more will should we pray dium of the Divine will.

Hustle and Grin.

Smile and the world smiles with you,
Knock, and you go it alone;
For the cheerful grin
Will let you in
Where the kicker is never known.

Growl, and the way looks dreary;
Laugh, and the path is bright;
For a welcome smile
Brings sunshine, while
A frown shuts out the light.

Hustle! and fortune awaits you,
Shirk! and defeat is sure;
For there's no chance
For deliverance
For the chap who can't endure.

Sing and the world's harmonious,
Grumble, and things go wrong,
And all the time
You are out of rhyme
With the busy, hustling throng.

Kick, and there's trouble brewing,
Whistle, and life is gay,
And the world's in tune
Like a day in June,
And the clouds all melt away.

Our Common Enemy.

"Let us go up and possess it."—NUMBERS 13: 30.

Meditation—"I have dominion through Christ."

Someone has said that "Man is no bigger than his fears," and again we are told that, "Man is circumscribed within the circle of his own limitations." These trite sayings have become almost axiomatic, so much so, that the average man accepts them as true, and especially so when they are applied to himself.

The common enemy of man is the *belief* in limitation, and I emphasize the word *belief*. The history of the race furnishes us with abundant evidence of the fact that limitation is largely a question of personal acceptance. We accept limitation when we should rise above it. We work *down* to what we *can* do when we should work *up* to what we *desire* to do. It is easy for us to imagine the race in its tribal days, hemmed in by its adjacent mountains and laboring under the belief that beyond these all is empty space.

I say it is easy for us to imagine this because it is not so many

hundred years ago when other continents knew nothing of the existence of this very continent of ours. From time immemorial man has instinctively regarded limitation as an enemy, and while the majority have accepted it as an unconquerable enemy, the intrepid explorer has gone forth to break down the barriers and open up new territory for the timid and tired, but non-investigative.

Leaders of men have not always been understood even by those who ought to have supported them. A Columbus discovering a new continent, or a Moses discovering a Land of Canaan are not to be envied their experiences. Our Bible reading this morning will be helpful to us if we take it out of its historical setting and interpret it as the experience of every man written large. Moses had become weary of the customs and conventionalities of the Egyptians. The limitations imposed by the Pharaohs had be-

come intolerable. He desired freedom and the possibility of expansion for his people. This involved adventure and temporary hardship, but it also meant liberty and progression. There was a price to pay, but it was worth the price. Moses knew this both for himself and those who followed him, but the *people* did not know it, and hence their frequent murmurings. He had brought them out of a country wherein slavery had been their only portion, and because they did not immediately enter into the Promised Land they became sullen, and in some instances openly rebellious. In their long journey they had come to the foot of a range of mountains beyond which was the land of Canaan, and Moses had dispatched several of the men for the purpose of spying out the country. Their mission was to see if the land was productive, and also to learn something of the character of its inhabitants. In due time the spies returned with the most glowing account of the richness of the country. A veritable land of milk and honey, and such fruits as they had never seen before; but there was one reason why they could never hope to enter and enjoy its blessings. The belief in limitation made them magnify the inhabitants out of all

true proportion. "The people be very strong and we cannot contend against them," was the conclusion the majority had arrived at, but fortunately there was one man who would not listen to this suggestion, Caleb, who had gone up with the spying party and who had seen all that they had seen, listened as long as he could to those who argued against their own prosperity when he suddenly cut them short. Impatient with their belief in limitation he cried, "Let us go up and possess it, for we are well able to overcome it." "If the Lord delight in us, then he will bring us into this land and give it unto us." One positive man overcame a host of negative suggestions, thus proving the truth of the Biblical statement that, "One with God is a majority."

When Napoleon was told that the Alps were impassable, he declared, "There are no Alps." To the man who accepts no limitations, there are no limitations. If "man is circumscribed within the circle of his own limitations," we must inquire if this circle is formed by God or by man's own mistaken beliefs. If the binding circle is formed by God then it were folly for man to attempt to break through it; but if the circle is formed by man's BELIEF in limitation, by his fear of the unknown

and the ropes of ignorance, then like Caleb of old, he must break through the wall of his self-imposed limitation, and "go up and possess" that which *God* intends him to have, but which *he* must take. Sometimes we conclude that God does not intend us to have certain blessings because they do not come to us instantly. We expect a land of milk and honey to jump over a mountain and lay itself at our feet before we can be convinced that God intends us to have it. The lesson we have to learn is that God has placed at our disposal every good thing. God's work is done and we must take advantage of it. It is not enough for us to long for the things that make for peace and power; we must gird up the loins of our mind, and "go up and possess them."

Man, made in the likeness of the Unlimited God, cannot be limited except by his own consent. The thongs which bind are tied by ourselves through ignorance of our God-given supremacy. We have forged our own fetters and we walk up and down like a hyena in a cage to which we have the key. The belief in limitation is a prison wall which the race has built for itself, and the strange part of it all is that the building has been done from the inside.

The stones of fear and the mortar of a growing conviction have gradually enclosed us so that we cannot look beyond the range of personal experience, and personal experience ever suggests the impossible, except where God has become our salvation. We are impressed differently by the same experiences.

To the great majority the Red Sea, the mountains of Canaan and the Alps are impassable, but to a Moses, a Caleb and a Napoleon, these become insignificant by comparison with the greater thing in view. We can easily shut out from view the great orb of day by merely holding a copper penny before the eye. The belief in limitation is the small thing which makes the big thing unattainable until the small thing is removed. By denying the suggestion of limitation and asserting our One-ness with Omnipotence we are able when the occasion demands the acquirement of that which is necessary to our well-being to "go up and possess it." Fear would cause us to magnify pygmies into veritable and unconquerable giants, while trust in God enables us to reduce our enemy to its native nothingness. The belief in limitation is the natural consequence of a belief in a power opposed to Omnipotence. Once realize that Omnip-

otence means the ONLY POWER and the belief in another power disappears. We are well able to overcome all that is unlike God. Let us use them in the strength of the Holy Spirit and enter into the possession of our God-given rights. All things are possible to them that believe they are possible.

So you may be as thirsty for fame as a cricket is for cream ; but, if it comes to a fair question, whether you are to please the mob, or do the thing as you know it ought to be done ; and you can't do both, and choose to please the mob, it's all over with you—there's no hope for you ; nothing that you can do will ever be worth a man's glance as he passes by.—JOHN RUSKIN.

The Triumph of Genius not Luck.

A Connecticut octogenarian has worked for fifty years on an invention and has made more than three hundred models, each of which was unsuccessful except the last one. He has sold his invention for a big fortune. He says:

"Many times I was disheartened and was about to smash my models and give up, but then I thought that if I kept on trying I had a chance to win, while if I quit there was no chance at all. At last, by accident, I hit upon the secret."

By accident? Isn't the old man in error here? Is the result of fifty years' work an accident? All

inspirations, ideas and mechanical "secrets" come we know not how or whence, but they come only to the mind, that is prepared. Ideas are opportunities only to the mind that can grasp them and utilize them. It took fifty years of study and experiment on the part of this to fit him to comprehend a certain mechanical principle. There was no accident about it. The real basis of his success was his persistency. A million men would have given up in failure. He realized that his only chance of winning lay in continued trying, and he, the one man in a million, kept on.—*Troy Standard Press.*

The Law of Compensation.

For our silent meditation this morning let us take this statement of Truth, "God is my unfailing Substance—*God* is my *unfailing* Substance."

Readings:

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.—Deut. 28: 12.

Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.—Job 22: 25.

The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever.—Ps. 22: 26.

The Lord is my Shepherd; I shall not want.—Ps. 23: 21.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.—Ps. 34: 10.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—Ps. 36: 8.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: and we shall be satisfied with the goodness of thy house, even of thy holy temple.—Ps. 65: 4.

For the Lord is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Ps. 84: 11.

Yea, the Lord will give that which is good, and our land shall yield her increase.—Ps. 85: 12.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.—Ps. 103: 5.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.—Ps. 107: 9.

Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.—Ps. 116: 7.

I will abundantly bless her provision: I will satisfy her poor soul with bread.—Ps. 132: 15.

Thou openest thine hand and satisfieth the desire of every living thing.—Ps. 145: 16.

Riches and honour are with thee; yea, durable riches and righteousness.—Prov. 8: 18.

I cause those that love me to inherit substance; and I will fill their treasures.—Prov. 8: 21.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—Prov. 13: 7.

Wealth gotten by vanity shall be diminished; but he that gathereth by labour shall increase.—Prov. 13: 11.

The righteous eateth to the satisfying of his soul.—Prov. 13: 25.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.—Prov. 19: 23.

By humility and the fear of the Lord are riches, and honour, and life.—Prov. 22: 4.

If ye be willing and obedient, ye shall eat the good of the land.—Is. 1: 19.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.—Is. 58: 11.

I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.—Jer. 31: 14.

For I have satiated the weary soul, and I have replenished every sorrowful soul.—Jer. 31: 25.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

Blessed are the meek for they shall inherit the earth.—Matt. 5: 5.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—Matt. 5: 6.

Even so hath the Lord ordained that they which preach the gospel should live by the gospel.—I. Cor. 9: 14.

Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God.—II. Cor. 3: 5.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II. Cor. 9: 14.

My God shall supply all your needs according to his riches in glory by Christ Jesus.—Phil. 4: 19.

GOLDEN TEXT.—“With what measure ye meet, it shall be measured to you again.”—MATT. 7: 2.

The sermon on the Mount is the basis of all true religion. There are those to whom it is the only moral code, their only rule of life. So far as they are concerned, all of their thoughts and acts are governed according to this wonderful oration. There are thousands, however, who have not penetrated to the depth, to the philosophical, scientific depth, of the words that we have just quoted, “With what measure ye meet, it shall be measured to you again.” In a vague sort of a way we have seen back of these words the

prophecy of what will surely happen to us if we do that to others which is not right.

We have long associated this idea with these words in our minds, so that we have come to the conclusion that any attempt to injure another must perforce set in motion a law of just retribution; that it must come back to us, and, very frequently, if not always, with some degree of interest. We have applied the law on its negative side. In a half-hearted way, perhaps, we have applied it on its positive side.

We have been told that, if we are good to others, God in turn will be good to us.

Some there are who have been good to others with a purely selfish motive. They have given in order that they might receive again. Others there are who give in the most unselfish spirit, not hoping for any return, feeling it a privilege to give, and not expecting any recompense whatever.

Both of these thinkers have failed to derive the benefit from the operation of this law of compensation. The man who gives hoping for a return as a rule does not get it. The man who gives, not hoping for a return, very frequently does not get it. He gives freely, gladly, and does not complain, and does not whine when he has given all he has, and finds himself reduced to a phase of pauperism. We have many such instances in the world of men who have given as did Job of old.

When Job was reduced to poverty and disease, and approaching dissolution, we find him crying in protest against his condition. We find him reminding God of His many acts of benevolence, of charity. We find him asking God if there ever was a time when the widow and the orphan were not something to which and for which he did the very best that he could.

It seemed as if Job had spent his life in the service of others; and yet, when his own hour of affliction and trial and poverty came, there was none to save him.

This has been the experience of great numbers of people. It has been the experience of many of you who sit here, no doubt, that you have spent your lives in the service of others, and find yourselves reduced to comparative poverty; that you have given freely and gladly and willingly, and find yourselves in this great metropolis without money. This is not an uncommon experience at all. It is so common that we have come to regard it as something that we might look forward to with some degree of confident expectation. We have spent ourselves in the service of others, and here we find ourselves strangers in a strange country, without the wherewithal to meet our every day expenses.

This, my dear friends, is because we do not understand the law of compensation. We do not understand that it is a law that with what measure we meet, it shall be measured unto us again. Not understanding it, we maintain an attitude of mind toward our experiences that completely shuts off the source of supply. We give in a spirit of investment

in one instance. In the other we give, hoping for no return; and, worse than that, not expecting it, and, according to our expectation it is done unto us. We do not get it.

The words of Jesus are applicable to our present day experiences. In the Sermon on the Mount He says, "Give, and it shall be given unto you, good measure, pressed down, and running over, shall men give into your bosoms."

We have various ways of interpreting these words, but there is only one scientific way to interpret them. We are to give our substance to those who stand more in need of it than do we; but we are to give of it with the feeling that giving not impoverish, neither does withholding enrich. We have come to feel that we must provide for the rainy day; we must lay up treasures for old age, decrepitude, uselessness and incompetency. We have hesitated long and seriously about giving to some needy one, and then we have gone our way. Time and again we have seen a needy child on the sidewalk, and we have tried to take some comfort from the fact that many people have passed by before who may have given, and many will come after who may yet give; and that seems to absolve us.

This, I say, is a common experience; it is so common that there is not one sitting here who has not experienced it. The result is, where many think this way, few become the beneficiaries. The child stands there until late at night selling his papers, and perhaps returning to his dingy quarters not having sold them all—a quite possible circumstance—a loser on his evening's business trip.

I have in mind two young men who went into business here in New York some years ago. They rented a little store on Third Avenue, a very humble beginning. They used the rear part of the store for their dining room and sleeping quarters, as well as for storing excess of merchandise that their scanty front room would not hold. They prospered there. At the end of two years someone suggested that they go over into a better part of the city.

One of these young men was quick to respond to the suggestion. The other hesitated, held back, pointed out all the obstacles and all the impediments in the way, the increased rental, the necessity for having other employees, the burden of increasing their orders, and carrying a better line of goods. He argued that the time had not yet come; that they

had better be satisfied and go on just as they were. The other young man was of a more positive character. He brought friends, and he brought arguments to bear upon the wisdom of making the change.

They made the change. For several months it was quite a struggle. The positive young man assumed an additional expense; he began to advertise. The negative young man began to be afraid, and besides, he thought only of the advertising part of the business. The trade grew, and the positive young man saw an opening farther down town. He suggested the wisdom of renting. The rental was very high. It almost paralyzed with fear the young man of negative thought. He did not give his consent except in a very reluctant way. He did everything he could to oppose what he believed was a most hazardous undertaking.

Again, pressure was brought to bear, wholesalers and friends and relatives agreeing with the positive young man, that their success up to the present warranted them in assuming the larger responsibilities. The change was made. Again, another store was taken, until five stores were taken, and all the while this young man of the negative persuasion was gen-

erating in his system a disease directly traceable to his negative thoughts and his persistent worries. When they were making sixty thousand dollars a year, he was shining his own boots, rather indifferently. I used to see them. He was still pressing his own trousers under his pillow. Badly pressed they were.

On the other hand, the other young man stopped shaving himself altogether; paid twenty-five cents for his shaves, ten and fifteen cents for his shines, had his clothes pressed at the best tailors in his immediate neighborhood; had his clothes made by the best tailor he could find, assumed, so far as the negative young man was concerned, positive extravagances. The negative young man always looked forward to a crash coming; the business could not stand it. Presently the positive young man had an automobile, and the negative young man did not know how it was going to keep up. Meanwhile, his bank account was swelling all the time. He was not paying for shaves, or shines, or buying automobiles, and his bank account was going up, and so were his fears, showing that, no matter how much a man has in the bank, if he is filled with fear, he is not rich. This young man was the poorest young man I ever knew,

considering the fact that he had over a quarter million dollars. His lunch was the kind of lunch that he used to have on Third Avenue. The other young man went into the very best restaurants down town.

Finally the issue came. The crisis arrived when the disease of the negative young man made it quite impossible for him to go on with his business. He had so persistently worried about the foolish purchases of his positive partner, who happened to be the buying member of the concern, that whenever the cases of goods would be brought up and landed on the different sidewalks, he would have what his partner called a "caniption fit." It would increase his disease. He could not sleep; he could not eat. He did not dare to take a much recommended ocean voyage because he could not tell what would be going on in his absence. His partner might be buying New York.

Someone sent him to me. It was not too late to heal his disease, but it was just a little too late to change the current of his thought instantly. He had arrived at the conclusion that the only thing for him to do was to dispose of his interest in the business, this in protection of his business partner, and in greater

protection to himself. He now had a very snug bank account. He realized that if he took the capital out of the business, it must cripple his partner, but that was his partner's responsibility. He had been extravagant, reckless, and perhaps he needed this lesson; so the climax came when he sold his interest.

The positive young man went to the wholesalers and told them of his plight; showed them that the business was good and convinced them that with the investment of more capital, it would increase in volume. The wholesalers were satisfied. They advanced the necessary means to purchase the partner's interest.

Since that time the positive young man has bought five more stores. The other man's bank account has slowly but surely been going down, because he is fearful to invest. He has taken a position, a good position; is earning about one-tenth per annum of that which he would have been earning in his business; but he is satisfied in a way; he is satisfied that he is not investing his own money, that whatever purchases he makes he is making with the other firm's cash. But there is a law of compensation here. Making his purchases with the other firm's cash, it is the other firm which is mak-

ing the money; and his partner argued that to make purchases with one's own cash was to make one's own profit. And, after all, is not this the policy of all the great business enterprises in the world?

"With what measure ye meet, it shall be measured to you again," even in the ordinary affairs of life. We may go on scrimping and saving all the days of our life, and then at the end of our career, our little or big bank account may be swept away by the very disease that we have generated in our system through worry and anxiety.

The fearless spirit measures nobly, generously. He *lives* the law of living and letting others live. He does not believe that the law of compensation works upon one side only, that of accumulation. He knows that the law of compensation works on both sides, accumulation and distribution.

He is a wise man who has learned that distribution is a science. He is wise who has learned the arts of generous giving without hope of recompense, the arts of keeping the channel of distribution open, whether that channel is confined to what we call spiritual education, to moral improvement, to civic betterment, or to the industrial situation. The

other day I read of one of the biggest concerns in this country which, after one of its director's meetings, came to the conclusion that its profits were sufficiently large to warrant it in reducing the working hours of its employees, and increasing their salaries. The salaries of the employees were increased ten per cent., and the working hours reduced twelve and one-half per cent. At the end of the half year, when the reports were brought in, it was seen that the firm had made more profits through that half year than in any half year during its existence. What the men had gained in time they had made up in quality of service. They had not "soldiered;" they had not tried to see how little they could give for the amount of money they were getting. They had striven to show their gratitude for the increase of salary and the reduction of hours by a more thorough consecration to their work. The firm rather expected to find that its profits would go down a little; but then it wanted to be generous. It was very much surprised.

A young woman told me last week that she became very much interested in a philanthropic movement here in New York, a movement that she felt was very worthy, a movement that she felt, to the

extent of her ability, she would like to assist. She gave sparingly at first; and then there came greater demands which she recognized. She overcame her qualms of fear, increased her donation, expecting that at the end of the quarter, when the lawyer would send in the report of her affairs, her account would show just so much less than at other times. She had given liberally and generously; and at the end of the quarter, the lawyer submitted his report, and it seemed that some stock which she had considered for years to be practically worthless had just begun to pay, so that, in addition to what she would have had, had she not not given to this charity, she had two hundred dollars more in the bank than she would have expected to have if she had not given a cent.

I suppose this is because we have grown into the feeling that we must protect ourselves against future poverty. We feel that we cannot give to this, or that, or the other thing. We feel that we cannot make this, or that or the other investment. There is always about us the fear of loss, there is *always* about us the *fear of loss*; and it is remarkable how that fear cripples.

The courageous investor in the world measures in a large way. If

he has not capital enough of his own, he strives to borrow it. He invests borrowed capital with the courage and the conviction that it will return to him by a certain law which in some way, intuitively, instinctively or intelligently, he understands. All big men are built on these lines. The great majority of us are bargain-hunters. We scan the papers on Monday morning with a degree of intensity that we rarely ever search the scriptures for bargains. We flock in herds and swarms to the department stores to get something for nothing, or next to nothing; and we take it home to discover, very frequently, that it is not what it was represented to be; that it is shop-worn; that it lacks those very essential characteristics which go to make up the fine garment, of fit and fabric. It does not suit. We find we have paid nearly as much for it as if we had gone to a first-class shop, and we never feel as comfortable in it; and yet, by a very strange perversity, of the human mind, we need another suit, we do the very same thing over again.

It is remarkable that we do not learn our lesson, remarkable that we do not realize that we must pay in some way for what we receive, because back of it all there is a law of compensation. The

moment we try to get something for nothing, we grind somebody down somewhere. We may not see him, but he is ground, and he is horribly ground. If you want to see how they are ground, I wish some of you would step into that little exhibit on Twenty-third Street, near the Sixth Avenue railroad station. I want you to see the evidence of the grinding process which is all due to this mad principle of trying to get something for nothing. You find bunches of violets made by baby fingers, consuming twelve hours of valuable time, six or eight of which should be spent in the sunshine playing, and for the bunch of violets the baby's mother is receiving fourteen cents. You wear them in your bonnets, and you don't know how they were made, but you got them reasonably, perhaps.

We find fancy vests for one dollar and eighty-five cents, marked down. Go into the exhibit and find how they were made. You cannot get a fancy vest for nothing. If you get it for next to nothing, the other man, the one who made it, cannot wear a vest. If he does, it is a ragged one.

No, my dear friends, this law of compensation has come to us to teach us a glorious lesson. It has come to teach us that there is a

law of harmonious, painless circulation. Modern physicians tell us that every disease in the category of diseases is directly traceable to congestion, and that the only infallible remedy for it is the restoration of harmonious circulation. Now the modern physician is talking to us about our carcasses, not talking to us about our cash. Jesus talks to us about our cash. He tells us that we cannot hold back in usury; that we cannot defraud the servant of his wages; that is, we cannot Jew him down and get a good servant. We try to get a maid for seventeen dollars to do twenty-dollar-a-month work. We cannot expect it. The wise man says to his wife, "We cannot do it. We cannot do it in business. Don't try it."

We are all guilty. The Jewing down game has become a popular one. We go into a store and we Jew a man down in his price. He has already anticipated us, because he has raised it two dollars before we came in. He knows what we are doing; we cannot trick him. He has been too long in the business.

The whole world is conducted on this false basis of inequality of distribution. We are selfish in our attitude toward labor, and it is one of the worst phases of selfishness in the human mind. Now

it would be very bad, indeed, if it were limited to the clothes we wear and the servants we employ. It would be bad enough; but in the New Thought of things we are realizing that these thoughts sink deeper than the clothes and the bonnet and the servant in the house. We are learning that congestion of the pocketbook makes for congestion of the bodily organism. We are learning that by squeezing the dollar until it shrieks but does not multiply, we are squeezing our very innermost intestinal tract. We are learning that there is a physical correspondence. We are learning that selfishness has a disease corresponding to it in the bodily organism. That is not a foolish statement of the Bible where it says that God loveth a cheerful giver, not at all. The cheerful giver really loves himself; and so he may. The cheerful giver is a happy man, and, almost invariably, a healthy man. The uncheerful giver is pessimistic, sickly, providing against the contingencies of old age, and becoming old before his time. That which he anticipates, he gets quickly. There is a law of compensation. Measuring to old age, he gets it, good measure, pressed down, shaken together and running over. He becomes depleted through worry, impoverished

through fear depresses himself through not giving—a veritable scourge.

These words of the Master are susceptible of application to all the affairs of life. We must learn the arts of giving unselfishly. A man went to Sam Jones some years ago, in the South, after Sam Jones had preached one of his wonderful sermons. He said, "Mr. Jones, I would like to see you privately sometime." Mr. Jones said, "You can do it now. Let us go back in this little room." So the man went back with Sam Jones. He said, "Mr. Jones, I am not a member of your church, but I have been a church member for fifteen years, and I am growing tired of some things they are doing in the churches. I am growing tired of this constant begging for money." Mr. Jones was very quiet, and allowed the man to go on with his story, and he said, "Ever since I have been a member of the church I have given a dollar every month, and I have given five dollars at Christmas time, and the minister keeps dropping me notes, and telling me that I ought to increase my contributions. And," he said, "I do not see how I can afford it."

Mr. Jones said, "You have been in the church fifteen years?" "Yes." "How much did you have

when you went into the church?" "Well," he said. "I didn't have nothin'." And Mr. Jones said, "Well, why?" "Well," he said, "I used to drink a great deal." "Have you quit drinking?" "Yes," he said, "I have not drank for fifteen years." "Well," said Mr. Jones, "how much have you got now?" "Well, I own a little house I live in, and I got two mules, and I have got six acres of ground, and I have got just a little money in the bank." "Well," he said, "two mules, six acres of ground, and some money in the bank, and you don't drink." He said, "Do you remember when you used to give everything to the devil; when you did not have any mules, and did not have any land? Now," he said, "you begrudge seventeen dollars a year to the church, and you have got two mules, and you have got your land, and your home and your children. I think you are a very mean man."

The man learned his lesson. He had been working on the basis of accumulation and not distribution. The church has blessed him, richly blessed him, but he was leaving other people to support it. The same experience took place right here in the Fifth Avenue Baptist Church. Everybody wanted Mr. Rockefeller to

support the church. Mr. Rockefeller was doing his best, and getting rich all the time. The others were falling back on the rich man, and they were getting poor. They did not see any association between their attitude of mind and the law of compensation. They could not see that their failure to increase their substance was due to their failure to give out.

You cannot close up the end of a hose pipe and have anything come in at the other end. It does not work that way. Most men are like funnels, big at the receiving end. You can draw your own inference as to what occurs at the other end. Why are they that way? They are not responsible. This is not a diatribe on personal weaknesses at all. This is simply the exposure of a condition of thought that has made for poverty, and still continues to make for poverty.

We are funnels because we have not been taught. We have been taught to protect ourselves against future calamity, and against old age. We have been taught the saving habit, to keep and not to give. We have been taught that the saving habit is the only thing by which men are to be saved later on. They have hoarded pennies because pennies become pounds. Whoever became rich

through saving, really rich, through saving? Not one man in ten thousand. The men who have become really rich have become rich through investing, courageous investing, not through saving. A man cannot save in a lifetime enough to be considered a rich man. It is not saving that makes us rich. It is the proper use of the things that we have saved; in other words, it is trading. The boy begins to trade, and sometimes we rather regard the swapping of a jack-knife for a few cards as a somewhat reckless thing to do, and we feel he is degenerating into a gambler. No; it is a sense of change. He might keep his jack-knife all his life until it rusted and wore out, but he would not have anything new in his life.

You may save your money until you are black in the face, but you do not get any pleasure out of it. I know one of the richest men in this country who has what I said to his wife, "the kitchen habit." I do not know whether you know what the kitchen habit is. In the early days, that man wanted to save so very much that he would not allow a light anywhere in the house except where necessary; and so the lamp was always lighted in the kitchen, and the good wife sat by it with her sewing, or work of any kind, and the children were

grouped around, all dependent upon this one light for whatever they wished to do. The parlor lamp was never lighted. It was an ornament.

The result was that those girls grew up in the kitchen.

He happened to be interested in business with a very progressive spirit, a very positive mentality, and his business grew in spite of himself. The positive man carried along the more negative man; in other words he made his fortune for him, but he could not teach him how to enjoy it. The other man enjoyed all the good things of life. His children grew up cultured and refined, while my dear old friend still sat in the kitchen. Finally, the wife grew tired of this, and she said, "This thing has gone far enough. These girls must have better opportunities to meet young people of their own kind, and I am going to see to it that they are properly equipped. I want you to get a house in a decent, respectable neighborhood, and I want you to see that it is a good house, and I want it to be well appointed, as well appointed as Noel's house."

Well, the old gentleman did not see it that way. He thought it was going to give those girls false notions of life; that they would get away from the kitchen, and

into the drawing room if she kept it up; and she did keep it up. They got a beautiful home, on a beautiful avenue, but that old gentleman sits in the kitchen. The wife has got new dresses, and more new dresses; and his bank account has not become diminished; but he has got the kitchen habit. They cannot drag him into the front room. What he has gained in money he has lost in culture and refinement. They would not want to drag him in. He is a nuisance.

What is the use of money with unculture and unrefinement? And here again comes the eternal law of compensation. What the old gentleman has so diligently saved, the youngsters will recklessly squander. They have got the *new* habit. How much better for that dear old man to have kept pace with his increasing fortune, according to the law of righteous distribution, doing almsdeeds and kindnesses, making it possible for his children to have something more than they could get with him, a finer polish. Poor children! they cannot be cultured; they have only been at the culture game for two years.

Poverty is due largely to our inability to understand this law of compensation. Sometimes we say, "I am so poor I cannot do

things." A short time ago I saw a few little newsboys do something that was a real object lesson. A little chap came into their midst whom, it was plain to see, was in distress. His mother had been taken away out of their little back room, and he had been thrown out of a home. It was my privilege later to do something for him. He was a shy little boy, and one of the boys talked to him for a moment, found out what his plight was, that he did not have bread. They did not have much. Seven boys each took two papers and gave them to him, so that he had fourteen papers, and they only had nine each. He was richer than any of them. Today he is a prosperous newsboy. He sells his papers every evening. I am still interested in him, and he is growing.

You would hardly think with a few newspapers under your arm you could be of very much use to any other little fellow, but there it is. We can all do something. Don't let us pass an opportunity. Don't let us pass by an opportunity, and especially now since we are in this thought. In this thought we are learning that God is our substance. In this thought we are learning that we cannot exhaust the Infinite. In this thought we are learning that Divine Mind

is infinitely greater than all the banks in the universe. In this thought we are learning that we can give and we can receive according to a well defined, well operating law; that there are none of us so poor that we cannot make some compensation to society for the very privilege of living in it, and being one of it.

There is always some member of society who is a degree worse off than we are. I do not care how poor we are, we can never be reduced to much less than nine newspapers, and the contributions of those boys gave to a little boy one breakfast.

Let us take this law of compensation, then, into our daily lives. Are you afraid to buy the necessary clothing? Are you so afraid to buy the necessary clothing that you keep your garments year after year, until they are all worn out and moth-eaten, and you feel ashamed of yourself? Don't do it. *Don't* do it. What you save, society loses. There is an extravagance that is positive economy. There is an economy that is a positive extravagance, because it wears on the system. Get what you want, get it joyously, gladly. Give away the things that are in your closet that have become outworn, the things you wish you might get rid of. Get

rid of them, and get another suit. It may be hard; you may feel that you could make so much more and better use of the money; but let me say to you, and when I say it to you I am not telling you anything new, you feel fifty per cent. better in a new suit; you look a *hundred* per cent. better.

Your thoughts are affected by your garb just as much as they are affected by certain bodily conditions which re-act upon your mind.

There is a science of right dressing, a *science of right dressing*.

New Thought has come to teach us that Christianity is not manifested in doleful appearances. We are not all supposed to wear most unbecoming colors. I think perhaps the time may come when men will wear purple jackets, if purple is becoming to them. I hope not, because I do not like purple; but I do not see why men should always wear black if they do not wish to. The time is coming when the individual will consult his own artistic tastes. I wish they might do it a little more now. Some are prone to hug their garments a little too long. There is no necessity for it. Really it all comes through a belief in limitation, every bit of it.

With what measure we meet, it shall be measured to us again.

Let us measure liberally, generously. Don't let us hunt for bargains, because the average bargain is a beat. I am speaking from personal experience. I walked for two hours down Broadway looking into stores for suits. I got one; it did not suit, and another fellow is wearing it, and it does not suit him. I did not realize that back of it all there is a law. I was trying to get something for nothing, or next to nothing.

You cannot do it; you cannot do it. Let us take this thought into the world, because back of that thought is not the idea of extravagance, but the idea of manifesting ourselves as the offspring of Infinite Substance, which is God. It is not presuming upon anything at all. It is simply taking God at His word. No good thing will He withhold from them that walk uprightly. A man is not walking uprightly when he feels that God is his source of supply, and then fears to get what he needs. That is wabbling.

If this thing means anything, it means that God is our source of supply, and we must use it more. I knew a man once who would spend his last fifty cents recklessly, more recklessly than many a millionaire would spend it, infinitely more, a royal spender, but

to do this we must be rich mentally, courageous mentally. Don't let us be afraid. Let us live this law of divine circulation. Someone says that the credit system is responsible for much of the poverty in the mercantile world. The man who holds up his bills does not see that where he holds up his bills, he is compelling some other man to hold up his. It is not confined to one person, it has become a credit system.

Now let us feel rich. Let us feel that God is our source of supply. I have known a man to save a dollar for three days to meet some exigency, and then to lose it. I have known a man to go without his lunch because he needed that twenty-five cents for something else later in the day, and then something else in spite of himself took it away from him. You have all known people to save for years, and then some artful bank cashier who knew Canada was a very comfortable place to live in, had it. We have all had our experiences.

Let us trust God. We can do it, trust God, and realize that these words of our meditation, "God is my unfailing Substance," will stand back of us to support us. Let us take that thought again for a moment.

(Silence, closing with "The Lord is My Shepherd.")

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"God is able to make all grace

abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"My God shall supply all your needs according to his riches in glory by Christ Jesus."

Benediction.

To a Brown Thrush.

Dear little bird on wind-tossed bough,
Singing away through the pelting rain,
Happier far than I art thou;
When storms assail you ne'er complain.

"Cheer up, cheer up, cheer up," you cry.
Who taught the thus to sing and sing?
In notes so clear, so sweet, so high,
Dear little bird with rain-wet wing.

Brave little bird that all day long
When skies are bright, or skies are gray,
Dost cheer me with thy matchless song
Oh, tell me, if thou canst, I pray,

Is this font fancy but a dream,
That thou when summer days have flown
Wilt wing thy flight o'er vale and stream
To some fair spot that I have known?

Art thou a messenger that's sent
By some dear friend now far away,
To breathe to me of sweet content,
And sing to me when skies are gray?

—ALICE D. C. GREENWOOD in *Our Dumb Animals*.

Making the Ideal Real.

“These are the generations of the heavens and of the earth when they were created, in the day when Jehovah God made the earth and the heavens and every plant of the field *before* it *was* in the earth and every herb of the field *before* it grew.”—Gen. 2:4, 5.

The great cry of the human heart in all generations has been for a betterment of conditions—How shall I create a better order of things for myself and others? is the question of every ambitious soul in the universe.

What method shall I pursue to improve my station in life, my earning capacity and my capacity to enjoy what I do earn?

There is ambition that is foolish because vanity is the mother of it, but there is ambition which is laudable and God-implemented.

We desire better conditions because we feel instinctively that we are not partaking of the full measure of God's goodness, and yet how to acquire is the all-absorbing question.

One man declares it is not intended that we shall have all that we desire, another declares that we may have whatever we desire if we only learn to pray aright—in short, it is only a question of method. Man is the creator and not the creature of circumstances, but in

order to prove this he must know the Science of his being and the Law of Creative activity. If accomplishment and achievement is all a question of method, then the part of wisdom is to find the best method and conform to it. The science of agriculture, which of late years has worked such remarkable changes in what has been hitherto considered unproductive soil, is an example of making the Ideal Real in a most practical way.

The increase in profitable productiveness is all a question of method, and we can readily see that this is so if we are at all observing.

If we are not enjoying the goods of God, there are two reasons: one is that God does not intend us to enjoy them, and the other is that there is something wrong with our method, and I think we all agree that the latter reason is nearer the truth.

For the most part man is an imitator rather than an originator, and hence it is that we are constantly adopting methods which other men

have originated, but which we recognize as practical and profitable. In the matter of making the Ideal Real, comparatively few have succeeded, since the Ideal is too commonly regarded as a hope rather than a possible accomplishment. We have loved to meditate upon what we should like to be. We have built castles in the air, but we have always felt they should remain there, that a castle in the air could ever become a concrete reality has never occurred to us, and yet on mature consideration we learn that all the castles in the world have their essential elements in the air. The primordial substance of every visible object, including the human body, is in the atmosphere, and if we knew the secret of creation as set forth in the words of our text, we should do just what Jesus did.

The multiplication of the loaves and the fishes was not a creating of something out of nothing, it was simply a process of making the Ideal Real, and that according to Law and exact Science.

"If the trees and buildings and railways and men are but different combinations of the atoms of one elementary substance, then we have only to discover what it is that makes these atoms combine with the same regularity of difference, and the ability to transmute or

change wood into iron, or iron into flesh, or stones into bread, will at once follow," says a modern chemist. According to this same chemist Jesus had discovered the secret of resolving the Ideal into the Real, and then causing the Real to return to the Ideal again.

His appearances and disappearances were all accomplished on the basis that the substance of all visible phenomena is the idea back of it.

Just as the mind of man, rather than the body, is the real man, so the realm of ideas is the really existing world, of which the visible is but a representation or an appearance of the real world to the eye of sense.

Now you will notice that all of this fits in with the method of creation, as set forth in the first chapter of Genesis. "God made the earth and the heavens, and every plant of the field *before* it was in the earth, and every herb of the field *before* it grew." The idea in mind is the living soul of the thing, the material phenomenon, no matter how beautiful it is to the sensuous mind, is the imperfect copy, the shadow and not the substance.

This, of course, is the very opposite of popular belief, and even so-called learned opinion.

All the ancient philosophies agree that the things which exist on the

plane of sense have had a previous existence in the spiritual world, in the world of the Ideal, and after they disappear they return to that world. This is in perfect agreement with modern chemistry, which affirms that nothing can ever be destroyed. The creative faculty in man, as in God, is the imagining faculty. Imagination distinguishes man from the brute. "Imagination is the supreme gift of the gods, and the degree of its possession is the measure of any man's advantage over circumstances—the measure of his clutch on success." If you would bring anything into your experience, you must first imagine it or form a mental picture of it, for as you must have observed this is God's method, and since we have not evolved a better method, it is well to imitate His method. Are you sick, you must form the mental picture of yourself as you desire to be, as you know yourself to be in Divine mind. You must see yourself as you *are*, not as you seem to be. Are you poor and uncertain about your future, you must see yourself in the place and amid the surroundings which are best adapted to your peace of mind and spiritual development. It does not require any degree of faith to see ourselves well when we are in the enjoyment of perfect health, nor is it difficult to have

the prosperous feeling when we are provided with every creative comfort, the test of our faith comes when we learn to "endure as *seeing* things that are as yet invisible." Steadfastness in Truth is evidenced when we hold on to our mental picture in spite of appearances. "Faith is the substance of things hoped for, the evidence of things not seen," says Paul. Faith is the faculty of imagination, holding persistently and determinedly the picture which it desires to actualize, but which has not yet come into manifestation. God's method of creation is a process of "*seeing* things that are as yet invisible." If we would create new and better conditions we must not only hope and pray for better conditions, we must with the eye of the soul *see* them. If with mistaken vision we *see* the thing we desire, it will be brought to pass with infallible certainty. If when you seem to be sick you form an intellectual conception of yourself as the image and likeness of that God to whom sickness is unknown, this conception of yourself will presently become a state of feeling. This state of feeling will then become faith, and this faith is the very substance of the health you hope for, which will now translate itself into a bodily condition.

The same is true of your financial affairs. If in this respect you would improve your condition you must again imitate God's method. You must see your plant *before* it is in the ground. Anyone can see it afterward. You must learn the art of *seeing* things that are as yet invisible. If you would be what the world calls original, you must not copy other men's creations. If you are going to imitate, you must learn to imitate the Best, and the Best is in Divine mind.

Three times a day you must go into the "Chamber of Imagery" and meditate upon the specific image that you desire to actualize. Distracting thoughts and discouraging suggestions may flit across the horizon of your conscious mind, but let them flit. Don't invite them to stay, and don't become nervous if they don't disappear at once. Clouds will obscure the sun of your Ideal or mental picture,

but remember they cannot destroy it. Wait patiently in the Silence until the clouds disappear, when your mental picture will be all the more clear and precious for the temporary absence.

Make preparations for the reception and entertainment of your desire. It all depends on the preparations we make as to the kind of experience we shall have.

In sickness we may give all our street clothes away in the belief that we shall never wear them again, or we may take a lively interest in the things we are going to wear when we get up, and "according to our faith it shall be done unto us." "In times of peace prepare for war," says the worldly wise. In times of sickness prepare for health, in times of poverty prepare for prosperity, says the heavenly wise, and as you prepare you shall experience.

No Man Can Say that Jesus is the Lord but by the Holy Ghost.

Rather strange statement this, when we consider that throughout all Christendom men declare that "Jesus is the Lord," and that without any very clear sense of what the Holy Ghost really is. To many the Holy Ghost means "the third

person in the Blessed Trinity"—means three persons in one person.

To others the Holy Ghost means the invisible spiritual influences by which *men* are brought by some mysterious way to repentance and reformation.

To the great majority the Holy Ghost means nothing at all; or at least, nothing at all that they can define. It is to many a meaningless expression, and yet this ought *not* to be the case when we study the New Testament and see how the Holy Ghost is spoken of by those who seem to have coined the phrase.

According to John the Divine, the Holy Ghost is the "Spirit of Truth," and Jesus speaks of it as the "Comforter" and "the Spirit of Truth," which is to lead us into Truth.

That this Comforter is not to come to us from without is evidenced by the words of Paul when he says, "your body is the temple of the Holy Ghost, which is in you, which ye have of God, ye are not your own." The Holy Ghost is Divine Intuition, which perceives Truth at first hand, and which enables the individual to say, "I know," even when he cannot at once say *why* he knows. Its revelations are not always supported by human reason, and this is why we doubt the Holy Ghost or Divine Intuition, and by so doing, remain stationary instead of advancing.

We are not willing to be led or guided into all Truth. We are more willing to walk by sight than by faith. When the Holy Ghost

of Divine Intuition bade Abram seek a better country, which is typical of a larger sense of Truth, he went out, "not knowing whither he went," according to sense and human reason, but confident of one thing, viz., that intuition is more infallible in its directions than is intellect in its wanderings. We have not yet learned to trust Intuition. In other words, we are not yet sufficiently well acquainted with the Holy Ghost within ourselves to accept readily its unerring impartations. If it tells us to flee into Egypt with our young child of new born understanding, we hesitate. We remain in Bethlehem until the Herod of doubt strangles our intuitive perception of Truth in its infancy.

The Holy Ghost or Spirit of Truth within human consciousness is ever ready to give information to him who has ears to hear. According to the senses, no man can say that Jesus is the Lord any more than he can say that any other man of his time was the Lord. Intellect caused some men to declare that he was an imposter, a wine bibber, a companion of sinners and a hypnotist, and these all could give reasons for their declarations.

The adulterous woman at the well of Jacob knew intuitively that Jesus was the Lord. "He told me all that ever I did. Is not this the

Christ?" The dying embers of her own divinity had been fanned into a burning flame by the great fire of the divinity of Jesus. She recognized his divinity because he had awakened her own divinity. "No man can say that Jesus is the Lord but by the Holy Ghost." No man can say that all men are divine but by the divinity within themselves. "Like attracts like." It requires divinity to perceive divinity. This is why Jesus appeared carnal to some and spiritual to others.

No man can say that "Good is all, there is no evil," but by the Holy Ghost. Such a statement is immediately opposed by the senses and misguided reason. External evidence will not support him in his declaration of Truth. Nothing but Divine Intuition or the Holy Ghost will sustain a man in his affirmation of the Allness of Good or God. When his affirmations are doubted or ridiculed, as the case may be, the man who relies on the inner informant does not doubt his own affirmations of Truth, rather does he fall back upon the Holy Ghost *within*, and then it is that he finds in it "Another Comforter," according to the promise of Jesus.

The Holy Ghost then is that

knowledge of Truth which reveals man as the perfect expression of the Immutable *One* from whom all things proceed, and in whom all things are included. It makes plain the fact that Jesus is the Lord and Master of evil and error.

It does not assert that Jesus is *God* any more than Jesus asserts this, but it does assert that Jesus is the Son of God, and as such, Lord over all that is unlike God.

By the Holy Ghost John asserted, "Beloved, now are we the sons of God," and as such we are superior to sin, sickness and disease. By the Holy Ghost or Divine knowledge we know that man is the "image and likeness of God," though the senses do not confirm our knowledge of this spiritual fact.

Being born again, let us grow in the direction of our lordship in Christ.

Through the Holy Ghost we can declare with Paul that we are "free-born," and thus enter into "the glorious liberty of the Sons of God."

The Holy Ghost is that knowledge of Truth which reveals man as the perfect expression of the Immutable *One*, from whom all things proceed, and in whom all things are included.

THE GLEANER

*A Magazine Devoted to the Science of
Practical Christianity.*

VOL. 4.

SEPTEMBER, 1913.

No. 12

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In God We Trust.

Readings :

“Trust in the Lord with all thine heart, and lean not unto thine own understanding.

“Whoso putteth his trust in the Lord shall be safe. He is a shield to them that put their trust in him.

“Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

“He shall be as a tree planted by the waters, and that spreadeth out her roots by the river.

“And shall not see when heat cometh, but her leaf shall be green.

“And shall not be careful in the year of drought, neither shall cease from yielding fruit.

“O how great is thy goodness, which thou hast wrought for them that trust in thee before the sons of men.

“Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

“Fear thou not, for I am with thee: I will strengthen thee, yea, I will help thee.

“I will bring the blind by a way they know not; I will lead them in paths they have not known.

“I will make darkness light before them and crooked things straight.

“Fear ye not therefore. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them.

“Consider the lilies, how they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these.

"The Lord shall open unto thee his good treasure.

"Riches and honor are with thee; yea, durable riches and righteousness.

"My God shall supply all your need.

"My heart trusteth in him and I am helped.

"Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

"Some trust in horses and some in chariots, but we will remember the name of the Lord our God.

"The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

"It is better to trust in the Lord than to put confidence in man.

"Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"Be not afraid, only believe.

"Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Cast thy burden upon the Lord and he shall sustain thee. * * Trust in him at all times.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

"We trust in the law of God forever."

Let us take for our silent meditation this morning these words, "My trust is in God, the All Good."

(Silence, followed by audible repetition of the Lord's Prayer.)

Golden text—"What time I am afraid, I will trust in thee."—Ps. 56:3.

Trust is defined as a confidence, reliance, or resting of the mind on the integrity, veracity, justice or other sound principle of another person.

This is the definition of trust as concerning man's relation to man,—the dependence on the veracity, the radical reliance on the justice of another individual. It is this quality of thought that is the most valuable asset, I think, in the business world, this quality of trust. It would be quite impossible to conduct business if this quality of thought were left out of business transactions. Business men have more trust and more faith than they credit themselves with having; in fact, the whole business world is conducted largely on faith. As we have said so often here, it requires a tremendous amount of faith to lease a warehouse for a term of years, to stock it with goods, and to assume a pay roll more or less large, before you have taken an order for one yard of goods. This is faith of a tremendous character, and yet we see it every day in the business world, in fact, it is the very basis of all business transactions. Capital, as we call it, is not the most important asset in business life. Men without trust have used a great deal of capital in business and lost it. Men

with a great deal of trust and very little capital have started in business and succeeded. Herein we see that it is trust that is the very foundation of all the gigantic mercantile undertakings in the world. Capital is secondary; always secondary.

The words of our subject are taken from the coin of our realm, "In God We Trust." These words are somewhat incongruous when we examine the attitude of mind of most people, and it might not be an exaggeration to say of all the people. I often wonder when I look at a coin and see those words, what was the idea of the originator; what thought had he in mind when he suggested that this inscription be put on the coin of our country, "In God We Trust." Perhaps he had an idea that the coin of our country is merely a symbol of that great coin of the realm of mind. If such were his idea, it was a beautiful inspiration. And what has the effect been upon the people of our country? What is the effect upon us today when we look at those words, if we ever do? It is with the idea, or the thought, somewhere back in our consciousness that after all the thing that we trust most implicitly is the thing we have in hand. It is the coin of our coun-

try in which we place so much confidence.

Man's trust in God is measured largely by his ability to trust when he has not any coin. Any one can trust God to take care of tomorrow if his bank account is sufficiently large to warrant him in feeling safe. How are we going to measure man's trust in God? Certainly not by watching him when everything is going well with him. Trust in God is always measured by the amount of dependence we place upon the invisible; by the amount of poise and courage that we maintain when there is nothing visible. It is at such times that the soul can manifest itself in all its beauty, grandeur, sublimity, power. "What time I am afraid, I will trust in the Lord," said the Psalmist. That is about the only time that we do trust in the Lord. It is only when we are driven to our extremity that it becomes God's opportunity with most of us.

So long as everything is going well with us concerning the matters of health and strength and prosperity, just so long we are at least lukewarm. Our zeal and our enthusiasm and our tremendous trust in God are almost invariably born when there is nothing else to trust; and hence the incongruity of the words upon our

coin when we compare these words with our particular mental attitude.

I remember some years ago a woman who was wonderfully healed by Divine Science, after she had spent her all on many physicians, like the woman in the Scripture. She found herself, on her recovery through the ministrations of a Scientist, penniless, heavily in debt to the physicians, trained nurses, grocers, and other persons to whom one can become so readily indebted through a long siege of illness. She was not a woman who had been accustomed to work; in fact, she had never worked, and now came the stern necessity of earning money in some way. The first position that offered itself was a position as an assistant dressmaker, at a salary of four dollars a week, because she was not an expert dressmaker, like so many women who can handle needles very well in their own homes. She took this salary of four dollars a week. In a few weeks the business of the dressmaker became so slim that it was concluded to be best to let her go. Naturally she had lived up to her little salary; and after she paid a few little bills, she found herself with just one dollar; one dollar between her and a great many creditors; one dollar

between her and a great many necessities. She must pay for her room; must be provided with food. She was an utter and absolute stranger in the city, and this was the only thing that stood between her and abject penury, abject want and starvation. She had learned through Divine Science to trust God for her health. She had come into a larger measure of health and strength and hope and courage through her study; but she had not yet learnt to trust God for tomorrow and its needs; and so she walked from the dressmaker's establishment to her own meager little room, thinking of this dollar, this one dollar that stood between her and starvation. The more she thought upon it, the more she began to realize that to a great extent and in a great measure she was depending upon it. It represented the one thing between her and the worst possible conditions that could possibly come into her life. The more she pondered over the matter, the more she realized it was the one thing that was standing between her and absolute and utter reliance or trust upon the Invisible. Suddenly she tossed the dollar over the fence into a vacant lot.

Now I have told this repeatedly, and it has always met with differ-

ent criticisms. One will say that it were much better for her to have given that dollar, if she did not choose to spend it on herself, to at least one of her creditors; that it would have been part payment for her room rent. Another might say that it was a phase of dementia brought on by excessive anxiety. But this is her own argument; that it would not have paid one cent on the hundred to her creditors; it would have purchased very little for her; it would have been an offence to her landlady; and, worse than all this, it represented to her a something visible upon which she was relying, and a something that she must put out of her consciousness; and the easiest way to put it out of her consciousness was to do just what she did.

Now we are not to criticize the act quite so much as the motive. It was not a question of waste. She was not deliberately throwing money away, as she afterward explained, because, as she said, some one would find it, and perhaps some one who had not learned quite so thoroughly as she had learned to depend upon God; that it would meet their particular immediate requirements, while she must go through a test, a self-appointed test, to be sure.

At once she seemed to enter

into a sense of mental security. Penniless, not knowing where to turn; feeble, not knowing how to look for assistance, there came at once the stern necessity of the application of trust in an absolute reliance on the integrity and the veracity, not of man, but of God. This is what trust is, properly defined. In regard to man's relation to God, it is absolute reliance upon the integrity, the veracity, the justice, and the promises of God. And that is where this woman had come to. She had come to the parting of the ways. Was she going to repose more confidence in this simple dollar to stand between her and utter starvation than she was going to repose in God, who had promised that no good thing will he withhold from them that walk uprightly? Here had come the supreme test. If she had held the dollar, with her peculiar mentality, she would have held it because she believed that it represented the difference between something to eat and having nothing to eat; between having a place to sleep and having no place to sleep. And so she felt there was put upon her what she called a temptation, a temptation to believe more in the creature than in the Creator; a temptation to believe more in the visible than in

the Invisible; a temptation to believe more in the seen than in the unseen; and this was the motive.

The sequel to the story is that almost at once she was given work, at a kind of work which she liked, and a kind of work which was more remunerative. She was an expert embroiderer. She had done this work at a time when she never thought she would have to turn it to financial account. A lady came with a piece of embroidery which she herself could not finish. She took it and worked upon it in her own room, and finally got a fair sized reward for her work. That was nearly twenty years ago. From that time to this she has never known what it was to feel for a single moment that she would not be provided for. Her trust has never failed her. Her confidence, her reliance in the integrity, the veracity, the justice, the love, the munificence and the beneficence of God has increased with each succeeding year, so that today I am told that she is one of the most successful and prosperous practitioners in this field of human endeavor.

She had come to the parting of the ways, and we all come to it at some time or other in our lives. It may not be along financial lines. It may not be that we have to be tested as this good woman was

tested; but there must come to all of us at some time in our experience the hour when we shall have to decide between that which we now call substantial and that which we now call shadow. The time is coming in our experience when that which we call shadow will become to us the most substantial thing in the universe, and that which we now call substantial will become the most shadowy, ephemeral, transitory thing in the universe. When we trust in money as money, we are trusting in the most deceptive thing in the world, the most fleeting, delusive and illusive thing in the world.

This is why I say that the words on our coin, "In God We Trust," are incongruous, because, as a matter of fact, when we examine our minds closely, it is not in God we trust at all. It is in the thing we have between our fingers that we trust, and this good woman knew it. She examined her soul, and she was not going to deceive herself, not going to justify herself by human sophistry. She had come to the point where she must choose between dependence upon the material and absolute reliance upon the integrity and justice and the power of the Almighty, and she must decide for herself, independent of

our criticisms, independent of our suggestions of what she might have done with the solitary dollar. There was just one thought in her consciousness, and that was, "In God I trust."

Have you ever stopped to consider the doleful effects of trust in the dollar? Of course you have, for you have known families where peace and unity and concord reigned supreme, where the prospects of the division of an inheritance had brought about dissension and strife and misery and unhappiness. Have you not known homes where heretofore all had been joy and gladness, after the reading of the will, become veritable nests of strife and malice and jealousy? Do you not see all about you the effects of man's trust in mere money? Do you not see the weak ground under the heel of the so-called strong? Do you not see the perniciousness of this love of money in the industrial world? Can we read the papers, and look over the testimony of those men in Chicago, before that committee on vice, and not see that it is the love of money that has caused the conditions disclosed, and the admission that women and girls cannot live decently on four dollars a week? Can we read the morning papers, and not see that

it is this love of money—mind you, we do not say it is money itself; not at all. Money is a medium of exchange by which men may bless and benefit, comfort and console each other. The love of it is a means by which man may grind and consume and destroy each other. Male and female are ground under the tyrannical wheel of this love of money. "Beware," says Paul the Apostle, because this is an idolatry, a love of the creature more than of the Creator.

In Divine Science we teach the right, the absolute, universal right, of every individual to prosperity. We believe, and we believe on the basis of the veracity and the justice of God, that every individual in the universe should be superior to poverty, hunger, and the seeming necessity of sinning in order to live. The teaching of Divine Science is not that a few may be rich while the many may be poor. Rather is it that prosperity is a universal God's blessing to the race; that every man has a right to claim it; that every man has a right to assert it. There is something instinctive in man that rebels against poverty, penury, starvation, naturally. Our strikes are the necessary outcome of a tremendous dissatisfaction and disgust with existing industrial

conditions. They are the natural results of an internal craving for peace, peace which can only come through freedom of thought, a freedom of thought which can only come from a sense of financial security.

This is why we say in Divine Science that poverty is not of God. That is why we say that poverty is a something that we should strive with might and main to overcome; but we do not mean by this that we should take every low conceivable method of attaining prosperity. We do not mean by this that we should become prosperous at the expense of somebody else's poverty, because we believe, as we said a moment ago, that prosperity is universal. We claim in Divine Science that it is universal because it is the right of every individual, and not the right of a few. That is why we pray for prosperity. What time we are afraid we trust in the Lord. When we become fearful of to-morrow and its financial needs, then is the time for us to stand firm in God, to know that it is our divine right to have the wherewithal to meet all of our creditors and pay every just claim, and be free from the disturbing, harassing suggestions of the carnal mind, which ever declare that to-morrow is going to bring with it

new necessities, greater needs, and fewer means wherewith to meet them.

We do trust God for to-morrow and its needs, because we rely absolutely on the promises.

Then there comes a necessity for a greater trust in God, a trust in which there lies new, more subtle phases of human dependence. We have been taught all through our lives to depend upon the visible, not only money, not only power, political and ecclesiastical, but we have been taught to depend upon the visible for the healing of our bodily infirmities. Drugs have taken the place of Deity. Here again our dependence is on the visible. We seem to have more trust in calomel than we have in Christ. Is it because we desire to have more trust in drugs than in God? Not at all. It is simply because we have not been taught properly. We have not been taught the beauty of this wonderful Psalm we have heard sung this morning, the ninety-first Psalm. We have not been taught to take refuge in God in our diseases any more than we have been taught to take refuge in Him in our financial fears.—

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

“I will say of the Lord, He is

my refuge and my fortress; my God; in him will I trust.

“Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

“He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

“Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.”

O, what a wonderful Psalm! “Thou shalt not be afraid for the terror by night,” or worry over to-morrow and its needs, that dreadful anxiety over approaching old age, decrepitude, deformity, poverty. Thou shalt not be afraid of those long and difficult ways through which thou canst never think of anything but the pressure of finance. We shall not be afraid—“What time I am afraid, I will trust in the Lord,” said the Psalmist. When the suggestion of fear comes to us, are we to accept it; become appalled by it; add terror to terror, and thus rob ourselves of the ability to resist the invasion of the enemy? Or shall we rather trust in the Lord; abide in the shadow of the Almighty; take refuge in the divine prom-

ises; seize hold upon the truth that we are *now* the sons of God; that we have a right to prosperity, to peace, to power, strength, harmony, and bodily wholeness?

These are the things that are coming to us through Divine Science, a more absolute trust, a more radical reliance on the veracity and the promises of God, and the justice of the Infinite.

It is really remarkable that we have studied the Old Testament and the New Testament, that we have sat at the feet of the most eminent divines, all insisting upon this trust in the Unseen. It is really remarkable that we have gone on for so many centuries apparently cultivating trust in the seen, feeling more secure when we have hold upon something with the hand than we do when we have hold of something with the mind. We have lived altogether on the plane of the objective, the visible. The things of the physical have been more real and potent and sustaining than have the things of the metaphysical; in fact, we assert that the metaphysician is a dreamer, a speculative philosopher, one who expects things to come out of the clouds. But this is not so. A metaphysician is a dreamer, to be sure, but he is not one who expects things to come out of the clouds without any per-

sonal application of his principles. The inventor is a dreamer; the musician, the composer, are dreamers, and the poet is a dreamer, if by that you mean men who bring from the unseen the most beautiful things in the universe and translate them into the things of the seen. The idealist, or the metaphysician, is one who holds on to the invisible truths and makes them manifest in concrete forms. Jesus was the supreme idealist; that is, to Jesus principles became things; abstract terms presently became concrete realities. The woman with the dollar was an idealist.

To live in the abstract does not mean to be abstracted, or to live in a world of abstractions, or distractions. To live in the abstract, or the absolute, means to live in that realm of creative ideals from which alone realities are brought forth in beauty, continuity, might, perfectness and permanence.

The creative faculty of the mind is essentially and primarily idealistic thinking. Metaphysicians are not idle dreamers. They are the creative creatures of the universe; and there must come to us all this supreme test, Are we to depend upon the things that are already made, or manifested, or the things that have not yet come into existence? Shall we

ever depend upon the things which are here, and feel limited by them and to them? Submit this question to yourselves for a moment. Is the race going to finally depend upon the things that are here, and be limited to or by them? If so, what place in the world has the faculty of invention? Is not an invention a bringing out into visibility something which has not before found expression in form? Is not this the definition of invention? Would a thing be an invention if it already existed; or if it had existed at some time in the world's history, but had now become extinct? Would that be an invention? Is not an invention an ideal in the mind of the inventor, projected into visibility by personal application? Did not Edison see these lights before he projected them? Did not Edison see walking and talking people before his kinetoscope was made? Did not Jesus see loaves and fishes before he fed them to the multitude?

Everything that is real and actual and worth while is in the invisible; the visible manifestation is only the outpicturing, the symbol; and the mistake of the race has been that it has accepted the symbol for the reality. It says on its dollar, "In God We Trust," and then holds this dollar with a ten-

acity that is born of despair, and fear lest another may not come. It goes on accumulating dollars lest the time might come in its experience when it would not have any more, when it would be dependent upon the generosity and the kindness of the world. It rarely ever believes that a sanctified life will be taken care of in its old age by that law to which it has consecrated itself.

How rarely do we find this sublime trust, the youth and the maiden giving to the world the very best they have, and going on through middle life, always believing that that which they are trusting will serve them to the end! Very rarely. We have every so-called human phase of prudence and wisdom manifesting themselves as protections against old age. Perhaps you are asking if I do not believe that the saving habit is a good one. Yes, I do. I am sure the saving habit is a good one, if we do not save too hard. Sometimes your children watch you saving too hard, and it begets a state of consciousness which ought not to be begotten. They secretly, although they never say it, are watching for the hour when they can spend it all. Watch the squabbles, watch the fights over the division of inheritances. The financial inheritance very fre-

quently brings with it an inheritance of misery and discord and unhappiness. Have we not seen these inheritances of discord and misery and unhappiness transferred from children to children, so that grandchildren do not speak with each other. Cousins know of each other's existence, but never go near each other, because uncle got all of father's estate, or grandfather's.

And so every kind of evil comes of the love of money, but money itself is a glorious medium. Great merchants tell us that they enter into the world of competition not foolishly; that they put a market price upon labor beyond which they cannot go and compete successfully with other merchants. This, my dear friends, is not true; not true at all. Examine it carefully, critically, analytically, mathematically and you will find that many of them have personal incomes from their respective businesses of not less than sixty thousand dollars a year, three thousand of which, properly expended, would make it possible for a few girls to retain their God given right to virtue and chastity.

These things are becoming more carefully and critically examined, and men are being seen as the victims of a false trust, a trust in tremendous fortunes, large enough

for the possessors to give libraries, to give stained glass windows to the churches.

These are not the kind of sermons we hear preached in the pulpits of fashion, but I think I am detecting the current of events, and I think I hear in these investigations the indication of a great moral uprising in the country. I think I see the hand of God working in the affairs of men, exposing spiritual wickedness in high places. Only the other day a woman gave a very beautiful chapel to the church to which she belongs, and her husband had wrested thrice that amount from the poor. I do not think she is conscious of it. I do not think he is. The love of money blinds us. It forms mental cataracts, and we cannot see the needs of other men, and we cannot see the perniciousness of our own lives.

I want to state again that it is not money that we have any objection to at all. On the contrary, there is a phase of our philosophy which emphasizes the necessity of prosperity. There are those who work daily for prosperity, an increasing prosperity; and these prosperity treatments are as much sought after as are treatments for bodily health. So it is not money that we are arraying ourselves against nor moneyed men; not at

all. It is the love of money, the love of money itself. One said to me, "Do you not think that what you call love of money is a desire for personal peace and ease?" Well, cannot personal peace and ease be obtained on less than sixty millions? I am sure that I could get a great deal of personal peace and ease on much less money than that. It does not require but one thousand dollars a year for some to procure peace and ease. I am sure there are those who feel so truly "in tune with the Infinite" that a very much smaller sum than that would bring contentment; in fact, there are those who can feel a sense of peace and ease irrespective of money, to whom money is a burden, an unnecessary responsibility. There are those, creative geniuses, of course they are. So that, after all, the desire for money and the love of money is not the cause of peace and of contentment. To be sure it is to those who are fighting the claims of the rent man and the grocer, to such, of course it is; and to such we say, you have a right to have it, and plenty of it, to meet all your daily needs. A wise man said that anything more than that was like a crowbar tied to the ankle of the individual that trailed along with him, something that only gave

him trouble. Jesus seemed to have a letter of credit, negotiable at every point of His way. He depended largely upon the Bank of Divine Love, and his needs were met; and perhaps that is the lesson we have to learn, to learn to depend upon God—"What time I am afraid, I will trust in the Lord."

I hope there is no one here who is hearing the bang of the rent man on the door, who is expecting to have the twenty-five cent meter gas arrangement turned off; but if there should be, I want you to take refuge in the divine promise, The Lord is your Shepherd, you shall not want. Be firm; be positive; be strong in your affirmation of your oneness with eternal Substance. Claim your divine right to it; and if it is ten cents that is standing between you and absolute reliance upon the integrity and the promises of God, it were better to throw it away than to hug it.

This is a lesson that we must learn. Divine Science is teaching us that a dependence upon anything less than God is a false reliance, a broken reed which will presently pierce the hand. Those who have seen the hunger of lives can understand this. How often we go to the bedside of a man who is dying of some terrible mal-

ady who would give all the money he has to get rid of it. Of what value is money under such tremendous stress as this? And perhaps that money has been accumulated in such a way as to procure his disease. Perhaps he has worried himself into a tumor. Perhaps he is suffering more from a smitten conscience than a physical disease. Perhaps now he sees before him widows and orphans, and unhappy men and women, and only Divine Science can heal him. Drugs will never heal a disease of that kind. "Canst thou not minister to a mind diseased?" Yet do we object to throwing physic to the dogs, as Shakespeare says? The more we study Divine Science the more we see that we are dealing with minds diseased, not bodies. Bodily diseases are nothing more nor less than the external expression, the manifestation, of internal strife and fear. We know this, and that is why we are turning to the invisible, turning our gaze inward, finding what thoughts we are entertaining that are working for destruction and disease. Divine Science is a method by which we cure our diseases, our false inclinations, our covetousness, our avarice. Divine Science has come to make a man every whit whole by working within, *working within*, penetrating the

very depth of the soul, finding there the hidden causes of disease, the fears, the griefs, the worries, the anxieties, eradicating these by a tremendous Divine Love and Infinite Wisdom. And that is why we are turning away from other things. That is why the love of money becomes so very, very much less important than the love of the All Good, the love of Infinite Life, the love of Divine Mind. It does not take us out of the world. Our religion does not make freaks of us at all. On the contrary, it brings with it a sanity that nothing else can bring. It brings with it a poise and a power that nothing else can bring. It does away with the things that lead up to and make for poverty. It does away with the fears, the so-called incompetencies, and incapacities of men. It increases their mental power, at the same time healing their bodies.

This is the mission of the healing Christ. Let us take home with us today this simple thought that finds its way onto our coin, "In God We Trust." *In God We Trust.* I hope that none of you will have to use it as this woman used it; but there are other ways in which you may use it. If you have reached the point where the doctors have told you that you have an incurable disease; where

your experience suggests that there is no possible way out of your difficulties other than by theft, or the sacrifice of some great thing that is dear and precious to you, then take refuge in the thought that it is not in the dollar but in God we trust, not in the seen, but in the Unseen we trust; and, depend upon it, the way will be made open before you. Depend upon it that in some mysterious and almost miraculous way a resource will be offered to you, and relief from your situation will come. This is the integrity of the divine promises.

This is what trust means, and this is why I read that simple definition of trust—It is a radical and positive reliance upon the integrity and the veracity of another individual. And, when taken up higher, it is a radical re-

liance upon the integrity, the justice, and the veracity of God, who has promised you health, strength, prosperity, peace, and all that goes to make up the sum total of human happiness.

“Fear not, therefore. Consider the ravens, for they neither sow nor reap: which neither have storehouse nor barn, and God feedeth them.

“Consider the lilies, how they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these.

“The Lord shall open unto thee his good treasure.

“Riches and honor are with thee: yea, durable riches and righteousness.

“My God shall supply all your need.

Benediction.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—GOETHE.

It is certain that whatever seeming calamity happens to you, if you will thank and praise God for it, you turn it into a blessing.—ANON.

Exercise the mind with contemplation, and the body with action, and so preserve the health of both.—CONFUCIUS.

Excerpts From a Letter.

My heart goes out to you in a wave of compassion, for I know from experience how difficult it is to turn a deaf ear to the howling wind of evil suggestion; as difficult, indeed, as to look upon the swirling foam of appearances with eyes that see not. It has been said somewhere, that "Suffering is the ancient law of Love. There is no quest without pain, and there is no lover who is not also a martyr. Hence it is inevitable that he who should love so high a thing as wisdom should sometimes suffer hindrances and grief."

Truly has it been said of the Nazarene that He was a "man of sorrow and acquainted with grief." His sufferings were the seal of His righteousness. Had Jesus not suffered the crucifixion, He would never have experienced the resurrection.

It is the rod of affliction that causes most of us to lean on the staff of understanding, which understanding comforts us with the knowledge that everything not rooted in God has no root. The Master said, "because they had no root they withered away."

Suffering is born of doubt, even as death is begotten of fear.

Men die, not because of the disease, but because of the individual fear coupled with the universal fear that death is the goal of certain diseases.

Each time that a difficulty is met and mastered our fear of that condition grows less, and proportionately as the fear is overcome do we become immune from an attack on the part of the only enemy to be overcome, namely, fear. Have you ever thought of the ancient shepherd's tender care of his flock? During the day he supplied their every need, and when night enfolded them he numbered the sheep with his rod, lest perchance one had strayed from the fold. So "The Lord is *your* Shepherd, *you* shall not want." He maketh you to lie down in the green pastures of peace, which lie by the river of the Knowledge of Life, as *eternal here and now*. He leadeth you by the still waters of understanding, which flow from the river of the conscious realization that your life proceeds from the Life which

is God. Where God is you are, now and forever. He restoreth your soul, or your false sense of things, to the truth of Being, which is that you are the *image* and the *likeness* of God here and now. He leadeth you in the paths of righteousness and these paths are mental, not material. They are the paths of right thinking.

Now, what is this name for whose sake we are led in the "paths of righteousness"? His name is Christ Jesus. And what does His name signify? Christ, the Divine Idea, and Jesus, the visible manifestation of the invisible divinity. Jesus was the expressor of perfection, and, think of it, "*As He is, so are we in this world.*" Is that not a glorious statement?

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Disease is the shadow of death, and what does disease matter to the soldier of Christ, who realizes that he can overcome everything by the knowledge of his inseparability from the Life, which is God?

Wisdom and Truth are the rod and the staff that comfort us.

"Thou preparest a table before me in the presence of my enemies:

thou anointest my head with oil; my cup runneth over."

The table represents the "secret place of the Most High," or the knowledge that God is all in all, and this knowledge nourishes us and dissipates our belief in the enemy of fear, which otherwise would bear us on the winds of adversity in a fearful round of an everlasting chase.

To this table we may turn from the shadow of appearances to the reality of substance as God.

The wideness of God's mercy encompasseth thee, and the cup of your understanding runneth over, and it is the excess of God's bounty that flows in healing streams through you to other of God's children.

"Surely, Goodness and Mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Your body is the dwelling place of the Most High: *the temple of God*, my friend, and this temple is lit up by the consciousness of your divinity. It is this light which radiates through each fibre of your being, which manifests to others every quality of the character of God, and lightens the darkness of the brethren.

God is the Principle of Being; the Mind which is the place of ideas, and we are ideas of God.

Now let us rise in the conscious Remember you are a mirror in
knowledge of our relation to God, which God's picture becomes ap-
and show forth our divinity by parent to those who are blessed
our lives. by your life.

Daffodils.

I wandered lonely as a cloud
 That floats on high o'er vales and hills,
When all at once I saw a crowd—
 A host of golden daffodils
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
 And twinkle on the milky way,
They stretched in never ending line
 Along the margin of a bay :
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
 Outdid the sparkling waves in glee ;
A poet could not but be gay
 In such a jocund company.
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie,
 In vacant or in pensive mood,
They flash upon that inward eye
 Which is the bliss of solitude ;
And then my heart with pleasure fills,
And dances with the daffodils.

—WORDSWORTH.

An Invitation to See.

BY EUGENE THWING.

Turner, the celebrated English landscape painter, whom Ruskin eulogized, was one of the greatest masters of color and one of the profoundest students of nature that ever lived. An incident is told of one of the early exhibitions of his paintings at which the artist himself was present and overheard the comments of a casual visitor. After gazing awhile at the beautiful sea views and the gorgeous sunsets, the critic remarked: "These are all fanciful, the product of the artist's imagination. I never could see anything in the sea or the sunset like that." Turner immediately looked at the man keenly, and said, "No, you could not see anything like that, but don't you wish you could?"

Eyes are only obedient servants. They will see whatever the man behind the eyes may command them to see, but they lack any searching initiative. If there is no commanding will to direct them they roll aimlessly hither and yon, resting only on the most obvious, and often the most uninteresting objects of the physical

world. They see externals only. Their range is limited. They do not of their own accord explore new realms. They cannot, uncommanded, pierce the outer crust of things.

Power, position, wealth, service to humanity are for the man and for the woman who explore the known for the unknown, who search beyond the seen for the unseen. By them the waste of the world has been turned into its wealth; to them the darkness has yielded marvelous discoveries; for them the most precious opportunities have been found in the most forbidding difficulties. A boulder in the path of one man is an obstacle. To the other man who looks beyond into the unseen, it is a stepping-stone. Right before many a man is some great unseen and unmeasured Niagara of power which, if he gets a true vision of it, will flash before his eyes the million electric lights in his great city of opportunity. There are modern Michelangelos to-day who can find a "David" in some block of marble which the man without a vision would discard.

Explore the human lives about you, and you will make the richest and most wonderful discoveries. A lifetime can be well employed in such explorations. The eye of flesh will mislead you time and again. Heed it not. Explore with the eye of the soul. Look at that dirty street gamin and see a future bishop, or judge, or senator. Treat him now with respect and consideration; help him if you can. Isn't it worth

while to have a hand in the making of an American?

There is a poor wretch fallen into the gutter. "Common drunk, run him in!" grunts the unseeing policeman. Stop! Look! Listen! That is a future Jerry McAuley or Francis Murphy if you or some one with a vision will help to bring him to his true self. Isn't it worth while to carve a "David" out of that poor, rejected stone?

Compensation.

The universe pays every man in his own coin. If you smile it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers, and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of earth. Censure, criticize and hate, and you will be censured,

criticized and hated by your fellow men.

Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the river of love.

N. W. ZIMMERMAN.

"I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside of my door. I am the house and I have the key."—CHARLES F. LUMMIS.

A Concentrated Life.

Freedom expresses always and everywhere a sense of ever-present power to command all things. Success results from confident demand upon ourselves. We fail because our purposes are easily broken off.

When purpose and action are in harmony, they are like the united movement of the wind and tide.

A truly concentrated life promptly rejects every thought of past or future that would disturb its confidence in the present our.

If we are polarized in purpose we will be balanced for action.

Health and prosperity result from our awakening to consciousness of spiritual power. Courage is developed by necessity of action. When life is comfortable we easily lose momentum. Arrested motion transmutes energy into heat.

The largest life expresses itself in largest action. Spiritual wisdom improves its purpose and method without reducing its activities. Life continually seeks expression and places a high value upon every opportunity.

Great spiritual potencies are born from great emergencies. Nature does not waste her highest impulses on trivial occasions. We get the greatest force from our severest trials. It does not come from mere endurance, but from a bold and steadfast attitude which has no thought of yielding.

Experience deals us just the blows we need to teach us equilibrium.

C. B. NEWCOMB,
in "The Discovery of a Lost Trail."

Everything has two handles, one by which it may be borne the other by which it may not. If your brother acts unjustly, do not lay hold of the act by that handle wherein he acts unjustly, for that is the handle which cannot be borne; but lay hold of the other, that he is your brother, that he was nurtured with you, and you will lay hold of the thing by that handle by which it can be borne.—EPICTOLUS.

Hast Thou a Loving Eye?

One evening Jesus lingered in the market place
Teaching the people the parables of truth and grace,
When in the square remote a crowd was seen to rise,
And stop with loathing gestures and abhorring cries.

The Master and His meek disciples went to see
What cause for this commotion and disgust could be,
And found a poor dead dog beside the gutter laid;
Revolting sight! at which each face its hate betrayed.

One held his nose, one shut his eyes, one turned away;
And all among themselves began aloud to say,—
“Detested creature! he pollutes the earth and air!”
“His eyes are blear!” “His ears are foul!” “His ribs are bare

“In his torn hide there’s not a decent shoe-string left!”
“No doubt the execrable cur was hung for theft!”
Then Jesus spake, and dropped on him this saving wreath,—
“Even pearls are dark before the whiteness of his teeth!”

The pelting crowd grew silent and ashamed, like one
Rebuked by side of wisdom higher than his own;
And one exclaimed, “No creature so accursed can be,
But some good thing in him a loving eye will see.”

—*From the Persian,*
In “Egypt, the Cradle of Ancient Masonry.”

A Duty and a Privilege.

To try to be fit for the Spirit's indwelling is as truly a duty as a privilege. Humility, penitence, self-sacrifice and a prayerful temper are to be cultivated both for our own sakes and that we may serve others most fruitfully. The heart is like a garden. The Divine Spirit may breathe upon it as the sun and the wind play upon the soil, but if there be no purposeful effort to take advantage of the offered blessing and help from above by striving to prepare and keep it fit for heavenly influences, the heart will bear as little fruit as an untilled garden.—*Selected.*

New Thought.

"When that which is perfect is come, that which was in part shall be done away."—I. COR. 13: 10.

These words of Paul have special significance to the really observant mind. All men have minds but all men have not observant minds, and hence it is that things are happening before their very eyes of which they are not in the slightest degree conscious. The man of unobservant mind goes on from day to day without ever reflecting upon the changes which are constantly taking place. He takes everything as a matter of course, and questions neither the why nor the wherefore.

He works, he eats, he sleeps, and is sure of only one thing—"Death is the inevitable end of man."

Fortunately, the unobservant man is in the minority—otherwise stagnation would be the result.

A great awakening is taking place, an awakening which is being variously interpreted—some declaring that a Revolution is impending, others asserting that it is a process of Evolution; but whichever it is, of one thing we are certain—there is great unrest. In

religion and politics there is a dragging of anchors and a tearing away from old moorings. The religion and the politics that we have always sworn by no longer satisfy. We have a "New Idea" in politics and a "New Thought" in religion, and the question naturally arises, "What does it all mean?" Men interested in politics ask, "What does the New Idea stand for?" Men interested in religion, and believe in progressiveness, ask, "What does New Thought stand for?"

These are not idle questions—rather are they the questions of unsatisfied longings for better things, and New Thought in its most spiritual aspect is the answer—New Thought is the response of the Infinite to the needs of the race. The highest mission of the Old Thought was to prepare men to die; the only mission of the New Thought is to teach men to live. We are learning in New Thought to live one day at a time and to live it joyfully, knowing that this makes for longevity

without special effort in this direction. In the Old Thought one declared, "There is no health in us," "Miserable sinners are we all." "Dust we are and unto dust we shall return." In the New Thought we affirm, "Health is my normal state," "I am the child of God," "Dust does not enter into my composition, for I am spiritual through and through." The thought of our Oneness with the All-Good is such a New Thought that at first we are staggered by it. It sounds blasphemous, and we hesitate at its utterance. We crave perfection while believing it impossible of attainment. We sigh for freedom yet we ever hear the clanking of the chains of our former beliefs. Our Old Thought clings to us. When we would be men we are reminded that we are only worms, but we are not satisfied to be worms. The ropes are rotting and the anchors are dragging, and slowly but surely we are drifting out to sea. The old churches know this, and so they declare we are drifting in the direction of atheism.

When Columbus became convinced that all of the world was not confined to Europe, he sailed in search of a continent which he believed to exist, but the stand-patters said, "There is no such

thing, and he will never come back.

When Jesus broke away from the traditions of the elders, they said, "He hath a devil."

You will always know when a Thought is New by the opposition which it meets from the Old. Every New Thought goes through three stages. First we view it with suspicion, then we examine it and finally declare we *always* thought something of the kind. We adopt New Thoughts slowly, but we are loath to admit our tardiness. We would like to be progressive, but then there is always the question, "What will people say?" standing before us like an electrical advertisement. We are not nearly so much afraid of the New Thought as we are of the Old Thinkers. Long after we are convinced of the Truth of it all we speak of it in whispers. We are not ashamed of it, but it is not popular yet and so we feel that Discretion is Discreet.

A young couple spent the holidays with some friends, and before leaving they arranged to keep their New Thought books in their trunks because Mary and Alfred were not in sympathy, and it would only lead to useless discussions. Every night when they had said "Good night" to Mary and Alfred, they would retire to

the privacy of their own room and spend a half hour studying. In this way they preserved peace with Mary and Alfred and God. On the evening before their departure for home, John and Alfred sat talking in the parlor, while Mary and Edith went upstairs to get things ready for packing. Mary wished to assist Edith. Edith told her to sit down and just talk while she packed, but Mary could not stand such inactivity and so she went to work with a will, when suddenly the thing happened that Edith had been dreading. Mary discovered the strange books. Edith blushed. Mary was dumb. Suddenly Mary spoke and this is what she said: "Edith, why did you conceal this from me?" Edith replied, "John and I agreed not to let anything, especially our religious views, mar the pleasure of our visit, and so we have read just before retiring in order to spend our time with you and Alfred in mutual pleasures." "Come with me," said Mary, and leading Edith into her own room, she opened the bureau drawer and there in the upper right hand corner were copies of the same identical books. They looked at each other, and their looks indicated the inaudible regret, "Just think what we've missed."

Everywhere among enlightened people the subject of New Thought is being read and studied in one phase or another. Men are using it in business, women are using it in the home and the children of wise and wide-awake parents are taking it in as a part of the curriculum.

The New Thought is responsible for changes in the church which would never have taken place under the Old Thought, and this explains the up-to-dateness of some of our modern sermons.

The orthodox Hell and the personal devil are things of the past instead of the future. Predestination, or the doctrine that a few are born to be saved while many are born to be damned, is an outworn theological belief. A wrathful God is an inconceivable impossibility, and a kingdom of heaven apart from a contented state of soul is a figment of the imagination, and New Thought is responsible for the changes. New Thought has kept everything that is worth while in the Old Thought, and has added many more things that are worth while that the Old Thought never dreamed of. New Thought in its purest presentation is the twentieth century saviour. It comes as did Primitive Christianity with healing in its wings. It advocates the healing

of the body by spiritual means. It does not play the Charlatan by overemphasizing physical healing at the expense of mental and spiritual culture; neither does it play the Pharisee and the impotent parson by belittling the fruits of the spirit, such as joy, gladness, health and wholeness. New Thought aims by perfectly *rational* religious procedure to bring about "The fullness of the stature of manhood in Christ Jesus." It reveals the incontrovertible fact that a sick man is no more the "Divine Image and likeness" than is the sinful man. If a good tree cannot bring forth evil fruit, neither can Perfection be manifested in imperfection. It makes no difference to Truth what the nature of the imperfection is, whether it is moral or physical palsy, Truth has the same command, "Rise and walk." And New Thought is Truth voicing itself to this age.

Old Thought spells resignation. New Thought spells resistance. Old Thought says we must overcome sin by mental resistance, but we cannot overcome disease by an exercise of the same power. New Thought declares we must overcome both by assuring us that Thought is the universal remedy.

"When that which is perfect is come then that which is in part shall be done away." Old Thought was partial in its application, New Thought is impartial and absolute. It has come to meet *all* the needs of man by introducing him at first hand to the unlimited Source of Supply. It has come to acquaint man *intelligently* with God, and thereby establish him in peace, power and plenty. If men have believed in a God afar off they are now to understand that God worketh *in* them to will and to do of His good pleasure. And, "It is the Father's good pleasure to give you the kingdom," and all that the kingdom contains. "No good thing will he withhold from them that walk uprightly." Walking steadily in the direction of the All-Good only the good shall come unto us. New Thought teaches that "Like attracts like," but this is not a New Thought. That the low and the ignoble attract the low and the ignoble, and that the pure and the noble attract the pure and the noble, belong to the Old Thought, the very Old Thought, and the New Thought emphasizes this Truth.

New Thought reminds us of some half forgotten facts and then acquaints us with others.

They helped every one his neighbor; and every one said to his brother, Be of good courage.—ISAIAH XLI: 6.

I know not whence I came, I know not whither I go;
 But the fact stands clear that I am here in this world of pleasure and woe.
 And out of the mist and murk another truth shines plain—
 It is my power each day and hour to add to its joy or its pain.
 The trouble, I think with us all, is the lack of a high conceit.
 If each man thought he had been sent to this spot to make it a bit more sweet,
 How soon would you gladden the world, how easily right all wrong,
 If nobody shirked and each one worked to help his fellows along!
 Cease wondering why you came; stop looking for faults and flaws;
 Rise up today in your pride and say, I am part of the First Great Cause.
 However full of the world, there is room for an earnest man;
 It has need of me, or I would not be—I am here to strengthen the plan.

The Found Heaven.

It is related that a minister one day preached on heaven. Next morning he was going down town and met one of his old wealthy members. The brother stopped the preacher and said:

"Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of an opportunity this morning. I have just come from the hilltop yonder. In that cottage there is a member of your church. She is in bed with fever, her two

little children are sick in the other bed, and she hasn't a bit of coal or a stick of wood, nor flour, nor sugar, nor any bread. If you will go down town and buy five dollars worth of things—nice provisions—and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' then ask for a Bible and read the twenty-third psalm, and then get down on your knees and pray; if you don't see heaven before you get all through, I'll pay the bill."

Affirmations.

"Blessed are ye when men shall persecute you for my sake!"

I am working for Truth yet men revile!

"Blessed are ye!"

I am working in Love and yet men slander me!

"Blessed are ye!"

I am full of sympathy for my kind, and yet I am misunderstood.

"Blessed are ye."

I am striving to better the conditions of the men about me and yet they mistrust me!

"Blessed are ye!"

I am trying to make glad the lot of woman and yet they will not fraternize with me!

"Blessed are ye!"

I am working to change the lot of little children. They alone seem to trust me.

"Blessed are ye!"

I speak words for my country's welfare and that causes me persecution!

"Blessed are ye!"

Christ Spirit, how am I to meet these conditions?

"For Truth's sake!" and affirm :—I am Blessed!"

But the slander cuts.

"I am blessed thus to feel for Truth!"

The lie poisons my day.

"Blessed am I thus to suffer for Truth's sake!"

The mistrust of friends make unhappiness.

"Blessed am I thus to suffer for Truth's sake."

"But why suffer?"

"My child, do you suffer?"

Can suffering come with blessing?"

Ah! O Spirit of Truth, forgive!

I have been thinking only of myself.

I henceforth affirm:—

I am Universal in my Thought!

I am universal in my Love!

I am universal as Truth!

"For my sake!" O Truth, thou art all I want!

No matter what it is naught can harm!

Naught can make me afraid.

I would not know my power did I not come up against something to be overcome!

It is not the herculean that is blessed!

It is the overcoming that blesses me!

It is not the outward conditions
but the inner sense of power and
joy that blesses.

Thou, O Truth hast healed me!

I indeed am blessed in this in-
ward Peace!

Blessed am I when through out-

ward conditions I have found the
peace that passeth understanding!

I have found! This conscious-
ness is the Rock of Ages.

Peace is mine and in peace I
am blessed.—*From "Now," a Jour-
nal of Affirmation.*

"This is the beginning of all gospels, that the Kingdom of Heaven is at
hand just where we are."

Don't be so afraid of death that you cannot live.

Happiness is within the reach of every man; a contented mind confers it
on all.—HORACE.

To have what we want is riches, to be able to do without is power.

—GEORGE MACDONALD.

Grief knits two hearts in closer bonds than happiness can; and common
sufferings are far stronger links than common joys.—LAMARTINE.

God is my help in every need,
God does me every hunger feed,
God walks besides me guides my way.
Through every moment of the day.

I now am wise, I now am true,
Patient, kind and loving, too;
All things I am, can do and be,
Through Christ the Truth that is in me.

God is my health, I can't be sick;
God is my strength—unfailing, quick;
God is my all—I know no fear,
Since God and Love and Truth are here.

Gleanings.

Hearts may agree, though heads differ.

He who sows brambles must not go barefoot.

He who masters his passions conquers his greatest enemy.

You may deal with things without love; you may cut down trees, make bricks, and hammer iron without love, but you cannot deal with man without love.—COUNT LEO TOLSTOI.

What is more infamous than want of friendship between brothers? Who of all men can we so well pay regard to as to a brother?—XENAPHON.

To be an object of hatred and aversion, has been the usual fate of all those whose merit has raised them above the common level.—THUCYDIDES.

It is a praise to the godly to be dispraised by the ungodly; and it is likewise a dispraise to be praised of them.—ST. CHRYSOSTOM.

Falsehoods not only disagree with truth, but usually quarrel among themselves.—DANIEL WEBSTER.

To discover truth is sometimes very difficult; an untruth will discover itself.—CICERO.

Liars are the cause of all the sins and crimes in the world.—EPICTOLUS.

Other men's sins are before our eyes; our own behind our back.—SENECA.

Humility is the solid foundation of all the virtues.—CONFUCIUS.

Sin has many tools, but a lie is the handle that fits them all.

OLIVER WENDEL HOLMES.

There is small chance of Truth at the goal, where there is not a child-like Humility at the starting point.—SAMUEL T. COLERIDGE.

Thou hast an influence, God gave it thee, and on it wrote "For all eternity."—ANON.

I could never believe that the soul lived only whilst in a mortal body, and died when separated from it.—CYRUS THE GREAT.

Nothing gives us a greater idea of our soul, than that God has given us at the moment of our birth, an angel to take care of it.—ST. JEROME.

"Gentleness and cheerfulness, these come before all morality, they are the perfect duties. If your morals make you dreary, depend upon it they are wrong. I do not say 'Give them up' for they may be all you have, but conceal them like a vice, lest they spoil the lives of better and simpler people."—ROBERT LOUIS STEVENSON.

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Keep in touch with your Silent Partner. Teach yourself to take orders from Truth. Avoid error and you cannot fail.

"When the outlook is not good try the uplook."

"We can best celebrate the birth of Jesus by doing something for his "little ones" Lovest thou me, feed my lambs." Jesus.

RETURN BLANK.

First Christmas Offering to
"The Child's Right Association"

New York City

To Howard A. Colby, Treas.

305 Madison Avenue, New York City

*I enclose herewith \$..... as donation to
the Child's Right Association.*

*May it help to bring joy and blessing to the many
little ones under its sheltering wing and increase its power
to bless and benefit those who may come to it during the
coming year.*

Yours truly,

Date.....

THE RETREAT

The word Retreat means "A place of retirement, rest and security". Such a place has been provided for those who need in addition to Spiritual treatment, a "refuge from the storm" of distressing associations. In the Old Thought, such places are called Sanitariums and we might have used this title did it not convey to the mind the ideas from which in the New Thought we are striving to free ourselves.

Further information may be obtained by writing and stating nature of case to the Secretary,

No. 113 West 87th Street

New York City

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Perhaps the most
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The Little Gleaners



Suffer Little Children to Come Unto Me

And

Forbid Them Not.—For Of

Such Is The Kingdom Of Heaven: Jesus

PUBLISHED EVERY NOW AND THEN BY:

THE LITTLE GLEANERS

CROTON-ON-HUDSON

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THE UNCLAIMED INFANT.

An unelected infant sighed out its little breath,
And wandered thro' the darkness, along the shores of death,
Until the gates of Heaven, agleam with pearl, it spied,
And ran to them and clung there, and would not be denied,
Tho' still from earth rose mutterings: "You cannot enter in,
depart into Gehenna, you child of wrath and sin."

At last the gates were open, a man with features mild,
Stooped down and raised the weeping and unclaimed child,
Immortal light thrilled softly, down avenues of bliss,
As on the infant's forehead the spirit placed a kiss:
"Who are you thus to hallow my unelected brow?"
"Dear child, my name was Calvin—but I see things better
now."

THE SHEEP'S TESTIMONY.

One of the occupations in Australia is sheep raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day, a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that it had been missing from his flock for some days, but as soon as he saw the animal he knew him.

The other man claimed the sheep and said he had owned him since he was a lamb and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found, to the court-yard, and told him to call the sheep.

The animal made no response, only to raise his head and look frightened, as if in a strange place and among strangers.

Bidding the officers take the man back to the courtroom, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, and where the sheep could not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows Him," said the judge.—"Sunday Companion."

THE LITTLE WREN.

The following story of a little wren in connection with the battle of Boyne, which was fought in Ireland on July 11, many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall to the ground without the knowledge of our heavenly Father. Little things often bring about great consequences.

It was in the month of July, a hot summer day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grownup soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodded around him, a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of her little feet and beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won the victory, and James fled beaten from the field.—"The Lutheran."

OF CHARITY.

When God created the earth, it began to tremble and shake; then God created mountains, and put them upon the earth and the land became firm and fixed; and the angels were astonished at the hardness of the hills, and said "O God is there anything of thy creation harder than the hills?" and God said, "Yes, water is harder than the hills because it breaketh them." Then the angel said, "O God, is there anything of thy creation harder than the water?" He said, "Yes, Wind overcometh water, it doth agitate it and put it into motion." They said, "O our Lord, is there anything of thy creation harder than wind?" He said, "Yes, the children of Adam giving alms; those who give with their right hand, and, conceal with their left."

THE LESSON OF THE HARVEST.

It was late afternoon in harvest time, and the fields were full of golden glory. In the genial climate of Samaria each year the wheat and corn ripened as luxuriantly as flower and fruit. But of all the farmers, the choicest harvest seemed to come to Abdon's field of corn, from year to year. How the man's heart swelled with gratitude as he strolled up and down with his son in the invigorating air! It would be soon sunset. It was already cooler, and delicious rest would be their good fortune that night.

"Joash, the priest, was here this morning, my son," Abdon said, gazing fondly at the outspread field, "and I told him that I would have the tithe sent in a day or two. This year I shall have at least a thousand sheaves—it has been a bountiful season—and I shall set aside one-tenth for holy use."

"But, father," the son exclaimed a little impatiently, "would not fifty suffice? Why give away so much?" "Nay, Caleb, my son. That is not spoken with your usual wisdom. The tenth part of our produce shall be the Lord's, so runs the olden mandate. Is that too much to return to the Lord for all His bounty? Does He not give us the rich harvest, does He not send sunshine and rain, wind and calm, summer and winter? Where would we be without His watchful care day and night? One hundred sheaves will be taken for the sanctuary as our grateful offering and happy, thrice happy am I, that we can give so much!"

"But, father," the son again protested, "Surely we might save half of that and put it aside for the future. Corn is growing more valuable, and the money will enable us to enlarge our home, will it not?"

"The Lord has not abandoned us, nor has His power weakened, that we should distrust His providence. My son, would it not be robbery to withhold from one what is his due?"

"Certainly, father. That admits of no doubt."

"Then, Caleb, it is robbery to withhold from the

Almighty the tenth that is His. And suppose we were to enlarge our house by such ill-gotten gains? Why, it would be a den of thieves, accused, unholy." And Abdon's voice trembled in his agitation.

"Forgive me, father, if I have disquieted you," Caleb replied, with heightened color. "I know that the earth and all its produce are the Lord's, but I did not think it necessary to bestow so much on the tabernacle."

"My dearest son," Abdon answered slowly, "make this your rule in life—never begrudge what you give to the tabernacle, the gifts of a loving, grateful heart in the service of God and man. Come, let us return."

The months passed swiftly, and one day Abdon, who was beginning to feel the increasing weaknesses of age—he was over seventy—realized that his end was approaching. So he called one evening his son to his bedside, and kissing him warmly, said, "My beloved son, the time is at hand when my spirit will return to Him who gave it. I feel the weight of my years. I cannot remain much longer on earth. You must know this, without any word of mine."

"Father, father," sobbed the son. "Father, do not tell me this. You are strong for your years. You have rarely had a day of illness. God will not take you from us."

"My son," Abdon continued in a firm, clear tone, "obey God's voice in all things. Follow the righteous path laid down by our sages. Forget not, whatever happens, to give to the sanctuary one-tenth each year of all your wealth, as God has commanded us. And so the Almighty's blessing will rest on you, and you and yours will be happy in the love of God and man."

He kissed his son and bade him good-night. And in the morning, the father, so loving and righteous, passed away.

The son's grief was sincere. He mourned according to the customs of his people. He missed the father deeply, and the dwelling seemed a solitude now that he was seen no more. His kindly voice, his pious ways, his earnest counsel, his daily benediction—these had become a memory.

"I shall obey my father's instructions," said Caleb

to himself. "I shall give the full tenth of my produce to the priests for the tabernacle. May the Almighty bestow upon me a share of my father's gracious spirit!"

The first year the field bore a magnificent crop of corn—it was the wonder and admiration of his neighbors. The corn stood high and waved with each passing breeze as if in devout thankfulness to the Maker of seedtime and harvest, summer and winter. It yielded a thousand sheaves, and Caleb sent promptly the tenth part to the priest, who thanked him for his piety. As his friends among themselves were never weary of repeating his praise.

Who can foresee the workings of the human heart? Who can foretell the contrary winds that sweep out of his course the ship which leaves port so hopefully? And the day that opens so brightly, can we be certain that its radiance and charm long before evening will not vanish in storm and rain? Our best resolves, our ardent wishes for goodness—are these always permanent? Do they not often suffer a sad and sudden change? The second year after his father's death, as Caleb was watching his field a month or more before the harvest, and was anticipating a still larger yield of corn to reward his labor, he said to himself, "What folly to give away what is my own! It is my field, my corn, my toil each day. What right have I to rob myself in mistaken piety? This year I shall be wiser. I shall keep for myself every ear of corn. It is my property."

The harvest came—it was a joyous scene in every field. The labor of the season was sweetened by song and dance, and the sanctuary was not forgotten by the grateful people. But Caleb sent no offering. He kept all the golden sheaves for himself. How his neighbors wondered, and many seemed grieved. But they kept their thoughts to themselves. Silence is wisdom, reads the olden proverb.

The third year was in rapid flight. When we are young, how slowly the years pace along! Each minute is like an hour, and each month seems without possibility of end. When we grow older, each hour is like a minute, each month a week, each year a day,

so swiftly vanishes God's most precious and least valued gift—time!

The harvest was now rapidly approaching. One day, as Caleb was observing closely his field, he noticed to his great surprise that the corn appeared hardly as sturdy as of old. It was certainly less luxuriant; there were empty patches here and there. In alarm he strove to thin out the less satisfactory portions and by repeated waterings to give fresh life and vigor to the rest. Despite his efforts, early and late, in which he was aided by a large number of helpers, the harvest yield was only five hundred sheaves—half the produce of the previous year! Great was his dismay as he saw how fruitless had been his toil. He had rarely experienced so bitter a disappointment. He resolved, however, that the following year would make ample amends and restore the old-time productiveness. He spared no pains. He hired efficient help. He applied every known method of improving the soil. There was not a day which found him absent from his post, watching every growth, destroying every apparent imperfection. And now when the harvest time neared, he felt confident that all would be well.

How keen was again his disappointment! The field, so carefully tilled and planted, yielded only one hundred sheaves. How could he now avert impending ruin and disgrace? How could he wrestle with such persistent misfortune? He had done his best—he must accept calmly the wreck of his fortune. Poverty was to be his life-companion—he upon whom prosperity had always smiled. In his despair he kept within his dwelling, half ashamed to meet his neighbors, and knowing with absolute certainty that the day was near when he would be obliged to sell home and field, and wander elsewhere for a livelihood. Such incidents were part of human life—but that he should be singled out for such a fate was crushing to a man of his pride and self-confidence.

It was a bright afternoon a few weeks after the harvest, and he was seated in his home, not in the best of humor, for he could not help thinking of the ruin that was impending, when a number of his friends appeared in the doorway. He ran to meet them, begging

them to enter, but amazed to observe that they were in festal garments.

"Friends," was his startled exclamation, "what do you want? Why do you wear festal raiment? Have you come, perhaps, to feast your eyes on my poverty?" And he covered his face, as if in shame.

"Nay, Caleb," one of them replied, feelingly, "You are mistaken. We have not come to mock you or to hold you to scorn. But we are wearing the same garments as when we took our tithes to the sanctuary. Would you learn why? It is to greet you as priest?"

"I a priest!" rejoined Caleb in amazement. "I a priest! You must be jesting, friends."

"No, we are not jesting, Caleb," came the answer. "We are here to aid you all we can. Our truest friends are those who point out to us firmly, yet kindly, our faults and weaknesses. And you, you alone, are to blame for all that has happened to you. It is your greed, your selfish nature, that has held you by an iron chain, and held you fast."

"Explain yourself," Caleb interrupted, indignantly. "What do you mean by such a charge?"

"It is true, every word. Did not your father bequeath to you a holy trust? Did he not on his death-bed entreat you to remember the source of your wealth, the bountiful Giver of sunlight, wind, rain and fertile soil? Did he not?" He paused for a moment, and then, without waiting for a reply, continued: "Your loving father, whose memory is an everlasting blessing, asked you almost with his last breath to give to the priest, as the law commands, one-tenth of your produce. So long as you obeyed, you prospered, did you not? God was the priest to whom you gave your tithe as owner of the corn. A hundred sheaves He received from you, and gave you nine hundred. Ah, if you had kept to that practice, the result would have been different. But the time came when your pride and greed led you astray, and you refused to pay your debt—the tenth part of your harvest. At once the Almighty, the Creator and Possessor of the whole earth, became the owner of the field, and you, Caleb, was but the priest with only a hundred sheaves as your share. Do you realize the change? Is the mean-

ing clear?"

For a moment there was silence, and then Caleb, standing proudly erect, and extending to them his right hand, exclaimed:

"Friends and Neighbors, I thank you sincerely for your rebuke. You are true friends. I shall try to profit by your words of reproof and wisdom. As for the Almighty, His ways are just. My eyes, so long blinded by my selfish greed, have been opened at last. Here in the presence of the Almighty God, and with you as witness, I solemnly vow to cherish my beloved father's counsel. Greed and pride shall no longer control my motives, but the fear of the Lord and the love of his law. And each year, whether the harvest be large or small, the tenth will be given to the sanctuary, the grateful offering of my humbled heart."

Joyfully his friends left the dwelling. Their mission was accomplished. They felt confident that Caleb would no more neglect his duties, and that prosperity would return to his home and field.—"From Stories from the Rabbis Abram S. Isaach, Ph.D., Pub. by Bloch Pub. Co."

"Influence has no nights and keeps no Sundays."

DOING THE EXTRAS.

The things we're not asked to do,
The favors that help one's brother
To trust in God and you;
It is stepping out of one's pathway,
To show some poor child his home,
And the laying aside one's pleasures
To help some poor suffering one.
It is doing, I say, the extras,
The things not looked for, yon know,
That will bring us our King's kind notice,
A "well done," as on we go.

JEANETTE McMILLIAN.

A TREMENDOUS POWER.

Love is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horsepower. It never ceases, it never slacks; it can move the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is it actually applied to social ends! True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and handmills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—"Henry D. Thoreau."

BROUGHT IN PA'S PRAYERS.

Once upon a time sickness came to the family of a poorly-paid pastor of a rural church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened, a stout farmer boy was seen, wrapped comfortably.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yep, brought pa's prayers; and they're out in the wagon. Just help me and we'll get 'em in."

Investigation disclosed the fact that "pa's

prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting was adjourned in short order.—"Missionary."

A NEAPOLITAN LEGEND.

[FROM THE MUNICH VATERLAND.]

Our good Lord Jesus Christ once walked with his disciples across a stony acre, where no tree defended the wanderers against the midday sun. "If each of you," said the Lord, "will take up one of these stones whenever you cross this land, the ground will soon bear rich fruits." The disciples, anxious to please the Master, picked up stones, as many as they could carry, and the sweat ran from their brows. St. Peter alone demurred. "Carry stones on so hot a day? Verily not I!" quoth he; and he picked up a pebble not much larger than a hen's egg. The Lord knew it well, but said nothing. At the end of the acre was a wooded hill, and here, by the side of a murmuring spring, the Lord told his disciples to rest. "Let each place his stones before me." St. John had carried a large piece of rock, so large that only his love for the Master could give him strength to bear the burden. By the side of this stone St. Peter's pebble looked rather ridiculous, but he did not seem to mind that. He turned to the Saviour and said, "Master, we would eat, but have no bread." "Those who work will always have bread," answered the Lord, and he blessed the stones before him. And behold, they were changed into loaves! All had bread in plenty, except Peter, whose portion fell out rather small, but he was too proud to beg of St. John. On the way back the disciples, without a reminder from Jesus, again picked up stones, and this time St. Peter carried the largest of all. At the other end of the acre flowed the Jordan, and Jesus said, "Let none do good for the sake of reward. Throw your stones into the river." Thus St. Peter fasted a whole day and learned much.

TO KEEP A TRUE LENT.

Is this a fast to keep
The larder clean,
And clean
From fat of veals and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to fast an hour,
Or ragged go,
Or show
A downcast look, and sour?
No; 'tis a fast, to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.
It is to fast from strife,
From all debate
And hate;
To circumsise thy life.
To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

YOUR PLACE.

If all God's people were willing to work anywhere, there would be no idlers in His Kingdom. For every willing and consecrated worker, God has a place. It may not be just the place that you would desire or that you are seeking for, but it is the place where the Master knows it is best for you to be. That place may not be one of prominence and influence; it may not be remunerative, but it is a place that God wants you to fill, and the reward will be conditioned upon your consecration to it and your fidelity in it. —"Selected."

"Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness."
—"George Sand."

LOVING WITH OUR MINDS.

We are to love God with our minds as well as with our hearts, says the "Sunday School Times". That means that God is to have possession of our thoughts as well as our affections. It means, also, that our affections are to be thoughtful and reasonable, and that we are to think about our love and what love calls for. And we are to love our neighbors with as wise and true a love as that with which we love God. The mere impulse of love will not always suffice. How can I show my love most helpfully? This is the ever necessary inquiry. "My sister is one of the most loving and unselfish souls," a man remarked, "but half a dozen people have to follow her around to clear up the unfinished jobs of unselfishness she leaves behind her." She loved with everything except her mind. Her unselfishness created more burdens than it relieved. She left, wherever she went, a mess of well-meant kindnesses which were not reasoned, which required work on the part of many others in order to redeem her assurances, while she went serenely on her way, happy in the thought of her thoughtless love. Whatever duty we owe to God needs to be discharged with all the faculties we have, mind and soul, as well as heart and strength. And in our human relations the will to be helpful needs to be enriched and directed by the mind of love, by the whole intellect alive and keen to perceive and reason out the ways of greatest possible service, of service which will help most. We are not helping a man enough when we endow him with a deed of kindness on which he has to pay a usurious interest to make it of any real use or to save it from being a positive incumbrance.

"Never bear more than one kind of trouble at a time. Some people bear three: all they have had, all they have now, and all they expect to have."—"Edward Everett Hale."

LINCOLN'S FAITH IN PRAYER.

The faith and power in prayer of Abraham Lincoln were illustrated by a personal reminiscence which General Daniel E. Sickles gave in Plymouth church, Brooklyn, recently. President Lincoln visited General Sickles in the military hospital in Washington to which the General had been carried with one chance in five hundred to live, after a bullet at Gettysburg had shattered his right leg.

"Sickles, I couldn't help coming to see you as soon as I heard of your arrival," President Lincoln said. "I never prayed so fervently for anything in my life as for success for our arms at Gettysburg. As I prayed a feeling of peace came over me and I rose sure of victory, for I knew that God had answered 'Yes' to me and would be with us on the field. Now, I am in prophetic mood. The doctors say you have one chance in five hundred to recover. I say you will get over this trouble, that you will outlive the war and will be able to serve your country in years to come."

"To cultivate good thoughts is to be loyal to one's better self."

THE FABLE OF THE SPRING.

FROM THE SAN FRANCISCO BULLETIN.

There was a man had a beautiful garden. He loved to roam there and to dream. One day, as he stood among the flowers, he saw a little spring bubbling out of the ground. He was astonished. He found it so pure and sweet that he took some of it in a cup to the members of his family. They all said it was delicious and they offered congratulations and praise. They seemed to think that in some way he deserved credit.

Each day the man would go to the spring and draw water for those he loved.

Soon the fame of the water spread. To drink it people would come from afar.

At first the man was happy. He gave freely.

And the more he gave the larger grew the spring.

Soon, however, so many people came to drink the water that the man became afraid. It might give out! It ought to be used sparingly. In future it should be safeguarded!

The very next day the man noticed that the spring did not flow so freely. He resolved that he would tax those that came to drink. As long as the stream lasted he must secure what profit he could.

To the world the man announced the new plan. Many people expressed surprise and disappointment. Many others declared that the man was right and added that, in his place, they should do the same thing.

For a brief time the man made great profit. But people noticed that the water was not so good now. It had an unpleasant taste and it did not bring health.

A few said that the man had deceived them. They believed that the water had never been good.

The man, however, paid no heed. All he cared for now was profit. Each day he would watch the spring. To his consternation it was steadily growing thinner. One morning he found that it had disappeared.

For a long time the man grieved. He no longer enjoyed his garden. Those near him had ceased to give him comfort. He lost the savor of life. Occasionally he would look at the place where the spring had once flowed and his heart would be filled with grief.

He felt sorry that he had ever exacted money for the water.

"What right had I to barter God's bounteous gift?" he said to himself. "I have been punished."

One day, in a moment of despair, when he glanced at the spot, he saw drops trickling through the earth.

With a cry of joy he threw himself on the ground and tasted the water. It was as pure as it had ever been. And it was sweeter.

The man went to the house to search for a cup. When he had filled it he offered it to his family. He thought they looked at him with surprise and bewilderment. As soon as they tasted the water they were overjoyed.

They confirmed his belief that it had grown sweeter.

To everyone that came the man would offer a drink of water. He did not think of profit. And as he watched the spring he saw that it was growing larger.

Soon people from afar began to come again. When some of them offered money the man shook his head. They looked surprised and they gave him their blessing and the man noticed that when they went away, taking water with them, the spring would flow more abundantly. After a few months it gushed from the earth, joyously, exultantly, as if from an inexhaustible source. The more the man drew from it the sweeter grew the water. All over the world ran the fame of its health-giving properties.

People wondered how the man could be so prodigal. Some of them urged him to make a charge for the water as he had done before. They told him that he might become the richest man in the world.

The man smiled and shook his head. "Am I not rich enough now?" he asked. "Is not the inexhaustible source in my keeping?"

They wondered what he meant. But when he tried to explain they could not understand.

A REASONABLE DOUBT.

Officials have a right to ask questions in the performance of their duty, but there are occasions when it seems as if they might curtail or forego the privilege. Not long ago an Irishman, whose hand had been badly mangled in an accident, entered the Boston City Hospital Relief Station in a great hurry. He stepped up to the man in charge and inquired:

"Is this the Relief Station, sor?"

"Yes. What is your name?"

"Patrick O'Connor, sor."

"Are you married?" questioned the officer.

"Yis, sor, but is this the Relief Station?" He was nursing his hand in agony.

"Of course it is. How many children have you?"

"Eight, sor. But sure, this is the Relief Station?"

"Yes, it is," replied the official, growing a little angry at the man's persistence.

"Well," said Patrick, "Sure, an' I was beginning to think that it might be the pumping station!"

GENEROUS BOY.

Little Harry's parents always kept a barrel of apples in the cellar. Not long ago they moved next door to an orphan's home. Shortly after moving, Harry's mother noticed that the apples disappeared with great rapidity.

"Harry," she asked one morning, "what is going on with your apples?"

"Mother," he replied, "I have to eat a great many apples."

"I am willing that you should have all the apples you want, but why is it you eat so many more than usual?"

"Mother," he explained, "I have to eat a great many apples now-a-days because the orphans want the cores."

MAKING THE MOST OF IT.

It is said that the same iron which made into horseshoes is worth ten dollars, is worth two million dollars if made into hair-springs for watches. It is not merely a question of making your life useful. Horseshoes are important and necessary, but if you have only a certain amount of iron to make up, it is better to put it into springs that will bring you two million dollars than into horseshoes that are worth only ten. You have only one life. Make the most of it. Expend upon the raw material so much skill and labor that its original value will be indefinitely multiplied.

"'I am not much of a mathematician,' said the cigarette, 'but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success.'"

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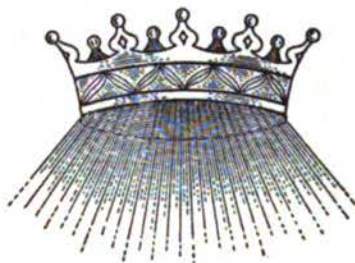
The Gleaner

A MAGAZINE DEVOTED TO THE
SCIENCE OF PRACTICAL CHRISTIANITY

Vol. 4

SEPTEMBER, 1913

No. 12



PUBLISHED MONTHLY BY
THE CHURCH OF THE HEALING CHRIST,
113 W. 87TH STREET, NEW YORK.

10 CENTS PER COPY. \$1.00 PER ANNUM.

ADAMS & WHITE COMPANY, PRINTERS, BUFFALO.

